PROPERTY OF
SIMPSON METHODIST CHURCH SCHOOL
804 W. NORTH ST KALAMAZOO MICH
PLEASE RETURN PROMPTLY

Digitized by the Internet Archive
in 2015

https://archive.org/details/standardencyclop02cher

MISS FRANCES ELIZABETH WILLARD

AMERICAN REFORMER AND TEMPERANCE LEADER

STANDARD ENCYCLOPEDIA OF THE ALCOHOL PROBLEM

EDITOR-IN-CHIEF

ERNEST HURST CHERRINGTON, LL. D., LITT. D.

MANAGING EDITOR

ALBERT PORTER, D. LIT.

ASSOCIATE EDITORS

WILLIAM E. ("PUSSYFOOT") JOHNSON

CORA FRANCES STODDARD, B. A.

VOLUME II

BUCKINGHAM--DOW

WESTERVILLE, OHIO, U. S. A.

1924

COPYRIGHT, 1924, BY
AMERICAN ISSUE PUBLISHING COMPANY

ILLUSTRATIONS IN VOLUME II

PAGE

ASSYRIAN CUPBEARERS taking wine from large bowl 746

BUNGE, GUSTAVE VON, Russian scientist, educator, and temperanee advocate 451
Bunyan, John, English allegorist, tinker, and Baptist pastor 452
Burns, Rev. Dawson, British Baptist clergyman and temperance advocate 460
Burns, Rev. Jabez, English clergyman and temperanee advocate 461
Burns, Robert, Scottish poet 463
Burrell, Rev. David James, American clergyman and author 465

CAINE, WILLIAM SPROSTON, British merchant and temperance advocate 472
Cairns, Rev. Thompson Alexander (Tim Cairns), American clergyman and Prohibition advocate 473
Cakebread, Jane, notorious English inebriate 474
Caldwell, Fred Seymour, American lawyer and Prohibition advocate 475
Calhoun, John Caldwell, Vice-President of the United States and temperance advocate 476
Calices, Roman drinking-vessels 484
Callahan, Patriek Henry, American varnish manufaeturer and temperance advocate 485
Candy, Robert, Anglo-American merchant and temperance worker 505
Cannon, Rev. James, Jr., American Methodist bishop and Prohibition leader 506
Canterbury pilgrims 562
Cantharus, cup sacred to Bacchus 507
Capper, Arthur, American newspaper publisher and United States Senator 511
Carchesium, drinking-cup of the ancient Greeks 511
Card, Nathaniel, British manufacturer, philanthropist, and founder of the United Kingdom Alli-
anee 512
Carlile, Prebendary Wilson, founder of the Chureh Army 609
Carlisle, Rosalind, Countess of, President of the World's Woman's Christian Temperance Union. 518
Carlyle, Thomas, British essayist, historian, and philosopher 519
Carnegie, Andrew, American "general of industry" and philanthropist 520
Carskadon, Thomas Rosabaum, American farmer, agricultural writer, and Prohibition advocate 524
Carter, Rev. Henry, English clergyman, editor, and temperance advoeate 526
Carthage as it appears to-day 527
——Wall of amphorae 528
Cary, Samuel Fenton, American lawyer, Congressman, and temperance orator 529
Cass, Lewis, American lawyer, statesman, and temperance advocate 530
Cassell, John, British publisher and temperance leader 531
Cathedral of Reims 552
Cauvin, Gustave, French temperance leader and Prohibition advocate 535
Cellarer, A 536
Cercles Laeordaire et Cercles Ste.-Jeanne d' Arc, diploma of honor ..... *facing* 538
Ceylon: Street scene in Pettah, Colombo 542
Chafin, Eugene Wilder, Ameriean lawyer and Prohibition advocate 545
Chalfant, Rev. Harry Malcolm, American elergyman and Prohibition advocate 545
Chalice ..... *facing* 546
Chamberlain, Joseph, English statesman 546
Champagne: A vintager 549
——Picking the grapes 550
——Pommery & Greno's cellar 551
——Vintage scene 548
Chapin, Mrs. Sallie F.. American temperance worker 555
Chapman, Rev. Ervin, American clergyman and author 555
Chappell, William, British company direetor and temperance advocate 556
Charlemagne, King of the Franks 557
Charrington, Frederick Nicholas, English reformer and temperance advoeate 559
Chase, Simeon Brewster, American lawyer, legislator, and Prohibition advocate 562
Cheever, George Barrell, American Congregational clergyman and temperanee advocate 564
Cherrington, Ernest Hurst, American temperance leader ..... *facing* 564
Chester Crest, Christian home for intemperate men 566
Chicago: Former Hinkey Dink saloon, on Clark Street 571
Childs, Lysander D., American legislator and Prohibition advocate 576
Chinese temperance pledge 591
——wine-vessels 585
Chiniquy, Rev. Charles, Canadian priest and apostle of temperance 597

ILLUSTRATIONS IN VOLUME II

PAGE

Chiniquy Monument at Beauport, Quebec 598
Chisholm, Sir Samuel, Bart., Scottish merchant and temperance leader 599
Chong still, used in Tibet and Bhutan 600
Chown, Rev. Samuel Dwight, Canadian clergyman and Prohibition advocate 601
Chowrryappah, Alfred Henry, East-Indian barrister and temperance advocate 601
Christian Science: Mrs. Mary Baker Eddy 605
Church Army: Prebendary Wilson Carlile 609
Church-house at Penshurst, Kent, England 608
Clark, Sir Andrew, Bart., British physician 619
——Billy J., American physician and temperance reformer 621
——————Division of Sons of Temperance, Title-page of Constitution 622
——————Tomb of, at Glens Falls, N. Y. 623
——George Daniel, Australian editor and Prohibition advocate 625
——Myron Holley, Former Governor of the State of New York and Prohibition leader 626
Claypool, Rev. Ernest Vernon, American Methodist clergyman and temperance worker 627
Cleary, Rev. James Mathew, American Roman Catholic priest and temperance reformer 628
Clegg, William Johnson, English lawyer and temperance advocate 629
Clifford, Rev. John, English clergyman, author, and temperance leader 634
Cobden, Richard, English statesman 636
Cocke, John Hartwell, American soldier 638
Coffee-house, Garraway's, Exchange Alley, London 641
——politicians 640
Coker, William Zaccheus, West-African chief and temperance worker, as an officer of the Gold Coast Volunteers 644
Cole, George William, Australian legislator and temperance leader 645
College drinking customs: German students drinking 649
Collins, Sir William, Scottish publisher and temperance reformer 652
Colman, Miss Julia, American journalist and author 653
Colquitt, Alfred Holt, Confederate general and United States Senator 659
Colum, strainer used by the ancient Romans 660
——Silver 660
Colville, Mrs. Christina Marshall, Scottish temperance leader 660
Condit, Fillmore, American business man and temperance advocate 678
Conger, George Duffield, American temperance worker 680
Congius, Roman liquid measure 680
Connecticut: Drinking-mug of the Old Seven Coppers Club, Hartford 689
——Portrait of Julius Deming 693
——Portrait of Moses Seymour 693
——Portrait of Daniel Sheldon 692
——Title-page of an address by the Rev. John Marsh 699
——Title-page of a sermon by the Rev. Ebenezer Porter 695
Conwell, Rev. Russell Herman, American clergyman, university president, lecturer, and Prohibition advocate 710
Cook, Rev. Arthur John, South-African clergyman and temperance worker 710
——Rev. Joseph, American clergyman, lecturer, author, and Prohibition advocate 711
——Thomas, English excursion manager and temperance publisher 712
Copeland, Foster, American banker 716
Corkey, Rev. Joseph, and family 717
Cosand, Rev. Joseph, American missionary and temperance leader 718
Cotterill, George Fletcher, American civil engineer and temperance leader 722
Cotula, an ancient cup 723
Crabbe, Charles C., American lawyer and Assemblyman 726
——Fred Locke, American lawyer and Prohibition advocate 726
——George William, American lawyer 727
Crafts, Rev. Wilbur Fisk, American clergyman and temperance advocate 727
Cranfill, James Britton, American editor and physician 728
Crater, Etruscan, vessel in which wine was mixed 729
——from Orvieto 729
Crommelin, Miss Henriette Willemina, Dutch woman labor leader and temperance reformer 732
Crooke, Rev. Charles Walter, American clergyman and Prohibition advocate 734
Crouch, Thomas James, Anglo-Tasmanian temperance worker 737
Crowther, Rev. Samuel Adjai, African missionary-bishop 737
Cruikshank, George, English artist and illustrator 739
Crumpton, Rev. Washington Bryan, American Baptist clergyman, Confederate soldier, and temperance advocate 740
Cunneen, John Francis, American lecturer and Prohibitionist 743
Cunningham, Rev. Leftwich Sanford, American clergyman and Prohibition advocate 744
——Mrs. Mary Ann, Canadian W. C. T. U. leader 745
Cup found at Ithaca 745
Cupae, casks or tubs 745

PAGE

Cupbearer, Young Roman, with cyathus 746
Cupbearers, Assyrian, taking wine from large bowl 746
Curtis, Mrs. Nannie Webb, American lecturer and temperance worker 747
Cuyler, Rev. Theodore Ledyard, American Presbyterian clergyman and temperance advocate.... 748
Cyathus, small cup used for transferring liquids..... 749

D'Abernon, Lord, of Esher, British diplomat..... 752
Dale, John, American insurance director and temperance advocate 754
Dalhoff, Rev. Nicolai Christian, Danish clergyman and temperance leader..... 755
Daniel, William, American attorney and Prohibitionist 756
Daniels, Josephus, American journalist and Secretary of the Navy 757
Daniteh, Jowan, Serbian physician and temperance advocate 757
Danskin, James H., American attorney, temperance advocate, and Anti-Saloon League official.. 759
Davie, John, Scottish draper and temperance worker 761
Davies, Rev. Thomas, British Methodist minister and temperance worker 762
Davis, Arthur James, American temperance worker 763
——Elmer Joseph, American manufacturer and Prohibition advocate 763
——Rev. Robert Lee, American clergyman..... 765
Dawes, Henry Ellsworth, American temperance worker 766
Dawson, Rev. John, New Zealand Primitive Methodist minister and Prohibitionist..... 767
Death and drink: A Kongo graveyard..... 769
Decanting-machine 777
Deems, Rev. Charles Force, American clergyman, educator, and author 777
Delavan, Edward Cornelius, American wine-merchant and temperance reformer..... 779
Deming, Julius, signer of the Litchfield "Agreement" 693
Demorest, William Jennings, American publisher and Prohibition leader 789
Demosthenes, Athenian orator and patriot..... 790
Derrington, Josiah, British temperance leader..... 795
Diatreta, a glass cup in use among the ancient Romans 798
Dickens, Charles, English novelist 799
Dillahunty, Edmund, American lawyer, judge, and temperance advocate 804
Dinwiddie, Rev. Edwin Courtland, American Prohibition leader 807
Dionysos, God of wine and the vineyard..... 810
——Bearded, and satyr 810
Diota, two-handled vessel in use among the Romans 810
Dispensary: At Charleston, S. C. 815
——Customers awaiting supplies 814
——The Capitol of South Carolina..... 816
——Woman's Exchange, Charleston, S. C. 813
Distillation: A Native still of Tahiti..... 817
——A still described by Geber 819
——A still used in the Mysore district, India..... 818
——A still which produced 1,000 gallons of gin in one hour 820
——Early still used by some of the tribes of the Caucasus 818
——Kalmuck still 817
Docwra, Mrs. Mary Elizabeth, British temperance leader 825
Donegan, Rev. William, Irish Catholic priest and temperance advocate 835
Dorchester, Rev. Daniel, American clergyman and author 836
Doty, Boyd Patterson, American lawyer and Anti-Saloon League official 837
Dougall, John Redpath, Canadian editor..... 838
Dow, Frederick Neal, American newspaper publisher, director, and temperance advocate..... 842
——Neal, American reformer and "Father of the Maine Law" ..... *facing* 842
—— ——as colonel in the Civil War..... 843
Drinking-mug of the Old Seven Coppers Club, Hartford, Conn. 689

Eddy, Mrs. Mary Baker, originator of Christian Science 605
Etruscan crater 729

Garraway's Coffee-house, Exchange Alley, London 641

Lo-si Pan, heron jug..... 585

Reims, Cathedral of 552

Temperance Pledge, Chinese..... 591
Tomb of Dr. Billy J. Clark, at Glens Falls, N. Y..... 623
Tsiu Pan, Chinese wine-tankard 585
Tsin Tsiok, sacrificial goblet 585

Willard, Miss Frances Elizabeth, American temperance leader ..... *Frontispiece*
Wine-cellar discovered in 1789 under the walls of Rome 751
——Germano-Roman 536

ABBREVIATIONS SOMETIMES USED IN THIS WORK

A. D. .....*Anno Domini* (in the year of our Lord)
A. F. L. .....American Federation of Labor
agt. .....against
Ala. .....Alabama
A. M. .....*ante meridiem* (before noon)
Amer. .....American
Ariz. .....Arizona
Ark. .....Arkansas
Art. .....Article
Assn. .....Association
A. T. A. .....Army Temperance Association
A. V. .....Authorized Version

b. .....born
Bart. .....Baronet
bbls. .....barrels
B. T. L. .....British Temperance League
B. C., B. C. ....Before Christ, British Columbia
B. W. A. .....Bible Wine Association
B. W. T. A. ..British Women's Temperance Association

C. .....Centigrade
C. A. .....Church Army, The
Cal., Calif. ....California
Can. .....Canada
Cant. .....Canticles (Song of Solomon)
C. B. .....Companion of the Bath
C. E. T. S. ...Church of England Temperance Society
chap. or ch. ...chapter
I Chron. .....I Chronicles
II Chron. ....II Chronicles
C. I. T. S. ...Church of Ireland Temperance Society
Col. .....Colossians
Colo. .....Colorado
Conn. .....Connecticut
I Cor. .....I Corinthians
II Cor. .....II Corinthians
C. T. A. A. ....Congregational Total Abstinence Association
C. V. O. .....Commander of the Victorian Order
cwt. .....hundredweight

d. .....died
Dak. .....Dakota
Dan. .....Daniel
D. C. .....District of Columbia
Del. .....Delaware
Deut. .....Deuteronomy
Dict. .....Dictionary
doz. .....dozen, dozens
D. S. O. .....Distinguished Service Order

Eccles. .....Ecclesiastes
Ecclus. .....Ecclesiasticus
ed. .....edition, editor
e. g. .....*exempli gratia* (for example)
Encyc. .....Encyclopedia
Eph. .....Ephesians
et al. .....*et alii* or *et aliae* (and others)
et seq. .....*et sequentes, et sequentia* (and the following)
Exod. .....Exodus
Ezek. .....Ezekiel

F. .....Fahrenheit
fl. .....flourished
Fla. .....Florida
fr. .....franc
F. R. C. P. ....Fellow of the Royal College of Physicians
F. R. C. P. E. ..Fellow of the Royal College of Physicians of Edinburgh
F. R. C. S. .....Fellow of the Royal College of Surgeons
F. R. C. S. E. ..Fellow of the Royal College of Surgeons of Edinburgh
F. R. S. .....Fellow of the Royal Society
F. R. S. E. ....Fellow of the Royal Society of Edinburgh
ft. .....foot, feet

Ga. .....Georgia
Gal. .....Galatians
gals. .....gallons
G. C. B. .....Grand Cross of the Bath
G. C. I. E. ...Grand Cross of the Indian Empire
G. C. M. G. ...Grand Cross of St. Michael and St. George
G. C. S. I. ....Grand Commander of the Star of India
Gen. .....Genesis
gm. .....gram
gr. .....grain
G. W. .....Grand Worthy

Hab. .....Habakkuk
Hag. .....Haggai
Heb. .....Hebrews
hhds. .....hogsheads
hl. .....hectoliters
Hos. .....Hosea

Ia. .....Iowa
ibid., ib. .....*ibidem* (the same place)
id. .....*idem* (the same)
i. e. .....*id est* (that is)
Ill. .....Illinois
Ind. .....Indiana
in. .....inch, inches
Intern. Monatsschrift. ..Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten
I. O. G. T. .....Independent Order of Good Templars
I. O. G. T. N. ..Independent Order of Good Templars Neutral
I. O. R. .....Independent Order of Rechabites
I. O. T. T. .....Independent Order of True Templars

I. P. A. .....Intercollegiate Prohibition Association
Isa. .....Isaiah

Jas. .....James
Jer. .....Jeremiah
Josh. .....Joshua
Jour. .....Journal
J. P. .....Justice of the Peace
Ju. .....Judges

Kans. .....Kansas
K. B. E. .....Knight Commander of the Order of the British Empire
K. C. .....King's Counsel
K. C. B. .....Knight Commander of the Bath
K. C. I. E. ....Knight Commander of the Order of the Indian Empire
K. C. M. G. ...Knight Commander of St. Michael and St. George
K. C. S. I. .....Knight Commander of the Star of India
K. G. .....Knight of the Garter
K. P. .....Knight of St. Patrick
K. T. .....Knight of the Thistle
Ky. .....Kentucky

La. .....Louisiana
Lam. .....Lamentations
Lat. .....Latitude
lbs. .....pounds
l. c. .....*loco citato* (in the place cited)
Lev. .....Leviticus
Long. .....Longitude
£ s. d. .....*Librae, solidi, denarii* (pounds, shillings, pence)

Mal. .....Malachi
Mass. .....Massachusetts
Matt. .....Matthew
Md. .....Maryland
Me. .....Maine
M. E. .....Methodist Episcopal
Mich. .....Michigan
Mic. .....Micah
Minn. .....Minnesota
Miss. .....Mississippi
M. L. A. ....Member of Legislative Assembly
M. L. C. .....Member of Legislative Council
Mo. .....Missouri
Mont. .....Montana
Morewood, History of Inebriating Liquors .....Samuel Morewood, A Philosophical and Statistical History of the Inventions and Customs of Ancient and Modern Nations in the Manufacture and Use of Inebriating Liquors; with the Present Practice of Distillation in all its varieties: together with an extensive illustration of the Consumption and Effects of Opium and other Stimulants used in the East, as substitutes for Wine and Spirits (Dublin, 1838).
M. P. .....Member of Parliament
MS., MSS.....Manuscript, manuscripts

Nah. .....Nahum
N. C. .....North Carolina
n. d. .....no date
N. Dak. .....North Dakota
Nebr., Neb. ...Nebraska
Neh. .....Nehemiah
Nev. .....Nevada
N. H. .....New Hampshire
N. I. O. G. T. ..Norwegian Independent order of Good Templars
N. J. .....New Jersey
N. Mex., N. M..New Mexico
N. S. .....New Style
N. S. W. .....New South Wales
Num. .....Numbers
N. Y. .....New York
N. Z. .....New Zealand

O. .....Ohio
Obad. .....Obadiah
O. B. E. .....Officer of the Order of the British Empire
Okla. .....Oklahoma
O. M. .....Order of Merit
Ont. .....Ontario
op. cit. .....*opere citato* (in the work cited)
Ore. .....Oregon
O. S. .....Old Style
ozs. .....ounces

p., pp. .....page, pages
Pa. .....Pennsylvania
P. E. I. .....Prince Edward Island
I Pet. .....I Peter
II Pet. .....II Peter
Phil. .....Philippians
P. M. .....*post meridiem* (afternoon)
pop. .....population
Prov. .....Proverbs
Ps. .....Psalms

R. A. T. A.....Royal Army Temperance Association
Rev. .....Revelation, Reverend
R. I. .....Rhode Island
R. N. .....Royal Navy
Rom. .....Romans
Rt. Hon. .....Right Honorable
Rt. Rev. .....Right Reverend
R. V. .....Revised Version
R. W. G. .....Right Worthy Grand

S. A. .....South Australia
I Sam. .....I Samuel
II Sam. .....II Samuel
S. A. T. A. ...South African Temperance Alliance
S. C. .....South Carolina
S. C. U. .....Scottish Christian Union
S. Dak. .....South Dakota
Sec. .....Section
S. J. .....Society of Jesus
Song of Sol....Song of Solomon
sq. mi. .....square miles
S. T. I. .....Scientific Temperance Instruction
s. v. .....*sub verbo* or *sub voce* (under the word)

Tenn. .....Tennessee
Ter. .....Territory
Tex. .....Texas

I Thess. .....I Thessalonians
II Thess. .....II Thessalonians
I Tim. .....I Timothy
II Tim. .....II Timothy

U. K. A. .....United Kingdom Alliance
U. S. A. .....United States Army, United States of America
U. S. N. .....United States Navy
ut sup. .....*ut supra* (as above)

Va. .....Virginia
V. C. .....Victoria Cross
Ven. .....Venerable
v. or vs. .....*versus* (against)
Vt. .....Vermont

W. A. .....Western Australia
Wash. .....Washington (State)
W. C. T. U. ...Woman's Christian Temperance Union
W. G. .....Worthy Grand
Winskill, Temperance Movement ..P. T. Winskill, The Temperance Movement and its Workers (London, Glasgow, Edinburgh, and Dublin, 1891-92)
Wis. .....Wisconsin
W. T. A. U. ...Women's Total Abstinence Union
W. Va. .....West Virginia
W. W. C. T. U..World's Woman's Christian Temperance Union
Wyo. .....Wyoming

Y. M. C. A. ...Young Men's Christian Association
Y. W. C. A. ...Young Women's Christian Association
Y. W. C. T. U..Young Women's Christian Temperance Union

Zech. .....Zechariah
Zeph. .....Zephaniah

BUCKINGHAM, WILLIAM ALFRED. American statesman and temperance leader; born at London, Conn., May 28, 1804; died at Norwich, Conn., Feb. 3, 1875. He was educated in the public schools, and his boyhood was spent on his father's farm. In 1825 he removed to Norwich, where he engaged in business as a merchant, and later as a carpet manufacturer. In 1849 he was elected mayor of the city, and was reelected in 1856 and 1857. In 1858 he was elected governor of Connecticut, and was reelected until 1866, when he refused a renomination. On the outbreak of the Civil War his intense activity on behalf of the Union caused him to be styled "the War governor of Connecticut." His personal popularity was largely responsible for the fact that a draft was never necessary in that State, since Connecticut raised by voluntary enlistment 6,000 men in excess of her quota. After two years in private life he was elected to the United States Senate in 1868, and died just before the expiration of his term.

Notwithstanding his incessant labors on behalf of the War, he never lost sight of the temperance movement, in which he had been interested for many years; and in April, 1862, he was elected president of the American Temperance Union. He took a leading part in the movement to abolish the spirit ration in the navy. Governor Buckingham was one of the "War governors" on whom President Lincoln relied chiefly for counsel and, in emergencies, for material supplies in advance and in excess of State quotas. The bill for the elimination of the spirit ration, after its passage by Congress, was promptly signed by President Lincoln, and became effective Sept. 1, 1862. The Governor was active also in concerting measures to shield the army from being preyed upon by the harpies of the liquor traffic. At the Twenty-fifth Anniversary of the American Temperance Union, May 25, 1863, Governor Buckingham presided, and in his address urged the necessity of surrounding our soldiers and sailors with good influences and of saving them from the evils of intemperance.

A patron of education and a promoter of religion, Buckingham gave to the Theological School of Yale College $25,000 for the education of young men for the Gospel ministry. He was moderator of the First National Congregational Council and one of the corporate members of the American Board of Commissioners for Foreign Missions. Many a poor family was helped by his generous bounty. A bronze statue of the Governor was unveiled in the State-house at Hartford, Conn., July 18, 1884.

BUCKNER, LENA MARY (NORTHERN). American social worker; born at Lexington, Va., Aug. 6, 1875; educated at Ann Smith Academy, Lexington, and Wesleyan Female Institute, Staunton, Va. She was married to Neptune Buckner, of Asheville, N. C., July 19, 1898, and has since made her home in Asheville. She has long been identified with social and charitable work in her State, having been especially active in the Baraca-Philathea Union of North Carolina, an organization dedicated to Christian service among the poor and needy. Mrs. Buckner was elected general secretary of the Union in July, 1917, and since that time the society has come into special prominence through its work in the U. S. Public Health Service Hospitals and other places where sick and wounded ex-service men are cared for. A unique and very successful feature of this work is the "Pollyanna" game, inaugurated by Mrs. Buckner. The names of sick soldiers and sailors are put in capsules and given to girls who agree to play Pollyanna to their "Capsule" for thirty days, sending some little reminder to the invalid every day, such as letters, candy, cake, fruit, or anything that will cheer the monotonous life of a hospital patient. At the end of a month the girl discloses her identity, and the game may be continued if desired. A similar game, called "Daddy Long Legs," has been inaugurated for sick nurses.

The Baraca-Philathea Union has been very helpful in cooperating with the Law Enforcement League of North Carolina to make the Prohibition laws more effective. Mrs. Buckner was a member of the board of directors of the latter organization, and convention secretary for the term 1921-23. She is also a field secretary for the Anti-Saloon League of North Carolina, and has been active in reporting violations of the Prohibition laws.

BUDDHISM. The religio-philosophical system professed by the inhabitants of a large part of Asia. Prof. F. Max Müller estimated the total number of Buddhists at 450,000,000, but more recent authorities consider 138,000,000 as a more reasonable figure.

Buddhism arose out of the teachings of the last historical Buddha, Gautama, or Gotama, Siddhartha, the eldest son of Suddhodana, who was chief of the Sakyas, an Aryan clan 100 miles north of Benares, in the sixth and fifth centuries before Christ.

In the sixth century the Aryan tribes had been long settled in India. The old Vedic religion (see BRAHMANISM) had long degenerated into a mixture of superstition and atheism. Siddhartha Gautama was the heir to the tribal kingdom. He married at the age of nineteen, and gave himself up to luxury to such a degree that his family complained to his father. He redeemed their

opinion only by defeating a number of competitors in an athletic contest. It is stated that he was first aroused to religious speculations by the sight of an old man, a diseased man, and a corpse. Horrified at these sights, he inquired of a follower, and learned that such was the common fate of all mankind. He began to ponder upon the vanity and misery of existence, stole out from his palace one night, and went into the wilderness. Here he became an ascetic and gained great reputation as a holy man; but ultimately he became convinced that self-torture was useless, and gave up his principles. His disciples left him in scorn, but he propounded his new philosophy and converted them. He then returned to his relatives, converted them also, and founded his system of religion during 45 years of preaching.

There are two main divisions of the Buddhists: those of the north and south respectively. The northern Buddhists have their sacred books in Sanskrit; the southern, in Pali. These divisions have had little intercommunication since the third century of the Christian era; and thus, though their records vary greatly, it is obvious that wherever agreement exists between them, the statements concerned may be accepted as true. Prof. T. W. Rhys Davids, however, held that this division of Buddhism into north and south is "inaccurate and misleading" ("Encyclopaedia Britannica," 11th ed., iv. 748).

In Buddhism the moral precepts and rules of discipline may be divided into three grades: (1) the Hinayāna precepts, adopted by southern Buddhism; (2) the mixed precepts, an advanced form of the former; (3) the Mayhāyāna precepts, those of northern Buddhism, which constitute a quite highly developed type of moral precepts.

Buddhism inculcates total abstinence from alcoholic beverages. A young priest on entering his novitiate takes the vow "I will observe the precept or ordinance that forbids the use of intoxicating drinks." The four principal virtues are affability, almsgiving, promoting the prosperity of others, and loving others as ourselves. But there is no reward to any one who gives intoxicating liquors (see Hardy, "Eastern Monachism," pp. 80-82).

Nagarjuna (probably 3d cent. A. D.), the reputed founder of the Mahāyāna school of Buddhism in India, enumerates with much care, in his commentary on the "Mahāprajñā-pārāmitā Sutra," the evil effects of drinking alcoholic liquors. He says:

> It [liquor-drinking] brings about poverty, sickness, quarrels, indecency, disgrace, discredit, and blindness of conscience; it makes people miss what they ought to have and lose what they already have; it is harmful to one's profession; it gives rise to sorrow and shame; it weakens one's physical energy; it disfigures one's personal appearance; it makes a man treat with disrespect his father, his mother, Buddhist ministers, wise men, his uncles, aunts, and elder relatives, the Buddha, the doctrine of the Buddha . . . it leads one to make friends with bad people and to keep away from good, honest men; it ignores moral precepts; it makes one careless of one's mental improvement; it weakens resistance to sensual desires and actually welcomes them. The drunkard is generally disliked; he is not cared for by relatives or friends; he commits immorality and shuns good things; he is discredited by wise and honorable men; he is kept away from Nirvana; he will become stupid and insane, or he will be reborn an idiot in his future existence.

This powerful indictment against alcohol is upheld by the Mahāyāna Buddhists of India, China, and Japan.

Although Buddha permitted the use of alcohol for medical purposes (see "Manjuori-pariprocha Sutra," Nanjio's Catalogue, No 442), he prohibited his followers from engaging in any commercial transaction in intoxicating liquors.

The mixed precepts, mentioned above, are somewhat lenient toward liquor-drinking; but the Mahāyāna precepts forbid the drinking of alcoholic beverages. The fifth "grave injunction," in "Brahma-jāla Sutra," reads:

> If a Buddhist sells alcoholic drinks or forces people to sell them, his sin is of the highest degree, such as cheating and fraud; for drinks lead men to darkness.

The same *Sutra* contains the precept:

> If a Buddhist drinks alcohol he has committed a minor sin; and if he gives a glass of liquor to others with his own hands he will be born in the next 500 lives a handless creature such as insects.

The Hinayāna makes the drinking of liquor a graver sin than the selling of it, but the Mahāyāna is inclined to the opposite view.

Buddhism was introduced into China in A. D. 67. Fa-Tsang, who with Chi-Kai published commentaries on the Mahāyāna and the mixed precepts, gives ten reasons for the prohibition of liquor-drinking. Chi-Kai says "Liquors are stupefying, for they are breeders of ignorance." All Chinese Buddhists enjoin their disciples to refrain from intoxicating drinks, as warned by Nagarjuna.

The Buddhists of Korea are, also, Mahāyānists, and their attitude toward liquor-drinking is similar to that of their Chinese brethren.

Buddhism was brought to Japan by Chinese Buddhists in the eighth century. In A. D. 784 Dengyo, a Japanese priest who had studied the Mahāyāna precepts, in China, established his new temple at Mount Hi-ei, near Kyoto, and became the founder of the Tendai ("heavenly tranquillity") sect in Japan. At the present time about one half of the Japanese Buddhists follow the mixed precepts and the other half the Mahāyāna. Of course all Buddhists are supposed to abstain from alcoholic liquors, and at the entrance to the Buddhist monasteries and temples may be seen a tablet bearing the notice: "Drunkards and liquors are not allowed to pass through this gate."

Shin-Shu, a liberal Buddhist sect, founded by Shi-Ran in 1224, does not adhere strictly to the prohibitory clause of the Buddhist ethical code; yet it teaches its followers to abstain from strong drink. Ren-Vio, a noted Shin-Shu priest, wrote his disciples as follows:

> I am very sorry to learn that the Buddhists drink. I do not severely blame men who wish to drink, but would like to advise them to limit the quantity of liquor to one or two cups. Nothing is better than total abstinence.

BIBLIOGRAPHY.—Rhys Davids, *Buddhism*, 1903; F. Max Müller, *Chips from a German Workshop*, 1874, i. 234; *Encyclopaedia Britannica*, 11th ed., *s. v.*

BUDOSHU. The Japanese term for wine.

BUELL, CAROLINE BROWN. American lecturer and writer; born at Marlboro, Mass., Oct. 24, 1843; educated in the public and in private schools. She married Aug. 25, 1862, Lieut. F. W. H. Buell of the Union Army, who died three years later at Chapin's Farm, Va. Mrs. Buell joined the Good Templar Order in 1872,

and after the establishment of the Woman's Christian Temperance Union she became a member of that organization and also of the publication committee of its official organ, *Our Union*. From 1876 to 1883, when *Our Union* was combined with *The Illinois Signal*, Mrs. Buell was a member of the quorum of three of the publication committee, which had the interests of the paper directly in hand. She was successively assistant recording secretary of the National W. C. T. U. (1878-80), corresponding secretary (1880-93), and superintendent of the department of Christian Citizenship (1898-1902). She originated the plan of the Loyal Temperance Legion, the children's society of the W. C. T. U. Besides writing extensively for temperance papers, magazines, and other periodicals, she published a book entitled "Helping Hand." The first school of methods for W. C. T. U. work was organized at her suggestion; and she presided over its sessions at Mountain Lake Park, Maryland, for twelve years. In 1903 Mrs. Buell resigned her positions in the National W. C. T. U. and was elected to office in the Connecticut W. C. T. U. In 1906 she was elected State president of that organization, and she has retained the position by successive reelections to the present time.

BUEN AYRE. Same as BONAIRE.

BUFFALO. A city and the county seat of Erie County, New York, U. S. A. It had in 1920 a population of 506,775, and was the second largest city in the State. The original town, which was known as "New Amsterdam," was laid out by Joseph Ellicott, agent of the Holland Land Company, in 1801-02, and in 1810 the name was changed to "Buffalo."

Buffalo ranks next to New York as a manufacturing center. It is, also, one of the largest grain and flour markets in the world; and at East Buffalo there are nearly 80 acres of stockyards.

The liquor question appears to have been a subject of political discussion in Buffalo as early as 1835-40, for during this period a committee of temperance people approached Louis le Coulteux and asked him, in view of his probable candidacy for mayor, to state his position with respect to temperance. The Frenchman adroitly replied that he drank three glasses of wine a day, but that he always drank them when alone. The Sons of Temperance were strongly represented in Buffalo soon after the founding of the order in 1842; and between 1850 and 1860 an aggressive temperance movement was led by Bishop Timon, whose Catholic temperance societies are said to have been so effective in disparaging the drink habit that a number of saloons in the grain-elevator district were forced to close for want of patronage. In 1883-84 a number of prominent citizens, led by Mr. J. H. Dorner, organized the Citizen's Reform Association which vigorously attacked the existing license system and denounced the saloon interests for the demoralization which they were causing among laborers in the elevator district and for their corruption of city politics. The liquor-dealers retaliated by establishing a "Protective Union," which published a weekly journal and employed attorneys to prosecute members of the Citizen's Reform Association for "conspiracy." The names and places of business of all persons known to oppose the saloons were posted by the liquor-dealers, who endeavored to establish a boycott against them.

Through the influence of the Reform Association the excise commissioners were induced to raise the license fee to $75, and some time later it was increased to $125. For a considerable time the saloons were required to close on Sundays. In 1885 the fee was further increased to $500, and in 1902 to $750.

Before the end of the nineteenth century the manufacture of malt liquors had become one of the most prominent of Buffalo's industries, the product in 1900 representing a value of over $4,000,000. The firm grip of the traffic on the city made temperance reform exceedingly slow and difficult; yet a strong current of temperance sentiment was always clearly in evidence, and the temperance forces of Buffalo made their influence felt not only at home, but throughout the State of New York. A movement to abolish the pernicious practise of holding political caucuses in saloons in the State originated with Buffalo temperance workers in 1893-94. The local Catholic Total Abstinence Union, which had been organized in 1892 by the Rev. Father GEORGE ZURCHER, inaugurated the movement, and, together with the Royal Templars, the Good Templars, the Sons of Temperance, and the Woman's Christian Temperance Union, formed a committee known as "The Union Temperance Committee." The Committee circulated a State-wide petition for a law prohibiting the holding of caucuses in places where liquor was dispensed, and although the movement was not far enough advanced to meet with favorable action in the Legislature of 1894, a law approved by the Committee was passed at a subsequent session.

The civic decency of Buffalo was outraged for many years by a swarm of notorious concert-halls —the vicious offspring of the liquor traffic. The first move to rid the city of these cesspools of human depravity was taken on Aug. 4, 1900, when the Union Temperance Committee, which had been reorganized for this purpose, presented a strong petition to the mayor, condemning the evil conduct of these places and requesting that all licenses to concert-saloons be revoked. The efforts of the Committee were strongly supported by the Buffalo branch of the Anti-Saloon League, which had been formed the previous year, and by the Buffalo Business Men's Association. As the result of this agitation the authority of both city and State was brought to bear against the concert-halls and by 1902 no less than sixty of them were outlawed.

The police records of Buffalo indicate a remarkable decrease in drunkenness since Prohibition became effective. The number of arrests for drunkenness in January, 1920, was 1,012 as against 2,761 for January, 1919. The number of inmates in the Erie County Penitentiary in January, 1920, was 176 as compared with 554 in January, 1919. While the average number of inmates at the penitentiary in previous years ranged between 400 and 1,000 or even more, on Feb. 20, 1920, the number was but 174. Formerly the average number of offenders in the Buffalo city courts exceeded 2,000 monthly. During the first three months of 1919 there were tried in these courts 6,954 criminals; for

the corresponding three months in 1920 the number was 2,417. The number of intoxication cases for the first three months of 1920 was 583 as compared with 3,094 for the corresponding three months in 1919.

BUIL-CEANN. An Erse term for ardent spirits; literally, "madness—the head." It was especially applied to an ancient form of whisky distilled from black oats, which was excessively intoxicating.

BUISSON, FERDINAND EDOUARD. French educator; born in Paris Dec. 20, 1841; educated at Argentan College and at the *lycées* of St. Étienne and Condorcet. He is *agrégé de philosophie* and *docteur ès lettres*. He was for a time primary-school inspector in Paris, and in this capacity was denounced by the Bishop of Orleans and others for his pamphlets opposing religious teaching in the schools. He was compelled to resign, but in 1878 he was made general inspector of primary education, and in the following year was appointed director of primary education under the Ministry of Public Instruction. This appointment he held until 1896. He was also for a time a Deputy for the Seine division of Paris in Parliament and honorary professor of pedagogy at the Sorbonne. He is the author of a number of works on pedagogy and religion.

During his ministerial career Buisson rendered considerable service to the cause of temperance. It was to his initiative that the teaching of temperance principles in the public schools was due; and this teaching was afterward made obligatory.

BULGARIA. A kingdom in the Balkan region of southeastern Europe; bounded on the north by the Danube and Roumania, on the east by the Black Sea and the province of Thrace, on the south by Greece, the Aegean Sea, and Thrace, and on the west by Jugoslavia and Greece; area, variously estimated at 35,000 to 71,500 square miles; population (Dec. 31, 1922) 4,958,400, including Turks and Greeks.

The Balkan mountain-chain runs east and west through Bulgaria, dividing the country into two almost equal parts. The sunny, well-watered slopes of these mountains have always been suitable for the cultivation of the vine, and excellent wine has been obtained from the vineyards. According to the "Encyclopaedia Britannica" (11th ed., xxviii. 728), 81,000,000 gallons of wine were produced in Bulgaria in 1896. In 1921 there were 87,855 acres under vines, yielding 75,910 tons of grapes and 8,698,822 gals. of wine ("Statesman's Yearbook" for 1924, p. 721).

Drunkenness seems to have been one of Bulgaria's worst troubles very early in the country's history. King Krum (A. D. 811), in order to save his people from the degeneracy into which alcoholism was carrying them, issued an edict to the effect that any person found drunk in the street should have his shins broken; but the number of people lamed in this way increased to such an extent that the monarch issued a further order directing the destruction of all the vineyards.

About 868 the Bulgarians were converted to Christianity, and for several centuries they made good progress in civilization, and Czar Iven Asen II (1218-41) has been described as "the greatest of all Bulgarian rulers."

After many vicissitudes the country passed under Mohammedan rule, which it endured for five centuries (1396-1878). The conquerors, the Turks, were by their religion total abstainers; the Bulgarians considered that as wine was used in the sacrament of the Lord's Supper it was the duty of the good Christians to use it as a beverage also. The Turks had a proverb, "The maniac runs from the drunkard," which showed plainly that they considered drunkenness worse than an evil spirit.

In 1876 the Christians of Bulgaria, anticipating a general massacre at the hands of the Turks, revolted, and in reprisal thousands of them were put to death. In the district of Philippopolis alone over 15,000 were massacred. The "Bulgarian atrocities" called forth a notable denunciation from Mr. Gladstone which startled Europe. In 1877 Russia declared war upon Turkey, and proved the victor in the conflict.

Under the treaty of Berlin (1878) Bulgaria was created an autonomous principality under the suzerainty of Turkey, and she remained so until Oct. 5, 1908, on which date she declared her independence, and her ruler, Prince Ferdinand, assumed the title "King of the Bulgarians." Ferdinand abdicated on Oct. 4, 1918, and was succeeded by his eldest son, Boris III, the present king. After the World War (1914-18), under the Treaty of Neuilly (Nov. 29, 1919) Bulgaria ceded southern Dobrudja to Roumania, and eastern and western Thrace to Greece.

When, in 1878, the armies of the Czar of Russia reached Bulgaria and drove away the Turk, the enthusiasm of the Bulgarians for the Russian soldiers knew no bounds, and all that they did was regarded as highly commendable. Consequently morals in general suffered, and drinking habits took a fresh start. Authoritative data relating to the consumption of liquor for this period are not available; but from the testimony of reliable observers it is learned that alcoholism increased rapidly as did, also, the number of liquor-shops. The spread of drunkenness alarmed the Government so greatly that in 1895 a special law was passed containing the following provisions:

(1) On Sundays and holidays all saloons to be kept closed till 10 A. M. in the villages and till 11 A. M. in the towns. In the villages they must be closed an hour after sunset.

(2) A fine of 5 to 20 francs will be imposed on saloon-keepers or others selling intoxicating liquors to persons already drunk. For the second offense the fine may be increased to 60 francs and the saloon ordered closed for one to three months.

(3) The fine prescribed in the foregoing section will be applicable to all saloon-keepers and spirit-vendors selling intoxicating liquors to any minor under sixteen years of age unless such minor be in the immediate care of his guardian. A fine of 20 to 100 francs will be imposed for the first offense. Imprisonment may follow second offense and further violation of the law may involve the closing of the saloon for a year.

All persons found drunk in the streets, squares, liquor-shops, or other public places will be liable to a fine of 5 to 15 francs. The aforementioned punishments to apply also to public servants who by being intoxicated while in the discharge of their duties may endanger the lives or security of others.

The use of intoxicating liquors in exchange for other merchandise or for day labor is forbidden.

The unsettled state of the country owing to the number of wars in which it has been engaged has rendered the collection of statistics concerning the drink traffic difficult.

Temperance organizations have been active in

Bulgaria for many years; and before any regular society was founded American missionaries had, as early as 1855, inculcated total abstinence among their converts. The first temperance society was established in 1887 by Mrs. Locke, wife of a missionary, the Rev. E. W. Locke. She was also instrumental in founding the first temperance paper, a monthly, entitled *Vosderjatel* ("The Abstainer"). Three years later the title was changed to *Vosderjatelno Zname* ("The Temperance Banner"), and the paper continued in circulation for several years until superseded by a missionary weekly publication.

In 1893 there were ten temperance societies in Bulgaria, and these formed themselves into the Bulgarian Temperance Union.

The Bulgarian Woman's Christian Temperance Union, however, did not affiliate with the Temperance Union, but operated as an entirely separate organization. In 1903 it had secured a membership of 42 women and girls, all of whom were active in the cause. The Loyal Temperance Legion, also, had a number of organizations scattered over the country, the principal one being at Philippopolis.

At the present time there are three temperance societies among the evangelical churches, and these constitute the Bulgarian Temperance Union. They operate principally among Protestants. The total membership does not exceed 150. There are, also, two young men's communistic temperance organizations, the main object of which is to bring young men within the influence of temperance teaching. Then there are the temperance associations of students in the Bulgarian high schools. There are 40 of these, 32 of which are organized in the Students' Temperance Union Neutral. This movement was originated in 1912 by Christo Dimcheff, a teacher in the primary schools of Sliven. In this town to-day there are four such societies, one of which is composed exclusively of Jewish boys and girls. There are probably more than 3,000 well-disciplined members, boys and girls, in these associations throughout Bulgaria. Their public meetings are not confined to students, but adults also are invited.

Other temperance organizations are the Young Men's Temperance Societies Neutral, of which there are four, for boys and girls out of school. Their members belong to all classes and parties, and include Protestants, Jews, and Turks. There are, also, three temperance lodges.

One of the most active of the Bulgarian temperance workers is Pastor Alexander Georgieff of Philippopolis. He is the editor of *The Bulgarian Abstainer*, a conspicuously successful lecturer, and the author of valuable propagandic literature. Writing on the alcohol problem in December, 1921, he says:

> Many visitors from abroad think that the Bulgarians are temperate, but the fact is not confirmed. . . . During 1919-20 the sales of intoxicating beverages, as declared by the liquor interests, were as follows: Wine, 239,480,900 liters; fruit brandies, 7,856,930 liters; beer, 19,883,954 liters. In 1920 there were 20,000 saloons, 18 distilleries, and 18 breweries. The annual consumption of alcohol was 59.4 liters per capita.
>
> We have succeeded in closing the saloons in more than twenty villages. The influence of the temperance societies is growing; and we hope that in less than ten years we shall have hundreds of villages and many towns dry.

It should be added that in addition to the temperance organizations proper, other bodies, such as the vegetarians, theosophists, spiritualists, and Tolstoyans, are strong advocates of temperance.

Dr. Robert Hercod, writing in *L'Abstinence* of Feb. 3, 1922, under the caption "Dans le proche-Orient," says:

> I learned that the situation in Bulgaria with regard to alcoholism and the fight against it was as follows:
>
> The national drink of the Bulgars is wine. Bulgaria possesses some prosperous vineyards which produce a delicate grape, so delicate that it is a barbarism to transform it into wine. For myself I made in Bulgaria an intensive study of the grape. Grapes cost 10 or 12 levas per kilogram, a good deal for the Bulgarians, but for a Swiss who receives 100 levas for 3 francs it is 30 centimes, that is to say, very cheap.
>
> Besides wine, beer is drunk in the towns, and its use tends to spread in the country districts. Distilled liquors are equally in favor, particularly ordinary brandy, rakia, and prune brandy, the famous sliwowitz. The peasant drinks rakia before his repast; on fête-days the favorite beverage is wine.
>
> Alcoholism in Bulgaria has often the occasional character of primitive countries, the insidious alcoholism that we know at home. The spread of drinking customs is not the same in different parts of the country. The villages situated about Sofia are the homes of Bulgarian alcoholism, which does not prevent, it appears, their inhabitants from becoming the best soldiers of the country.
>
> Alcoholism exists in Bulgaria. It troubles good citizens. It is certain that the plague is not so profound as in our western countries or in the neighboring Roumania. The reaction against it has commenced so soon that one hopes for a complete victory over the evil. Private initiative is being organized better and better against alcoholism. At Sofia there is an antialcohol society; and similar societies exist in the towns of Rustchuk, Stara-Zagora, and Philippopolis. One hopes a great deal from the Neutral Union of Abstaining Scholars, which numbers more than 3,000 members, recruited from the various schools of the country, and which has its center at Sliven, with a devoted chief, Professor Dimtcheff, who took part at the proceedings of the International Congress against Alcoholism at Lausanne. He knows well and loves our country for having taken part in his work. In Protestant circles we have a union of Bulgarian abstinents with 7 local clubs, also a lodge of the Order of Neutral Good Templars at Sliven. Several journals fight for the good cause, particularly the *Borba* ("The Struggle"), edited by Dr. Neytcheff. It is unnecessary to state that in his review *La Santé Publique* ("The Public Health") he loses no occasion to combat alcoholism. Antialcoholism is practised in Sofia in the vegetarian restaurants, which are entirely free of alcohol. The Bulgarian state is commencing to devote itself to the cause of alcoholism. Thus, a code of temperance instruction was adopted in all the schools in 1921. Further, Bulgaria is blessed with local option.

(At the time of our going to press the newspapers announce a revolution in Bulgaria and the assassination of Premier Stamboulisky.)

BIBLIOGRAPHY.—*The Statesman's Year-Book*, 1922, *s. v.*; manuscript material courteously supplied by Mr. Vulko I. Shopoff and Pastor Alexander Georgieff of Philippopolis.

BULI. Tagalog equivalent of NIPA.

BULL-BULL. A variety of beer made in the Sudan. See MARISI.

BULLOCK, HELEN LOUISE (CHAPEL). American philanthropist and Prohibition leader; born at Norwich, N. Y., April 29, 1836; educated at a private school and at Norwich Academy. She studied music in New York city, and from 1855 to 1886 was a teacher of the pianoforte. She married Daniel S. Bullock in 1856. Her interest in temperance work led her to unite with the Good Templars at fifteen years of age, and with the Woman's Christian Temperance Union in 1874, immediately after the founding of that organization. In 1886 she was lecturer and organizer for the New York State W. C. T. U., and in 1889 became lecturer and organizer for

the National W. C. T. U. In addition to her other duties she was appointed New York State Superintendent of Anti-Narcotics in 1888, and she secured the Anti-Cigarette Law from the Legislature. In 1898 she was appointed National Superintendent of the Purity Department, and later was put in charge of Rescue Work for Girls by the New York State W. C. T. U. In 1890 she had organized The Anchorage, a rescue home for girls at Elmira, N. Y., and the experience thus acquired led to the conviction that the object aimed at could be better secured by concentrating effort on preventive measures combined with industrial education. In 1907 the name of the institution was changed by the trustees to the "Helen L. Bullock Industrial Training School for Girls." This noble philanthropy, conceived by Mrs. Bullock, has had her fostering care from the beginning.

In 1903 Mrs. Bullock represented the Purity Department at the World's W. C. T. U. convention in Geneva, Switzerland. In 1913 she resigned the lectureship in the National W. C. T. U., and in 1918 she retired from the lectureship in the New York State W. C. T. U. after 32 years of service. During that period she secured more than 40,000 members for the W. C. T. U. Since her release from her exacting duties on the platform and elsewhere she has been able, as president, to make the training-school her chief concern, and has built it up into one of the most effective institutions of its kind in the country.

BULL THE CASK, TO. A phrase denoting the pouring of hot water into an empty rum puncheon until the spirit is extracted from the wood. Sailors used to resort to this plan of eking out their rum allowance.

BULMER, JOHN THOMAS. Canadian lawyer and Prohibition advocate; born at Nappan, Nova Scotia, Canada, in 1846; died Feb. 9, 1901. He was educated in the public schools and at the Academy at Amherst, Nova Scotia. Later he devoted himself to the study of law, and was admitted to practise in 1875. He opened an office in Halifax, where for many years he was identified with the civic life and reform movements of the community, coming at length to take a prominent part in shaping the temperance activities of the Dominion. At the age of sixteen he joined the Sons of Temperance; later, the Independent Order of Good Templars, and the Royal Templars of Temperance. He aided greatly in securing the enactment of the Nova Scotia Local Option Act in 1886, and was a vigorous exponent of Prohibition principles. He was one of the organizers, and became the leader, of the Maritime Prohibition party in Canada, serving also as editor of *The Voice*. He took a prominent part in Provincial and Dominion campaigns, including the heated contest which issued in the Prohibition victory in 1900. In 1898 he took part in founding the Canadian Bar Association in Montreal, becoming its secretary. For some years he was librarian of the Nova Scotia Legislature and secretary of the Nova Scotia Historical Society.

BULYEA, ANNIE BLANCHE (BABBIT). Canadian temperance leader; born at Gagetown, Queens County, New Brunswick, Canada, Sept. 17, 1863; educated in the public schools. Miss Babbit married G. H. V. Bulyea in 1885, and removed with him to Western Canada. Mrs. Bulyea had become a member of the Woman's Christian Temperance Union in New Brunswick; and on taking up her residence in Saskatchewan, she at once affiliated with the local union at Qu'appelle, of which body she became president. In 1899 she removed to Regina, in the same province, where her ability found early recognition and she was elected president. Later she was chosen superintendent of W. C. T. U. work in the North West Territories. Removing to Alberta in 1905, she was made honorary president of Edmonton Union. Since that time she has been chosen honorary president of the Alberta Provincial W. C. T. U., and also of the Dominion W. C. T. U. In the more than 30 years of Mrs. Bulyea's official connection with the temperance movement in Canada, she has not only witnessed remarkable forward strides, but has been an active contributor to the notable victories which have been gained in the Dominion.

BUM. (1) A slang term applied, in America, to one who frequents saloons and obtains his liquor at the expense of others.

(2) A liquor of an intoxicating nature, mentioned by the traveler Clapperton as having been drunk at a village in Central Africa.

BUMPER. A full glass. The word is usually associated with toasting. Its origin is variously explained. It has been thought to be associated with the word BOMBARD; but its probable origin is the French *bomber*, to render convex, or the English "bump," since it is known that any fluid, when poured into a glass till it reaches the brim, bulges outward at the top. Dr. Arn says that when the wine bumps up in the middle the expression "bumper" is applicable. Professor Skeat, in his "Etymological English Dictionary," says: "A fancied connection with bump, a swelling, has not only influenced the form of the word, but added the notion of fulness."

A fanciful derivation is from the toast *au bon père* ("to the good father [the Pope]"). Captain Morris, a convivial song-writer of the Regency period, says in one of his songs:

> A bumper of Burgundy fill, fill for me,
> Give those who prefer it champagne.
> But whatever the wine, it a bumper must be
> If we ne'er drink a bumper again.

Sheridan writes:

> Fill a dozen bumpers to a dozen beauties, and she that floats atop is the maid that has bewitched you.
> —"School for Scandal," III, 3.

BUNDICK, WILLIAM THOMAS. American temperance lecturer; born near Locust Mount, Accomack County, Virginia, Feb. 15, 1847; died at Onancock, Va., Dec. 9, 1908. His only education was received at a country school which his father had built near the farm on which William Thomas spent the early years of his life. In 1868 he married Miss Kate S. Ames and then set up a general business in Onancock, Va., where he resided till his death. In 1896 he retired from commercial life in order to devote himself to Prohibition work. Bundick had had from his childhood a strong ambition to become a public speaker. It is related of him that when a boy of ten he would accompany his playmates on Sunday afternoons to some neighboring pinewoods and there, mounting a stump, would entertain them by preaching. He was able to realize his ambition when he entered the Prohibition lecture field. As a speaker he soon attained

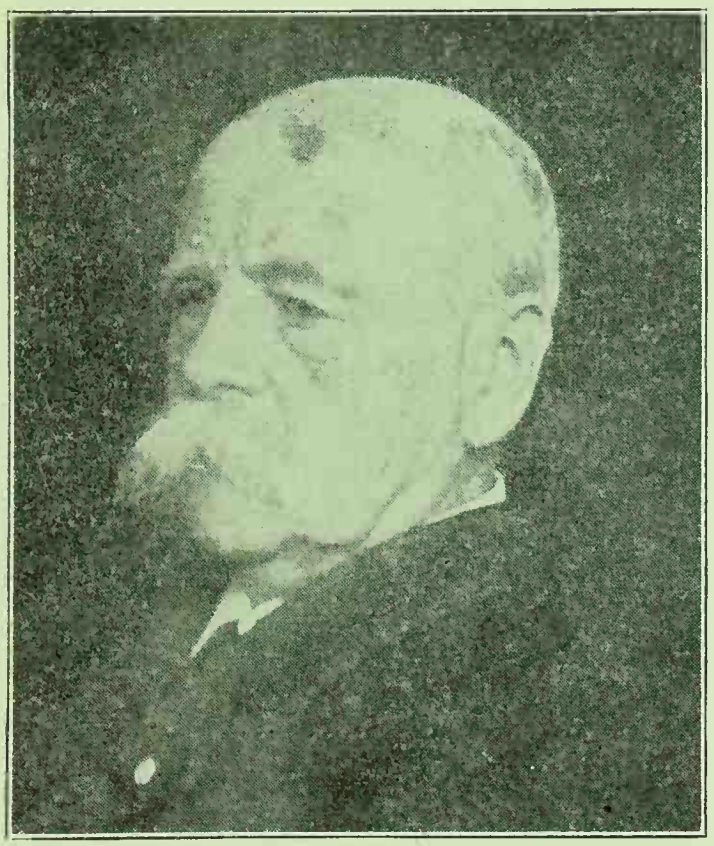
prominence. From 1897 to 1900 he was chairman of the Prohibition committee of Virginia, and in 1902 was engaged by the Prohibition party to lecture in a number of States. His addresses were largely characterized by the personal element—the responsibility of moderate drinkers in the making of drunkards, and the responsibility of abstaining voters who voted with their party rather than against the liquor traffic. Bundick sustained a stroke of paralysis while delivering a lecture at Stockton, Md., on Oct. 8, 1908, and seven weeks later he had another stroke, which proved fatal. Some of his temperance addresses have been published under the title "Bundick's Lectures" (Cincinnati, 1904).

BUNG. (1) A large stopper, usually of wood, for the hole in the bulge of a cask, through which the liquor is poured; also the bunghole itself.

(2) In England, the personification of the brewer, "Mr. Bung."

(3) An assistant who serves out the grog on board ship.

BUNGE, GUSTAV VON. Russian scientist, educator, and temperance advocate; born at Dorpat (Livonia), Russia, Jan. 19, 1844; died at Basel, Switzerland, Nov. 5, 1920. His family, a Russian transplant of noble Swedish origin, produced several brilliant scholars, his own father



GUSTAV VON BUNGE

being the botanist Alexander von Bunge. Gustav von Bunge's youth was passed in his native town where he studied the natural sciences and medicine. His proficiency in collegiate work soon earned him distinction among his fellow-students. His appointment as docent in physiology at the University of Dorpat, in 1874, marked the beginning of his career as an educator. Subsequently he became professor of physiology, and in 1885 he was called to take a position in this capacity at the University of Basel. He continued to serve this institution until his death.

Von Bunge has frequently been styled "the father of the modern abstinence movement" in Central Europe. It is certain that few Europeans of his generation exercised so profound an influence in the struggle against alcoholism. He first declared himself for total abstinence in a lecture at Dorpat, in January, 1885. A second lecture, given at the University of Basel in 1886 and afterward published under the title "Die Alkoholfrage" ("The Alcohol Question"), has become a classic in the total-abstinence literature of Europe. It has passed through many editions and has been translated into at least twelve languages. It analyzes clearly the dangers of moderation, discusses fundamental scientific facts as to the physiological effects of alcohol, and treats forcibly of the relation of drink to poverty, degeneracy, and crime. To appreciate fully the originality and importance of Von Bunge's attitude on the liquor question, it must be taken into consideration that at the time of his declaration the doctrine of total abstinence was practically non-existent in Central Europe. Speaking by and large, the efforts of the temperance societies of those days were confined to such work as the reclamation of drunkards and the advocacy of moderate drinking, and their work had not attained the dignity of a movement in the broad sense of the term. The total-abstinence crusade in Great Britain and in the Scandinavian countries had not yet made its impress on the Central-European countries.

It is not surprizing, then, that Von Bunge's famous phrase "Les modérés sont les seducteurs" ("Moderate drinkers are the seducers") was at first received with amazement and distrust by many temperance workers, nor that in some quarters it aroused furious indignation. Yet it was the beginning of a great awakening to those whose minds were open to the truth. The convictions which he expounded in 1886 were the product of long years of study of the alcohol problem in all its aspects. His facts and his arguments, served by his remarkable limpidity of style, were, to the unbiased mind, incontrovertible. His lectures attracted the attention of scientists and medical men throughout the Continent, and some of the most noted among them were won to the advocacy of total abstinence.

One of Von Bunge's most valuable studies was that on the relation of alcohol to the inability of women to nurse their children. His researches demonstrated that in the case of daughters of alcoholic fathers, this natural function was impaired, if not entirely destroyed. This is the subject of his "Die Zunehmende Unfähigkeit der Frauen ihre Kinder zu Stillen" ("Increasing Inability of Women to Nurse Their Children"). Other of his publications relating to the alcohol question were: "Alkoholvergiftung und Degeneration" ("Alcohol Poisoning and Degeneration"); "Wider das Alkohol" ("Anti-Alcohol"); "Lehrbuch der Physiologie des Menschen" ("Manual of Human Physiology"); "Lehrbuch der Organische Chemie für Medizin" ("Manual of Organic Chemistry for Medicine"); and "Die Ausrottung der Geschlecht Krankheiten" ("Extermination of Venereal Diseases").

Though Von Bunge achieved international fame in the temperance field, he lived a very retired life, and the public rarely had the privilege of

hearing him lecture. He did not hesitate, when occasion offered, to denounce the liquor business as provoeative of degenerative influences, but there was little of the agitator in his make-up. He was mainly content to present the facts in the case against alcohol, leaving it to others to carry on the propaganda against it. He had great influence with the students of Basel, by whom he was much beloved, and among the young physicians now foremost in the antialcohol movement in Switzerland are to be found many of his pupils in whom the master inculcated his convictions. Von Bunge was a member of the Independent Order of Good Templars and a regular attendant of his local lodge, where he faithfully performed all the humble duties pertaining to Good Templary.

BUNYAN, JOHN. English allegorist, tinker, and Baptist pastor; born at Elstow near Bedford in November, 1862; died in London Aug. 31, 1688. He attended a village school, where he learned reading and writing. When old enough he followed his father's trade, that of a tinker. He was brought up to attend the National Church; but came under the influence of Puritanism, which was rampant at that time, and reproached himself for lying, swearing, blaspheming, dancing, ringing the bells of the parish church, playing at tipcat, reading the history of Sir Bevis of Southampton, and delighting in all transgressions against the divine law. In the judgment of his acquaintances, however, he was an exemplary young man, and Macaulay says ("Encyclopaedia Britannica," 11th ed. iv. 803):

> It is quite certain that Bunyan was, at eighteen, what, in any but the most austerely Puritanical circles, would have been considered as a young man of singular gravity and innocence.

He was never drunk; he was perfectly chaste, and he declared that no woman, in heaven, or earth, or hell, could accuse him.

In 1645 he enlisted in the army, probably that of the Parliamentarians, and served through the campaign of that year. In an attack upon a town, a comrade, who had taken Bunyan's place in the ranks, was killed. This occurrence produced a profound impression upon Bunyan; and he regarded his preservation as a special act of Providence. The influence of his army experience is seen in his writings. Many of his characters find their prototypes in Fairfax's army.

He was first married in 1646, two years after his return from the army. His wife inherited from her father two books—Bishop Baily's "The Practice of Piety" and Dent's "The Plain Man's Pathway to Heaven," the latter an allegory.

He joined the Baptist Church and was baptized in 1653. In 1655 he began to preach and in 1657 he devoted all of his time to the ministry. When the Act of Uniformity was revived (1660) the Bedford Baptists refused obedience and Bunyan was thrown into jail for persistently continuing his preaching. His imprisonment lasted, with occasional intervals, for twelve years, and during his incarceration he read almost exclusively the Bible and Fox's "Book of Martyrs." He would have been set free had he consented to cease preaching; but this he would not promise to do. Just before his arrest he had been married a second time, and his wife now appealed in vain for his release. He was paroled for a period and spent a considerable portion of

BUNYAN

time at liberty. His complete liberation came by the Act of Charles II, annulling certain penal statutes against Roman Catholics and Protestant non-conformists. His pardon was dated Sept. 13, 1672. Five months earlier he had been licensed to preach, and for the next three years he was pastor of a Baptist congregation which met in a barn. He had four children; one, a girl, was blind, and he loved her with a peculiarly tender affection.

While in jail he had written, besides some tracts and verse, the narrative of his personal religious experience, under the title "Grace Abounding to the Chief of Sinners." It was formerly supposed that his "Pilgrim's Progress" was also a product of his twelve-year incarceration, but it is now generally held that his immortal work was written during a short period of imprisonment in 1675. "Pilgrim's Progress" was published in 1678. The work soon became popular. That popularity has continued and the book has been translated into various foreign languages. In 1922 the New York Public Library possessed 325 English editions and 81 foreign editions of the work. Other works of Bunyan's were "The Life and Death of Mr. Badman" (1680) and the "Holy War" (1682) "which," says Macaulay, "if the 'Pilgrim's Progress' did not exist, would be the best allegory that ever was written."

JOHN BUNYAN
Copyright National Portrait Gallery

The "Pilgrim's Progress" has been seized upon by antitemperance people as testimony to the beneficial use of alcoholic beverages. They have pointed out that both *Christian* and *Christiana* drink liquor on occasion. *Discretion*, *Piety*, *Charity*, and *Prudence* give *Christian* a bottle of wine. *Christian*, after his fierce battle with *Apollyon*, refreshes himself with wine. *Gaius*, the innkeeper, presents *Christiana* and her companions with "something to drink by the way."

as they were setting out from the inn on their journey. *Mr. Interpreter* gives *Christiana* and *Mercy* "a little bottle of spirits." *Christiana* gives her son *James*, who was sick, some of that bottle of spirits. On leaving *Interpreter's* house, *Mr. Fearing* is given "a bottle of spirits." *Christiana* gives *Mr. Despondency* "some of her bottle of spirits for present relief." These citations simply show that Bunyan believed, as was commonly believed in his day and long afterward, that alcoholic beverages were useful as stimulants in both fatigue and exhaustion. Curiously enough the liquor supporters who call Bunyan's book to their aid invariably fail to quote the following utterance of *Discretion*:

> Only this general rule ought to be observed, that we forbear eating and drinking such things as we find by experience, or know by common observation to be prejudicial to health, impediments to virtue and devotion, spurs to vice and passion, by intoxicating *the brain*, heating the blood, disordering the spirits, or by any other way being subservient to the works of the flesh, or the temptations of the Devil. In so doing, we shall do well.

It has been well said that Bunyan was probably the first to refer to the action of alcohol as "intoxicating the brain," an effect since fully established by science.

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., *s. v.*; John Mair, *Nephalcia*, New York, 1861; E. A. Wasson, *Religion and Drink*, New York, 1914.

BURBECK, ISABELLE G. D. Canadian temperance worker; born at Sherbrooke, Quebec, April 30, 1869. Joining the Woman's Christian Temperance Union in early womanhood, she shared in the labors and sacrifices of that pioneer period of Canadian history, and reaped the honors of the various responsible positions she was called upon to fill in later years. From 1908 to 1912 she was corresponding secretary for two provinces: Alberta and Saskatchewan. The wide extent of the territory and the growing demands of the work led to a division in 1912, and to the erection of each of the two provinces into a separate organization. Mrs. Burbeck retained the position of corresponding secretary in the Alberta division until 1915, when she was elected vice-president of the Alberta Woman's Christian Temperance Union. Removing from the province for a period, she was, on her return, elected secretary of the "Y" branch, and still holds that position. She and her fellow members worked with a will for the passage of the Alberta Prohibition Law (went into effect on July 1, 1916).

BURCH, ADDA GRACE. American missionary-teacher in South America; born at Greenville, Pa., Jan. 6, 1869; educated in the local schools and at the Edinboro State Normal School. Becoming a teacher in the public schools, Miss Burch interested herself in temperance work and joined the Woman's Christian Temperance Union. She was made county superintendent of the press department, State reporter to *The Union Signal*, and county corresponding secretary. In 1896 she was sent by the Missionary Board of the Methodist Episcopal Church to Concepción, Chile, where she became a teacher in the Concepción College, and in the following year was elected president of the Chile W. C. T. U. Returning to the United States in 1914, she was appointed, after a short interval, teacher in a boys' school in Porto Rico. Here her health suffered, and at the end of the school year she returned to the United States and settled in Los Angeles, Calif. She was at once identified with temperance movements in that city, becoming corresponding secretary of the local W. C. T. U., county superintendent of the Press Department, and also of the City Federation.

BURCHENAL, CALEB E(RNEST). American lawyer and Prohibition advocate; born at Canterbury, Del., May 8, 1876; educated at Wilmington Conference Academy, Dover, Del., and at Dickinson College, Carlisle, Pa. (Ph.B. 1900; later A.M.) Following his college course he spent three years in teaching, meantime beginning the study of law. In 1905 he graduated from Harvard Law School with the degree of LL.B. and commenced practise in Wilmington, Del. In 1907 he was made chairman of the Wilmington Anti-License Committee, and conducted the campaign in which the two lower counties of the State of Delaware were voted "dry"; and for several years following he was engaged as a Sunday speaker for the Anti-Saloon League of that State. In 1909 he became attorney for the Law and Order Society of Wilmington, Del., and has served in that capacity ever since. He is also attorney for the State Anti-Saloon League. In 1917 he was elected chairman of the Wilmington Anti-License Committee, and was very active in the campaign which closed the saloons in the remaining portions of the State except the city of Wilmington. Besides participating in numerous legal contests in every section of the State, he was associated with Horace G. Eastburn in successfully defending the constitutionality of the bill under which the vote of 1917 was taken. He married Mary Elizabeth Holland, of Milford, Del., in 1910 (died 1916), and has made his home in Wilmington.

BURDICK, PHINEAS ADELBERT. American lawyer and temperance evangelist; born in the township of DeRuyter, Madison County, N. Y., Sept. 7, 1847; died at Alfred Centre, N. Y., July 3, 1893. In 1869 he graduated from DeRuyter Institute, then studied law, and began practise. In 1872 he married Ella Clarke. He entered actively into politics as a Democrat, and was elected to local office. Drinking habits laid hold of him, and threatened his ruin. He saw his peril, signed the pledge, was converted, and reformed. For his own safety, and the salvation of others, he gave up the law, and (in 1877) became a temperance evangelist. As such he had remarkable success. He held his first series of meetings at Sherburne, in Chenango County, and continued to labor in other towns and cities of New York. He studied local conditions wherever he went, and assailed them without fear. He would spend a week or a month in a place, and speak every night. In Fitzhugh Rink, Rochester, during the fall of 1885, he spoke nightly for eleven weeks, with continual freshness and wonderful effect. For sixteen years he worked in his chosen field. A wound from an accident in 1882, lamed him, and finally cost him his life.

It was said at his funeral that he had induced a million and a half of persons to sign the pledge. Of the drunkards among these he estimated that 95 per cent went back to their cups; yet he could number more than four thousand such who had risen to Christian manhood through his efforts. The greater part who signed

for total abstinence at his meetings were children and youths, and of these he estimated that 95 per cent stood true.

Burdick became a Prohibitionist early in his evangelistic work, and boldly proclaimed his politics on occasion; but his good humor and manly ways forbade men to take offense. Only liquor-sellers were his enemies. In 1878 he removed his home to Alfred Centre. His religious sympathies were with the Seventh Day Baptists. He had license to preach, granted by the First Church of Alfred, of which he was a member. His widow published a full report of his memorial service, in a volume of forty pages ("Memorial Services of P. A. Burdick," 1893).

BUREAU INTERNATIONAL CONTRE L'ALCOOLISME. See INTERNATIONAL TEMPERANCE BUREAU.

BURETTE. (1) A pear-shaped or flask-shaped vessel for liquids. The word is specifically used to signify an altar-cruet or ampulla. Such vessels are made of precious metals, rock crystal, or porcelain.

(2) A tube used for minute measurements of liquids in chemical operations.

BURGER, NELLE GILHAM (LEMON). American temperance leader; president of Missouri State Woman's Christian Temperance Union; born in St. Louis, Mo., July 27, 1869; moved with her parents while still a child to Roodhouse, Ill.; educated in the high school of that village. Here her interest in temperance work was awakened by a chance invitation to attend a meeting of the local Woman's Christian Temperance Union. After Miss Lemon's marriage to Mr. Charles A. Burger (Sept. 1, 1886), she moved with her husband to Clark, Randolph County, Mo., and gave her active assistance to every feature of the temperance cause. She was appointed national organizer of the W. C. T. U., and in that interest has lectured in every State. By appointment of Governor Gardner she became a member of the State Board of Charities and Corrections, and she was also a member of the State Board of War Charities, besides being president of her State and county W. C. T. U., and editor of the *Missouri Counselor*. In 1910 she went to Mexico and succeeded in interesting President Diaz in temperance work to the extent of securing an appropriation of money to supplement the contribution of the W. C. T. U. for systematic temperance instruction in that country. The Mexican Government also provided her with free transportation. She held meetings in every Mexican State except two, addressing the people through an interpreter furnished by the Government. She wrote scientific temperance lessons for the city schools and for those of seventeen States. Mrs. Burger still makes her home at Clark, Randolph County, Mo.

BURGESS, HENRY THOMAS. Australian clergyman; born in England March 27, 1839; educated privately; emigrated to Australian in 1848, and entered the ministry of the Methodist Church in 1859. He married Miss Ellen Pickford in 1863. In 1870 he was elected chairman of his conference. He took a leading part in the debates on Methodist union, a scheme which he largely originated and which has proved completely successful. He was president of his annual conference on three occasions and, after being secretary of the Australasian General Conference for seven years, was elected president of that body (1897-1901). He represented Australian Methodism at the inauguration of the Commonwealth. He retired from pastoral work in 1902, when he became secretary of the Adelaide Children's Hospital.

Burgess had interested himself in temperance work at an early age. In 1878 he won with his "The Fruit of the Vine" the prize of £100 offered in competition by the South Australian Total Abstinence League and Band of Hope Union. He has written on sociological subjects also. He edited *The Alliance News* of South Australia for some years, and was chairman of the Alliance executive council.

In 1898 he received the honorary degree of LL.D. from Wesleyan University, U. S. A.

BURGESS, WILLIAM. Anglo-American clergyman, lecturer, and author; born at Norwich, England, May 26, 1843; died at Des Plaines, Illinois, U. S. A., July 30, 1922. He was educated at the British School and at Dowson College, Norwich, and married Frances A. Miles of that city in 1865. For several years he was engaged as a lecturer in Scotland for the Ayrshire Temperance Union, and later he served as secretary and lecturer for the National Medical Association for the Repeal of the Contagious Diseases Act, in England. He then became editor of the *Medical Enquirer* (1875-78). In 1879 he was ordained to the ministry of the Congregational Church, and removed to Canada, where he served as pastor at Listowel. His subsequent pastorates were in the United States at Newaygo, in Michigan, and at Canton, Mendon, Des Plaines, and Chicago, in Illinois.

Burgess took an active part in various temperance campaigns, and did much lecturing in Canada and the United States under the auspices of the Good Templars and the Royal Templars of Temperance. He retired from the active ministry in 1908, and in 1911 became secretary of the American Vigilance Association. In 1919, when in his seventy-seventh year, he attended, as the sole American delegate, the World Social Congress, held at Geneva, Switzerland. He was the author of a number of books of which the most widely read were probably "Land, Labor and Liquor" (1879), "The Bible in Shakespeare" (1902), and "The World's Social Evil" (1914). He was, also, the author of several temperance pamphlets, one of which, entitled "Compensation," had a wide circulation in Canada.

BURGOO. (1) A seaman's name for oatmeal porridge.

(2) A highly spiced soup seasoned with whisky. It originated in Kentucky, and was especially popular at American picnics.

> Four Kentucky experts were also brought over to prepare a sort of broth called "burgoo," which is prepared from meat and vegetables and strongly seasoned with pepper and Kentucky whisky.
>
> —*New York Tribune,* Oct. 16, 1891.

BURGUNDY. (1) An ancient kingdom of Europe; in succeeding periods a duchy, and a province of east-central France. The former province now forms the Departments of the Côte d'Or, Saône-et-Loire, Yonne, and parts of Ain and Aube.

(2) Name applied to various wines made in the above districts. As in the case of other famous wines, the product of Burgundy has been

imitated in various other wine-growing regions; hence the term "Burgundy" as used commercially may denote, also, wines similar in character and process of manufacture to the true Burgundy.

For centuries Burgundy has been noted for the excellence of its wines, the art of viticulture having been established there longer than in any other part of Europe. It is probable that the wine industry flourished in certain parts of the country before the beginning of the Christian era. The vineyards of Beaune (now a commune of the Côte d'Or) were among those partially destroyed by the edict of the Roman emperor Domitian in the year 92. Probus, in 282, and later, Julian, encouraged the propagation of the vine. Under the Burgundian rulers wine-growing received special attention. The laws of Gundibald (d. 516) prescribed stringent measures for the protection of the vineyards.

Ancient Vineyards

The high degree of perfection which the Burgundy vines attained at a very early period was due not only to the exceptionally favorable conditions of soil and climate, but also to the remarkable care and study given the subject by the monks, many of whom, individually, devoted all their leisure hours to tending the diminutive enclosed vineyards, or "clos," assigned to them.

Long before the now famous wines of Champagne and Bordeaux had achieved more than a local reputation, the wines of Beaune were highly prized in every part of Europe. Bishop Gregory of Tours, writing about 570, stated that no wine could surpass that of Beaune, which he compared to the renowned Falernian extolled by Horace as unequaled by any wine then known. Petrarch, indeed, went so far as to insinuate ("Epist. Senil." lib. vii) that the enjoyment of the wine of Beaune was one of the motives which tended to prolong the papal court at Avignon. Erasmus, in his "Letters," praised the Burgundy wine, and considered it a sovereign remedy for ailments of the stomach. He would have established himself in France "not to command armies, but to drink there the wine of Beaune. Oh happy Burgundy," he exclaims, "who deserves to be called the mother of men, because her breasts contain so good a milk!"

Early Fame of Burgundy Wines

Louis XIV drank Burgundy as his daily beverage upon the advice of his physician, Fagon. During the reign of this monarch there arose a ridiculous but nevertheless heated controversy concerning the relative merits of Burgundy and Champagne, the result of a medical student choosing to maintain in his inaugural thesis that the wines of the former province were superior to those of the latter. Champagne, he held, was irritating to the nerves, and conducive to various dangerous disorders, especially gout. The Faculty of Medicine at Reims immediately challenged these assertions, defending the Champagne wines and endeavoring to prove their superiority to those of Burgundy. The battle of words thus started found many adherents on both sides, and was continued at intervals until the year 1778, when in a thesis defended before the Faculty of Medicine of Paris, a verdict was pronounced favoring the vintages of Champagne. Notwithstanding this decision, there are still unbiased authorities who consider Burgundy as the superior of the two wines. The favorite wine of Napoleon I was Chambertin, the famous red Burgundy made by the monks of St. Vivant.

BURGUNDY

The viticultural districts of Burgundy comprise the Department of the Yonne on the northwest, the Côte d'Or in the center, and the Saône-et-Loire on the south. The most noted Burgundy wines are those produced in the range of hills called the Côte d'Or or the "golden slope." The finest growths are situated about half-way up the slope of these hills, the vines being planted on flat terraces, to receive the full benefit of the sun's rays. Practically all the red wines are made from two species of grapes, the Pinot and the Gamay. The first produces by far the finer quality of wines, but it is much less hardy, less prolific, and therefore less extensively cultivated than the second. Some wines of very high quality, known as "*Passe-tous-grains*," are made in the Côte d'Or from a mixture of the two species.

During the last two decades of the nineteenth century the vineyards of the Côte d'Or suffered so severely from the inroads of the phylloxera that the total area of vineyards, which in 1874 was 84,065 acres, had been reduced by 1907 to 62,782 acres. Notwithstanding this decrease in acreage, the actual output of wine rose from 10,710,436 gallons in the former year to 14,942,378 gallons in the latter. This is explained by the fact that, whereas in 1874 the average yield was only about 127 gallons per acre, the introduction of hardier and more prolific plants brought the average yield per acre in 1907 up to 238 gallons. Since that time, however, disease and neglect of the vineyards during the World War have still further reduced the acreage and the output of wine as well. The number of acres planted with vines in bearing in 1918 was only 51,170; and the ten-year average yield of the Côte d'Or vineyards dropped to about 136 gallons per acre, or a total of 6,988,454 gallons per year. In 1919 the total output again increased, amounting to over 9,000,000 gallons.

Côte d'Or Wines

The Burgundy wines most highly prized among connoisseurs are produced in the two sections of the Côte d'Or known as the Côte de Nuits and the Côte de Beaune. The quality of the Côte de Nuits wines is generally conceded to be superior to that of any other Burgundy. The vineyards producing these fine wines, however, cover only about 2,000 acres, and their total output does not exceed an average of about 32,000 gallons per year; consequently Côte de Nuits Burgundies command an extremely high price. The famous growths of this district, as noted by Simon in "The Blood of the Grape," are shown in the following list:

Côte de Nuits Wines

WINES OF THE CÔTE DE NUITS

GROWTH	COMMUNE
Chambertin	Gevrey-Chambertin
Clos de Bèze	" "
Clos de Tart	Morey
Musigny	Chambolle-Musigny
Petits Musignys	" "
Bonne Mares	" "
Clos de Vougeot	Vougeot
Grands Echézeaux	Flagey
Romanée-Conti	Vosne-Romanée
Richebourg	" "
La Tache	" "
La Romanée	" "
Romanée St. Vivant	" "
Saint-Georges	Nuits-Saint-Georges

Simon also notes that some very fine wines are made in the Commune of Premeaux.

The vineyards of the Côte de Beaune, which cover some 6,000 acres, produce on the average about 750,000 gallons of red wines per annum and about 72,000 gallons of white wines. The accompanying list comprises some of the finest growths of the Côte de Beaune.

Beaune Wines

WINES OF THE CÔTE DE BEAUNE

GROWTH	COMMUNE
Corton	Aloxe-Corton
Clos-du-Roi	" "
Les Renardes	" "
Charlemagne	" "
Les Vergelesses	Savigny
Les Fèves	Beaune
Les Grèves	"
Le Clos de la Mousse	"
Les Caillerets	Volnay
Les Champans	"
Les Arvelets	Pommard
Les Rugiens	"
Montrachet	Puligny
Les Perrières	Meursault
Les Genevrières	"

The city of Beaune is the most important wine center in Burgundy. The famous Hospice de Beaune has large vineyard holdings in this district, and the annual sale of its wine known as the "Dames Hospitalières" Cuvée, is an interesting feature of the French wine trade.

In the Department of the Yonne are produced the white wines known as Chablis. In the Saone-et-Loire the red and white wines of Mâcon are of fine quality, and the Beaujolais district extending into the Department of the Rhone also produces some good wines.

Simon, in speaking of the quality of Burgundy wines, calls attention to the fact that while the best Burgundies are sold under the names of the vineyards which yield the grapes, parts of the same vineyard often belong to different owners, so that wines which have the same name are not necessarily of the same degree of excellence. The name of a commune, he says, "is not in itself a guarantee of quality, since fine, fair and common wines are made in all Communes from either Pinots or Gamays, or both together, and all such wines, however different their quality may be, are equally entitled to the name of their native Commune."

Fine Burgundy wines commonly average between 13 and 14 per cent alcoholic strength, though in exceptional years this percentage has been shown by analysis to have been much higher or considerably lower. The wines formerly were frequently very irregular in character and did not stand shipping well. In recent years greater stability and keeping power have been ensured by the practise of sugaring vintages in which the must has been deficient in saccharin. Burgundy is usually racked first in February or March and again in July.

See, also, ADULTERATION.

BIBLIOGRAPHY.—Simon, *The Blood of the Grape*, London, 1920; Henderson, *The History of Ancient and Modern Wines*, London, 1824; Danguy and Aubertin, *Les Grands Vins de Bourgogne*, Dijon, 1893; Flagg, *Three Seasons in European Vineyards*, New York, 1869; *Encyclopaedia Britannica*, 11th ed., xxviii. 724-725.

BURKE, JOHN FRANKLIN. American journalist, lawyer, and temperance worker; born at Bay City, Mich., Sept. 9, 1873; educated at Oberlin (O.) College and Ohio Northern University, Ada, O. He married Miss Mabel Shanafelt, of Oberlin, Ohio, Dec. 29, 1897. Beginning life as a school-teacher, he became interested in newspaper work and founded and edited the *Elyria Chronicle*, a daily paper. Later he was admitted to the bar and practised law in Elyria.

From the time he joined the Sons of Temperance, at the age of fourteen, Burke has been deeply interested in temperance work. He joined the Independent Order of Good Templars at Cleveland, Ohio, and subsequently became active in the Prohibition party as a speaker and organizer. After his admission to the bar he accepted the attorneyship of the Anti-Saloon League of Illinois, and at the expiration of a little over two years was chosen superintendent of the Anti-Saloon League of New Jersey. After six years of effort in organizing the League in that State, he took the superintendency of the Anti-Saloon League work in Oregon for a year, spent a like period in Michigan, and then became attorney for the Anti-Saloon League of New York, resigning in 1916 to reenter editorial work. He returned to his former home at Elyria, purchased the paper he had founded and the other daily paper of the city and consolidated them, and is now editor of the Elyria *Chronicle-Telegram*.

After leaving the Anti-Saloon League he still continued active in the various Prohibition campaigns. One of the most notable accomplishments of his Anti-Saloon League career was his organization of the temperance forces in Peoria County, Illinois, in the early days of the contest, which resulted in the election of a Prohibition party man to the Legislature on a local-option platform. Later he had charge of organizing the State for the election of the Legislature that put through the first local-option bill in Illinois.

A letter from Burke, replying to a request from the Ohio Home Rule Association, a brewers' organization, for his advertising rates, in connection with a proposed campaign against Prohibition, in 1920, attracted considerable attention in the Ohio press, and was characteristic of the man. It read as follows:

THE OHIO HOME RULE ASSOCIATION.
Lewis H. Gibson, Manager.

Dear Sir:

Your form of Sept. 19, [1920] is before me.

We note your plan this fall is to attempt to repeal the Prohibition amendment, failing in that to ruin it by making your own definition of intoxicating liquor, failing in that to fix it so you can violate it with impunity by defeating the enforcement of the law, and finally to nullify and repudiate, as far as Ohio is concerned, the Federal Constitution which prohibits the liquor traffic.

Now we cannot accept money a single moment for such a program, but we will be glad to give space free and pay you good space rates for it if you can bring one solitary, legitimate argument to support the reasons why:

1. We should license one set of men to prey upon the appetites of another and weaker set of men, or to exploit the weaknesses of people for gain.
2. Why we should establish a privileged set of law violators in the country, and why the liquor dealers should not be forced to obey a law as well as preachers or doctors or other people.
3. Why the loyal State of Ohio should attempt to repudiate and nullify an act of the nation.

Your plan comprises all these three propositions. Send on your reasons.

THE CHRONICLE-TELEGRAM
per J. F. BURKE, *Managing Editor*.

BURL. A north of England term for "carouse."

BURLEIGH, EDWIN CHICK. American editor, governor, and temperance advocate; born at

Linneus, Me., Nov. 27, 1843; died June 16, 1916. He was educated in the common schools and at Houlton Academy. He married Mary Jane Bither, of Linneus, in 1863, and spent some years as school-teacher and land-surveyor. Always an advocate of temperance, in 1887 he became owner and publisher of the daily and weekly *Kennebec Journal*, of Augusta, in which he championed the Prohibition movement in Maine, and continued to do so to the end of his life. He was a member and a generous supporter of the Christian Civic League, the organization which was formed to meet the aggressions of the saloon power in the days when Maine stood almost alone among the States in the attempt to enforce and maintain a prohibitory law. He was State land agent in 1876-78, State Treasurer, 1885-88, Governor of Maine, 1889-92, Member of Congress, representing the Third Maine district, 1897-1911, and a member of the United States Senate for the term 1913-19. His personal and official record was consistent and clear throughout as an opponent of the licensed traffic in strong drink. He made little claim to being a public speaker; but as a counselor and organizer he was for many years a most valuable helper of the temperance cause.

BURLEIGH, WILLIAM HENRY. American journalist, lecturer, and temperance advocate; born at Woodstock, Conn., Feb. 2, 1812; died in Brooklyn, N. Y., March 18, 1871. Apprenticed in his boyhood to a village printer, he soon began to contribute original matter to the paper on which he was employed, and then became a contributor to other and leading periodicals devoted to reform movements. In 1836 he began to lecture for the American Anti-Slavery Society, in addition to editorial work. He edited successively the *Literary Journal*, Schenectady, N. Y., the *Temperance Banner*, Pittsburgh, Pa., the *Christian Freeman*, Hartford, Conn., and the *Banner*, Washington, D. C. In 1850 he became general agent and lecturer for the New York State Temperance Society, and editor of *The Prohibitionist*. Five years later Governor Clark offered him unsolicited the place of harbor-master of the port of New York; and the next fifteen years he remained in official life, either as harbor-master or port-warden. During this period he lectured frequently and did much literary work for temperance. A collection of his poems was published in 1841, followed by enlarged editions in 1845 and 1850. His poem "The Rum Fiend," published by the National Society, had a wide circulation.

BURLER. In Cumberland, England, the master of the revels at a wedding, whose duty it is to see that the guests are well supplied with liquor.

BURMA. A province of British India, situated to the east of the Bay of Bengal, between 9° 55′ and 28° north latitude and 92° and 100° east longitude; area (estimated) 230,839 square miles; population (1921) 13,205,564. Its greatest length is nearly 1,200 miles, and its width varies from 575 to 50 miles. North of Burma lie the dependency of Manipur, the Mishni Hills, and portions of Chinese territory; to the east, the Chinese Shan States, Yunnan, Indo-China, the Lao States, and Siam; to the south the Siamese Malay States and the Bay of Bengal; and to the west the Bay of Bengal and Chittagong.

The population includes Burmese (6,500,000), Arakanese (405,000), Karens (718,000), Shans (787,000), Talaings (322,000), besides Chins and Kachins. English is generally spoken by the better-educated Burmans, and there are numerous native dialects.

The government of the province is administered by a Lieutenant-Governor and a Legislative Council of five members. The seat of government is at Rangoon.

The old kingdom of Burma, which rose to the height of its power from the eleventh to the thirteenth century, became extinct in 1886 as a result of the third war with the British which led to the annexation by them of Upper Burma.

Abstinence an Early Burmese Characteristic

During the centuries of Burmese independence abstinence from intoxicating liquors and drugs was a distinguishing characteristic of the race. The mass of the people were (as they still are) followers of the Buddhist faith, and the mandates of their religion forbade the use of intoxicants of any kind. There was, in truth, some drinking of toddy, rice beer, and even of spirits; but the general sentiment of the people was overwhelmingly against making or drinking intoxicating beverages.

Mr. W. S. Caine, who visited Burma in 1897, said:

> On the whole the Burmans appear to me to be the soberest and most abstinent of all the peoples of India, and if it were not for Europeans and Chinese, the Government might close every liquor and opium shop in the province without a murmur from any Burman. The drinking, however, among Englishmen and Europeans generally is appalling in its quantity (Hayler, "Prohibition Advance in all Lands," p. 181).

The Rev. W. R. Winston, of Mandalay, Upper Burma, writing in 1892, made the pointed observation that "Bad as Burmese rule was, corrupt, weak, and worn out, and badly in want of funds, it never sank so low as to derive revenue from the sale of licenses" *(id.)*.

When Upper Burma was first annexed to the Indian Empire the licensing of drink-shops was strongly opposed by the Burmans, and for a time the Government declined to issue any licenses. Then it was announced that shops would be licensed for the sale of fermented and spirituous liquors "to Europeans, Indians and Chinese." The sale of liquor (except tari) to Burmese was prohibited and made a punishable offense. This provision of the law—manifestly impracticable—still obtains in Upper Burma, but it has little or no effect in keeping liquor out of the hands of Burmans who desire it. This fact was clearly recognized and pointed out in a Government report, issued in 1893, which stated: "There can be no doubt that the prohibition of the sale of liquor to Burmans is in practice inoperative." In Lower Burma the sale of liquor to Burmans is not prohibited by law.

Modified Prohibition

While the Burmans as a whole still maintain their reputation for sobriety, it can not be denied that the licensing of liquor-shops and the establishment of distilleries for the wholesale manufacture of liquor have greatly increased the number of Burmese drinkers, and have in many sections, resulted in a lowering of public morals which reflects no credit on British rule or on Christian civilization. The comment of Mr.

James D. Neilage, of Ouseen, Burma (Feb. 2, 1913) on the liquor question is a severe indictment of the Christian population of the province:

> Ninety per cent of the drunkards here are Christians, while of the Buddhists, Mohammedans, and Parsees,—non-Christian, 95 per cent are life abstainers. Of the Hindus 80 per cent are abstainers, the percentages being lowered by the Pariahs or outcaste Hindus, who are, to all intents and purposes, Christians. We have a population of some thirteen millions in Burma, of which not more than fifty thousand are Christians, and of that fifty thousand not more than five thousand are abstainers—if that. That is why we have no legislative enactments curbing the liquor curse. . . The educated Hindu and Buddhists laugh at Christians chattering about temperance, while Christians import every gallon of grog that comes to the country, and drink 90 per cent of it. They tell us plainly, "your talk of trying to get the liquor traffic put down is rank and ugly hypocrisy." This is why no progress is made as far as law is concerned; but there is a decided improvement in the drinking habits of the country, the result of reading and education on the subject, in which Good Templary has done a little, and the fact that where firms can get abstainers they won't keep drunkards—it does not pay. If we could remove all the Christians from Burma we would have Prohibition in six months *(id.* p. 184).

The introduction of barmaids soon after the opening of liquor-shops in Burma greatly intensified the demoralizing effects of the traffic. The odious practises of some of the shops where barmaids were employed were taken up with the police by the various temperance societies, together with the *Rangoon Gazette*, in 1898. Following some very disgraceful disclosures public sentiment forced the Government to appoint a committee to deal with the matter, with the result that the liquor-shops, which had been permitted to remain open night and day, were ordered to close at 1 A. M., and all employees, together with soldiers, were prohibited from being served with liquor, the penalty being the forfeiture of the license. The temperance organizations continued to demand that the employment of barmaids be prohibited, and were successful in achieving this object in 1901, when the Government made the issuance of licenses conditional that "no female be employed in any capacity whatever within the premises of the bar." This reform eventually spread to other provinces of India.

Employment of Barmaids Prohibited

The demand for a local-option law in Burma has thus far received scant consideration from the Government, though it was stated in the *Rangoon Gazette* (a Government publication) of Dec. 31, 1920, that the Government

> have expressed their strong desire to see local opinion consulted systematically. They have directed that advisory committees should be appointed The effect of this policy has been that, as was stated recently in the Burma Legislative Council, the representations of the inhabitants of any particular locality which does not desire to have licensed premises are carefully considered and their requests frequently acceded to.

Thus it appears that, in spite of its expressed desire to consult public opinion in matters relating to the alcohol problem, the Government finds no inconsistency in reserving to itself the right to decide whether or not local-option elections shall be held.

According to the "Report on the Administration of the Excise Department in Burma during the year ended the 31st of March, 1917," the gross excise revenue of the province for that year was $2,862,822 as against $2,632,824 for the previous year. The rapid growth of the liquor and opium traffic is seen by comparing the excise revenue for 1891-92 ($1,435,675) with that of 1916-17, which is practically double that of the former year. Excise revenue is classed as "Imperial revenue," *i. e.*, it is paid to the Empire of India; and the gross excise revenue for the official year 1916-17 amounted to more than 20 per cent of the total Imperial revenue of the province of Burma.

Of the gross revenue from excise in 1916-17, $1,551,892, or about 54 per cent, was derived from liquors, the remainder coming from opium, cocain, morphia, and hemp drugs (charas, ganja, bhang, etc.). The gross excise revenue derived from liquors in 1915-16 was $1,495,590, and in 1914-15, $1,744,859. Thus in 1916-17 the revenues from liquor increased $56,804, or nearly 4 per cent, over 1915-16. The increase extended to every class of liquors excepting foreign distilled liquors. The high prices of imported foreign liquors (most of which are of British origin), due to war-time restrictions on manufacture in the United Kingdom and to the scarcity of transportation facilities, led to an increased consumption of native liquors; and an increase in the rate on native liquors accounted for the increase in revenue derived from this source.

Revenue from Liquor

Excise license rules divide liquor into four classes: (1) foreign liquors, (2) malt liquors, (3) country fermented liquors, and (4) country spirits. Various restrictions make it difficult for the same shop to obtain a license to sell liquors of more than one of these classes. The expression "foreign liquors," as used in excise parlance, does not mean imported liquors. The latter pay an import duty to the customs authorities, and have nothing whatever to do with excise revenue. Foreign liquors are considered by the revenue authorities as of two kinds: (a) wines and spirits and (2) malt liquors, manufactured in India (including Burma) in imitation of foreign liquors. Both kinds of so-called foreign liquors pay an excise equal to the customs duty on similar kinds of imported liquors. This charge and the license fee for the sale of liquor make up the excise revenue on these two kinds of liquor.

(1) *Foreign Liquors (Spirits).* During the year 1916-17 foreign spirits were manufactured in Burma in three distilleries, the output amounting to 24,196 gallons, as against 23,204 gallons in 1915-16 and 30,080 gallons in 1914-15.

(2) *Malt Liquors.* There is only one brewery in Burma. The output of this brewery during 1916-17 was 191,868 gallons, as against 150,986 gallons in 1915-16, and 164,676 gallons in 1914-15. The increased production was owing mainly to the decreased importation of foreign beer.

(3) *Country Fermented Liquors.* These include (a) tari and (b) other fermented liquors. The general term "country liquors" distinguishes them from "foreign liquors" produced in Burma, and refers to fermented liquors manufactured for native consumption.

Tari is the sap of the palm-tree. Several varieties of tari- or toddy-palms are exploited in the province. The most common are the palmyra palm *(Borassus flabelliformis)* and the talipot palm *(Corypha umbraculifera)* in the dry re-

gion of the mid-Irrawaddy valley, and the dhani *(Nipa fruticans)* along the banks of tidal creeks of the Tennasserim coast and in the Irrawaddy delta. The palmyra is tapped only during the dry season, but the dhani and coconut are exploited the year round. Tari is produced in every district except those of the plateau region of Upper Burma, which are in or near the temperate zone. The Government has experienced considerable difficulty in controlling the illicit manufacture of this drink; and, partly for this reason and partly owing to the silting-up of the dhani plantations and their replacement by rice-fields, there has been a marked falling off in the revenue from tari. This revenue for 1916-17 was $222,455 as against $229,845 in 1915-16 and $280,463 in 1914-15. Present indications are that tari is being supplanted by other country fermented liquors.

Tari

The principal country fermented liquor other than tari is a rice beer known as *hlawza*, *kazaw*, or *thaung*, and said to be the same as the Bengal *pachwai* and the Japanese *sake*. For a fermented liquor this drink contains an unusually high percentage of alcohol, analyses showing an average of 17.3 per cent for the first brew *(u-ye)* and 10.5 per cent for the second brew *(po-yo)*. The use of this liquor is confined to Lower Burma (except the Arrakan coast) and the plateau region of Upper Burma, where tari is not produced. It is the most fruitful single source of excise revenue and provides nearly 70 per cent of the amount received for liquors.

(4) *Country Spirits.* These are the spirituous liquors manufactured in certain distilleries under the contract-distillery system or in private licensed stills (outstills) in the outlying districts. The output of country spirits under the contract-distillery system was: 82,193 gallons in 1914-15; 72,193 in 1915-16; and 78,459 in 1916-17. During the three years under consideration twelve outstills were in operation, chiefly along the Tenasserim coast, but their output was comparatively small.

Turning to the consideration of liquor actually imported from foreign countries, the official statistics show the quantity imported in 1916-17 to have been 674,823 gallons, valued at $1,030,371. This was 319,456 gallons less than in 1915-16 and 311,853 gallons less than in 1914-15; but, on account of a rise in prices, the value of liquors imported during 1916-17 was only $84,200 less than in 1915-16 and $35,843 less than in 1914-15. As compared with the year 1915-16, the decrease in imports was greatest in ale, beer, and porter, amounting to nearly 25 per cent. The decrease was almost entirely in the British product, the importation of Japanese beer remaining nearly stationary. The decline in the importation of spirituous liquors was 50,938 gallons, but the value of such liquors increased more than $10,000.

Imported Liquors

The manufacture of denatured spirits received little attention in Burma up to 1917, the total quantity produced by the local distilleries for the year ending March 31, 1917, being only about 200 gallons. About 15,500 gallons of imported Java rum were denatured in bond during that year. To encourage the local production of denatured spirits, the duty on this article (and with it the excise at the same rate) was abolished Jan. 27, 1917.

There has been much interesting discussion in Burma regarding the relation of the number of licenses to the amount of liquor consumed, and the relation of the amount of liquor consumed to the amount of crime. Concerning the quantity of liquor consumed, statistics indicate an increase in the consumption of local beer and spirits at the expense of higher-priced foreign articles of a similar nature, and an increase in the consumption of licit at the expense of illicit liquor. The general opinion seems to be that drunkenness is not increasing noticeably. An increase in drunkenness is reported by the Deputy Commissioner in only one district—Toungoo—and this was not one of the districts which showed an increase in the number of licensed shops.

Liquor and Crime

The population of Burma covered by the excise law in 1911 was 10,610,256, and the total number of public houses was 1,348, or one to every 7,871 inhabitants. Since the most of these shops sell only one of the four classes of liquor, it is, for purposes of comparison with other countries, more just to divide the total number of Burman public houses by four, which gives one public house to 31,484 inhabitants.

Regarding the relation of liquor to crime, the researches of Mr. G. F. Arnold brought out some significant expressions of opinion. While Deputy Commissioner of the district of Bassein, Mr. Arnold wrote a long note to prove, by statistics and by a consideration of Burmese character, that the amount of crime in the province was directly proportional to the number of licensed shops. It was arranged that reports should be sent in by the police officers in the districts of Bassein, Tharrawaddy, and Henzada; and in discussing this subject in their annual reports, the Deputy Commissioners of these three districts seem inclined to the belief that there is a relation between drink and crime, especially such crimes as housebreaking and assault, but not necessarily between the number of shops and the amount of drink. Mr. Arnold's note was considered by a conference of police officers at Mandalay, a majority of whom were of the opinion that a large proportion of the road-robberies and crimes against the person was due to liquor obtained from licensed shops.

Deputy Commissioner Arnold's Report

The number of convictions for drunkenness in Burma during 1916-17 was 5,292 as against 4,270 in 1915-16 and 4,582 in 1914-15. The proportion during 1916-17 was 42.95 per 10,000 inhabitants. For several years Burmese magistrates have been reporting cases in which intoxicants have apparently been the cause of, or contributory to, crime. During 1916-17, 301 cases were investigated and 250 were found to be associated with liquor, as against 218 and 193 in 1915-16, and 258 and 234 in 1914-15.

While one class of British has been zealously building up the liquor traffic in Burma, another class has been for many years energetically opposing it and striving earnestly to prevent the spread of drinking among the natives. The Good Templars and the Woman's Christian Temperance Union were early in the country, and they have done much to stem the evils of alcoholism. The

Burma W. C. T. U. was organized in 1887. It has been responsible for nearly all of the educational work that has been done along temperance lines. Valuable work is now being done by W. C. T. U. workers along the line of scientific temperance instruction in the schools. About 50 young people's and children's societies have been organized through the agency of the Union, and, according to Miss Flora E. Strout, the organizing secretary, no fewer than 5,000 people have been induced to sign the total-abstinence pledge. The official organ of the society is *The Life Line.*

Other temperance organizations are the Burma Temperance Society and the Burma Youth's Temperance League. The latter society was established at Pegu Jan. 27, 1911, but in 1912 its headquarters were moved to Rangoon. Among other things, the League has, in common with other temperance bodies, demanded the right to exercise local option in the matter of opening new liquor-shops. When the cantonment authorities proposed to open a new toddy-shop somewhere near the Great Pagoda, the League made representations to the officials concerned, and the matter was at once dropped. This society was also instrumental in preventing the opening of ganja shops, as proposed by the local Government.

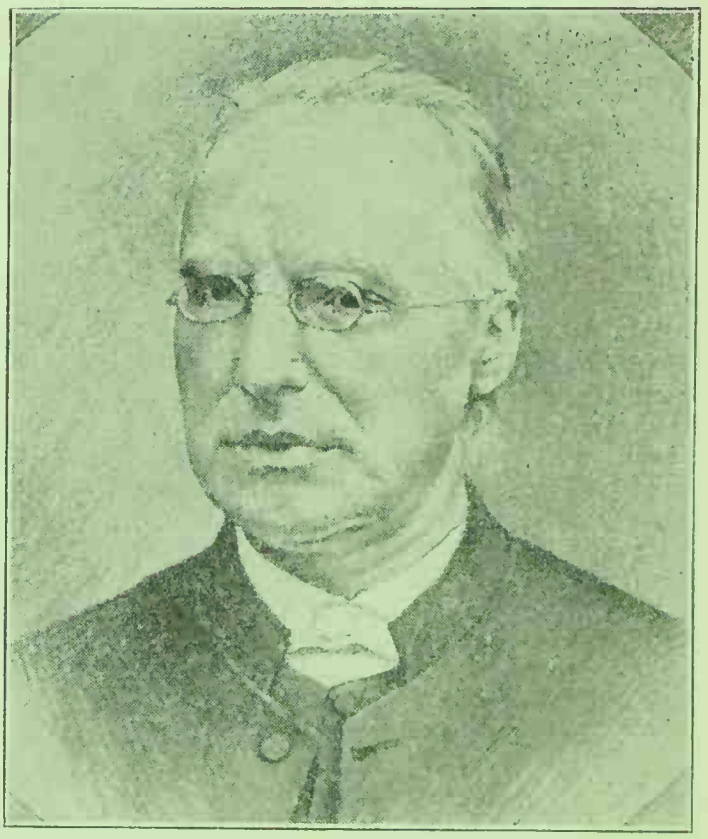
Temperance Organizations

BIBLIOGRAPHY.—*Statesman's Year-Book*, 1922; Hayler, *Prohibition Advance in all Lands*, London, 1914; data courteously supplied by U. S. Consul Lawrence P. Briggs, Rangoon, Burma.

BURNETT, MATTHEW. British temperance evangelist; born at Cloughton, Yorkshire, England, June 10, 1839; died at Stanton Dale, Yorkshire, Jan. 12, 1896. As a youth he was seriously addicted to drinking habits. A wise employer, Mr. W. Rowntree of Searborough, induced him to sign the pledge, and, when he broke it, urged him to try again, until finally, in 1857, he became a permanent abstainer. In 1861 he began to devote himself to Gospel temperance work, and came to be known as the "Yorkshire Evangelist." He emigrated to Melbourne, Australia, in 1863. The Australian colonies and New Zealand were the scene of his labors until 1890, with the exception of two years spent in Britain in the seventies. His success in securing pledges was phenomenal. In July, 1880, after a twelve weeks' mission conducted by him in South Australia, 10,495 persons took the pledge. A large number of those who signed yielded again to the allurements of the licensed liquor traffic, but many proved permanent adherents to the temperance cause. Prior to 1884 he used a red-ribbon badge as the outward and visible sign of pledge-signing; but in that year he adopted the blue ribbon, which some American reformers had made fashionable. In 1890 he returned to England for rest and change. There he resumed work, and became known as the "Father Mathew of Australia." Unfortunately he overtaxed his strength in his endeavors to save the drunkards, and died in 1896 at the residence of his sister, Mrs. Emmerson.

BURNS, DAWSON. British Baptist clergyman and temperance advocate; born in Southwark, London, Dec. 22, 1828; died Aug. 22, 1909. He was educated at the Baptist College, Leicester. He signed the temperance pledge in 1839.

made his first temperance speech in the following year, and became a member of a local temperance society. In 1841 he wrote his first tract, entitled "A Plea for Youths' Temperance Societies," of which 1,000 copies were distributed, and he frequently contributed to temperance periodicals after this period. In 1845 he became assistant secretary, and in 1846 joint secretary, of the National Temperance Society, and was coeditor of its monthly periodical, *The National Temperance Chronicle.* He was official reporter of the World's Temperance Convention which was held in London in 1846. While a student in the General Baptist College at Leicester he sat on the committee of the Leicester Temperance Society, of which he became honorary secretary. In 1851 he removed to Manchester, where



REV. DAWSON BURNS

he became secretary of the Manchester and Salford Temperance Society. Burns was one of the chief founders of the United Kingdom Alliance.

In 1853 he married Miss Cecil Balfour, and the same year again became secretary to the National Temperance Society and editor of *The National Temperance Chronicle.* The Society was reorganized in 1856 as the National Temperance League, when he resigned the secretaryship, and became London superintendent of the United Kingdom Alliance, a position which he held until 1893. During these 37 years he contributed to the *Alliance Weekly News.* He edited the monthly *Temperance Spectator* during the years 1860-66, and the weekly *British Temperance Advocate* during its twelve months of publication (1861-62). Burns held several public debates, the two chief of which were that at Bournemouth, in 1879, with the Hon. Auberon Herbert, and one in Lower Exeter Hall, London, in 1883, with Mr. C. Haig, a spirit-merchant. On that occasion he addressed the largest number of liquor-dealers ever assembled at an English temperance meeting. In 1882 he received the degree of D. D.

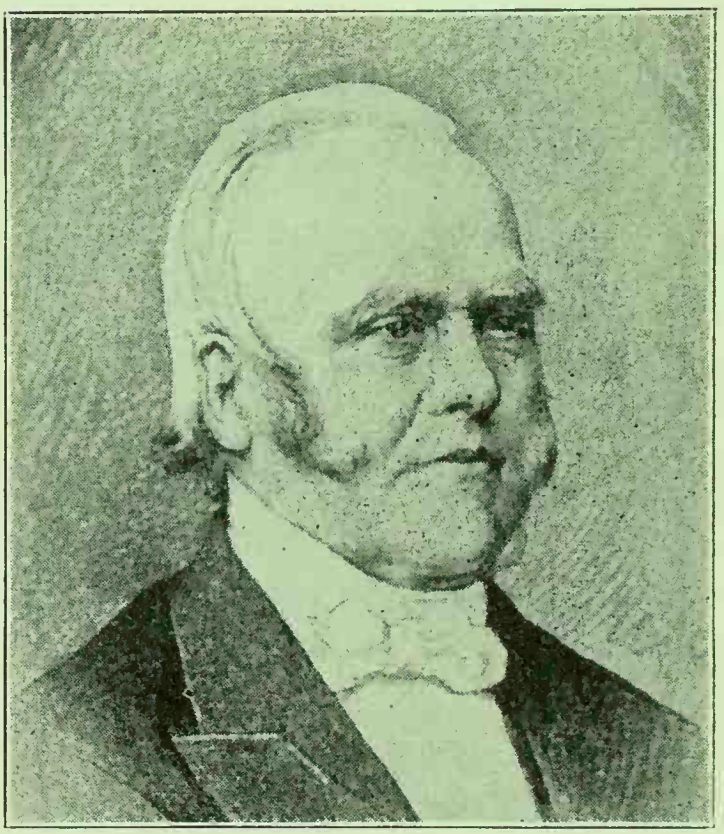
In addition to numerous articles on various subjects, among which may be mentioned his annual estimate of the British liquor bill, published in the *Times*, Dr. Burns was the author of: "The Bases of Temperance Reform," in 1872; "Christendom and the Drink Curse," 1875; "Pen Pictures of some Temperance Notables," 1890; a "Temperance History," 1890 (a comprehensive narrative of temperance work and workers down to 1880); "Temperance in the Victorian Age," 1897; and "Country Walks and Temperance Talks," 1901. He wrote also, (with Dr. Lees), "The Temperance Bible-Commentary," 1868. He has also composed many temperance hymns, songs, and ballads. From 1875 he preached an annual temperance sermon in Church Street Chapel, London, continuing an annual series instituted there by his father, the Rev. JABEZ BURNS, D. D., in 1839.

As one of the founders of the London Temperance Hospital, and honorary secretary from its foundation, Dr. Burns's connection with that institution was both active and constant.

BURNS, JABEZ. English clergyman and temperance advocate; born Dec. 18, 1805, at Oldham, Lancashire; died in London Jan. 31, 1876. He was educated in the local grammar-school. He married in 1824 Miss Jane Dawson of Skipton, Yorkshire. After a connection with a book-store at Keighley, Burns went to London, where he began the publication of several books. He became a Baptist in 1829, and, at the end of that year, business of a Christian mission took him to Leith, Scotland. The following year he removed to Perth where he remained five years. While in Perth he joined the old temperance movement against ardent spirits. In 1835 he became pastor of the Baptist Church in Church Street, St. Marylebone, London, where he preached until his death. In 1838 he joined the total-abstinence movement, and became a power in its promotion. The following year he was appointed editor of the *Journal of the New British and Foreign Temperance Society*, and held the position for several years. In December of the same year he delivered a temperance sermon in his church, the first of a series of annual temperance addresses, which, after his death, were continued by his son, Dr. Dawson Burns. His resolution, in 1841, to introduce the use of unfermented wine at the sacrament of the Lord's Supper led to a secession of half the members of his church, but the vacancies were speedily filled.

Burns was a natural orator, and for many years was in great demand at temperance and religious celebrations. He held the degrees of D. D. and LL. D., and published a number of books, including "Christian Philosophy," and the "Pulpit Cyclopaedia," besides numerous sketches and sermons. Twice he visited America, in 1847 and 1872. In 1869 he accompanied the first Eastern tourist party conducted by his friend Thomas Cook. As a testimony of the high esteem in which he was held, he was invited to preach, on Aug. 5, 1853, the inaugural sermon at the first council meeting of the United Kingdom Alliance for the Legislative Suppression of the Liquor Traffic. For several years he was one of the few abstaining ministers of the Baptist denomination in England. He was buried in Paddington Cemetery. See, also, BURNS, DAWSON.

BURNS, JOHN. English labor leader and statesman; born in London, Nov. 23, 1858; educated at Christ Church School, Battersea. At the age of ten he commenced to work in a candle-factory, was afterward rivet-boy in a factory, and worked on Sundays as potboy in a public house in order to add to the family income. He continued to complete his education by wide reading. He afterward obtained a position as engineer on the Niger, and spent two years in West Africa. Returning to England, he joined the International Democratic Federation, and became a popular trade-union orator. In 1885 he stood as parliamentary candidate for West Nottingham, but failed of election. In 1886 he led the meeting which caused labor riots in Trafalgar Square, London, and was arrested for his participation, but was acquitted. In the same year he was present at an international labor conference in Paris. In November, 1887, rioting occurred again in Trafalgar Square, and Burns was imprisoned for six weeks in consequence of his participation in the proceedings. He was eventu-



REV. JABEZ BURNS

ally elected Member of Parliament for Battersea, as labor candidate, and has held the seat since 1892.

Burns is a total abstainer, and deeply interested in the temperance movement. His chief temperance speech outside the House of Commons was made at Manchester in 1904, under the Lees and Raper Memorial Endowment. In the course of it he said:

> The tavern throughout the centuries has been the ante-chamber to the workhouse, the chapel of ease to the asylum, the recruiting station for the hospital, the rendezvous of the gambler, the gathering-ground for the gaol. Alcohol pollutes whatever it touches. It enervates where it does not enslave. It destroys slowly what it does not degrade quickly. There is no class in ancient, nor any section of modern, society on which the evil of drink or the scourge of drunkenness has so mischievously impressed its destructive effect and sterilizing influence as on the

class who can least resist it—the industrious poor, the working classes, on whom the lot of manual labor falls.

I am prejudiced against drink in so far that I am a life abstainer from intoxicating liquor. So far, my knowledge of drunkenness consists in always being sober; with me that is sufficient. My knowledge of drinking consists in pitiful yet sympathetic observation of the indulgence of others. Where this is moderate, it is a loss of time, money, and health. Where it is excessive, it is foolish, wasteful, and destructive. Where it goes further and ends in the chronic inebriate, then it ceases to be either pitiful or tolerable, and becomes a danger to the community. My experience of the workshop, the street, the asylum, the gaol, have given me exceptional opportunities of seeing the ravages of alcohol. The general summary of my life's experience amongst the working classes of this and other countries is that drink with too many of them is their greatest defect.

In a speech at a Battersea Good Templar meeting, he said:

I rejoice that the Temperance party in Battersea has had the courage to put temperance before politics. In doing so they have saved Battersea from many evils of which they have little idea. If other districts in London do not soon follow this fine example, the temperance movement will begin to lose its force. That movement has become too respectable in London, and is being cursed by the blight of respectability. It is becoming inefficient, impotent, and useless, because there is too much conventionality. I think that the time has arrived when the people of London especially should take off their coats against the liquor traffic and the liquor-seller and all his works, as temperance people used to do twenty-five or thirty years ago. It is not bookmakers, billiard-markers, and beer-sellers who will save England one day, when she may have to wrestle with wild beasts. It will be the quiet Spartan in all classes of society.

In recent years Burns has taken very little part in temperance matters. He has received the honorary degree of LL. D., and is a member of King George's Privy Council.

BURNS, ROBERT. Scottish poet; born near Alloway Kirk, parish of Ayr, Jan. 25, 1759; died at Dumfries, July 21, 1796. His father, William Burnes, or Burness (the name was thus spelled until changed by the poet), is described as an admirable specimen of the Scottish yeoman of the eighteenth century—industrious, devout, and kindly, of more than average intellect and ambition, but unfortunate in his financial circumstances. In 1766 he took a farm at Mount Oliphant, in the parish of Ayr. Robert, who was the eldest son, attended school at Alloway in his sixth year; but a few months later the teacher removed to a new school, and William Burnes then, in conjunction with some neighbors, engaged as tutor Mr. John Murdoch, who was boarded in their homes. Robert and his brother Gilbert pleased their tutor by their intelligence and industry, and, besides instruction in reading, writing, and spelling, they received a good drilling in English grammar. Murdoch remained at Mount Oliphant three or four years, and after his departure Robert Burns and his brother were taught by their father after working-hours on the farm. This training, with the exception of a few weeks spent at the parish school at Dalrymple, and a somewhat longer period at that of Kirkoswald (where he went to study mensuration, surveying, etc.), virtually completed Robert's formal schooling.

Early Years

A series of migrations from one unproductive farm to another did not improve the family estate, and Burns's boyhood was darkened by poverty and overtasked with hard work. His nervous constitution was impaired, and he became predisposed to fits of depression, which undoubtedly increased his susceptibility to the strong temptations—the craving for stimulants and the fondness for conviviality—which ultimately passed beyond his control and wrecked his life. His own commentary reflects the pathos of a childhood in which there was little time for boyish pastimes and companionships. "This kind of life," he writes, "the cheerless gloom of a hermit and the unceasing toil of a galley-slave, brought me to my sixteenth year." His seclusion, however, was now about to cease. In his seventeenth year "to give his manners a finish," he attended a Tarbolton dancing-school, and for the first time he tasted the joys—and the temptations—of the outer world. In the rustic society of which he was now a member, he no doubt sensed at once his own innate superiority; for he speedily became a favorite with both sexes, entering gaily into the pleasures and pranks of his fellows, and busying himself mightily with affairs of the heart among the lasses of the countryside.

Meanwhile his family had moved to a larger farm at Lochlea. Now, as he followed the plow, poetic inspirations began to shape themselves in his mind—inspirations born sometimes of his communion with nature, sometimes prompted by some local love adventure, and again springing spontaneously from his passionate devotion to his native land. At Kirkoswald he became acquainted with tavern life, and fraternized much too freely with certain smugglers who frequented that coast. The lawless adventures and roystering ways of these rogues fascinated him greatly, but their influence was certainly not morally profitable. He found much time, however, between his farm work, his mathematics, and his diversions, for the study and the writing of verse.

He had already written some verses of note when, in 1781, he joined a flax-dresser in the neighboring town of Irvine and applied himself to learning the business of manufacturing flax. "This," he says, "turned out a sadly unlucky affair. My partner was a scoundrel of the first water, who made money by the mastery of thieving, and to finish the whole, while we were giving a welcoming carousal to the New Year, our shop, by the drunken carelessness of my partner's wife, took fire, and was burned to ashes, and left me, like a true poet, without a sixpence." In Irvine, as at Kirkoswald, some of his associates were ill-chosen, and he frequently allowed himself to be drawn into a low class of pleasures which, to his nobler nature, were repugnant and, morally, were distinctly injurious. On the other hand, the broadening of vision, the increased opportunity for the study of men and manners, and the ripening of his poetic talent, which this period of his career witnessed, must all be accounted a distinct gain.

Business Venture at Irvine

When Burns was twenty-five years old his father died at Lochlea, leaving his affairs in utter ruin. The sons and two grown-up daughters, however, were able to raise a little money wherewith to stock a new farm at Mossgiel, in the parish of Mauchline, and thither they removed in March, 1784. Soon afterward Robert met Jean Armour ("Bonnie Jean") and began a

love affair which, after a period of four years colored by youthful folly and entailing much grief and shame, eventuated in their marriage. During a period of estrangement from Jean in 1786 Burns renewed his intimacy with the most famous of all his loves, Mary Campbell ("Highland Mary"), a dairymaid at Coilsfield. They were engaged to be married, but in the fall, before their plans were consummated, Mary died.

Jean Armour and "Highland Mary"

Though ill luck attended his love affairs, and his farming operations were a complete failure, Burns's poetic efforts now began to hold promises of success. In the interval (1784-86) he had produced a remarkable quantity of poetry which included some of his most brilliant songs and satires. The first edition of his poems was published at Kilmarnock in the summer of 1786; and the favor with which it was received roused his ambition and took him to Edinburgh in the fall, to try his fortune with a second edition. His arrival created a furore among the *literati* of that city, by whom he was welcomed, admired, entertained, and patronized. The second edition of his poems appeared in April, 1787, and the profits from its sale brought him to a state of modest prosperity. He remained in the capital until June, 1788, when he went to reside on his newly leased farm of Ellisland,① on the banks of the Nith. He had been privately married to Jean Armour in the previous April, and in December she and the children joined him at a house he had built.

First Edition of his Poems Published

The following year he secured an appointment as exciseman. The duties of his office were arduous, and the care of his farm, in addition, bore heavily on his time and his strength; yet he continued to add voluminously to the fruits of his poetic genius. According to all accounts, his sojourn at Ellisland was freer from dissipation than any other period of his career, and the picture of his family life is singularly pleasing. The farm, however, as he wrote to his brother Gilbert in 1790, proved to be "a ruinous affair." Within three years he had exhausted the residue of his profits from the Edinburgh edition of his poems, and had to rely mainly for his income on his salary of £50 a year from the Excise. In March, 1791, he fell from his horse and broke his right arm. In the following November he transferred himself with his family to a humble apartment in Dumfries, where he continued in the service of the Excise at a salary of £70.

The last years of the poet's life were years of bitterness. Disheartened by financial adversity, and tortured by ever-recurrent attacks of hypochondria, he plunged more deeply into the dissipations of a class of society wholly unworthy of him. His weakness for drink was obtaining the mastery of him and was attracting public notice. At tavern parties and other convivial gatherings he was still in great request; and all too frequently his brilliant wit was made the *pièce d'occasion* at some bacchanalian revel, for which he paid, as he says, "with a slice of his constitution." His health was failing, and his decline was hastened by a shameful circumstance which

Declining Years

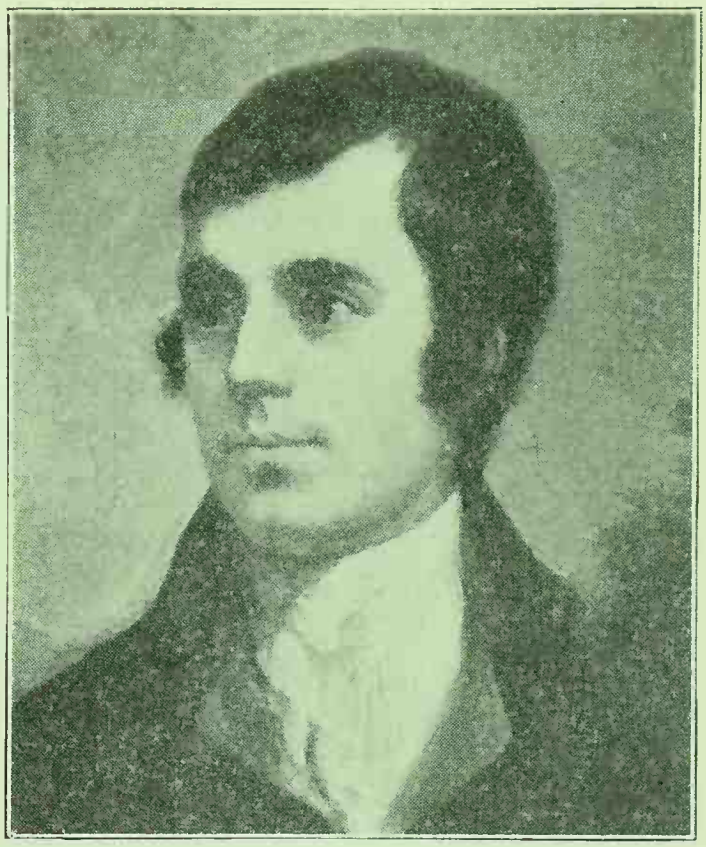
①In 1923 "Ellisland" was presented to the nation by Mr. John Williamson, an admirer of Burns.

BURNS

was the direct result of overindulgence in the convivial cup. On a January night in 1796, having lingered until a late hour at the "Globe" tavern in Dumfries, he was overcome by drowsiness on his way home, owing to the liquor he had taken, and, sinking down in the deep snow, he slept for several hours exposed to the elements. He contracted a rheumatic fever from which he never recovered, and on the 21st of July his life-drama ended.

Effect of Liquor on Burns's Life and Writings. It is the purpose of this sketch to treat especially of those phases of Burns's life and works which have a bearing on the alcohol problem. These phases, however, are but threads in the complex fabric of his career.

With the possible exception of Shakespeare, perhaps no poet in English literature has been



ROBERT BURNS
—The London Stereoscopic Company, Limited

more often quoted in connection with the subject of drinking than Burns. The devotees of Bacchus and the proponents of temperance alike have drawn on the storehouse of his poetic wealth to bolster up their cases. On one hand, he has been claimed by those who believe in the unrestricted use of intoxicants and by those whose business it is to manufacture and sell liquor, as the apostle of strong drink; on the other, he has been held up by certain temperance writers as a temperance reformer. Both of these views are equally ill-founded and indicate only the most superficial study of his writings and of his biography. It must be emphasized that Burns was essentially a man of many moods, and that his verses, for the most part, sprang spontaneously from the particular mood which momentarily possessed him. In one of his periods of convivial humor he writes,

A Man of Many Moods

For a big-bellied bottle's the whole of my care.

But in a soberer moment, when pressed to in-

dulge against his wishes, he takes the goblet and writes thereon the following clever and striking inscription:

There's death in the cup—sae bewarc!
Nay, more—there is danger in touching;
But wha can avoid the fell snare?
The man and his wine's sae bewitching!
(—"Inscription on a Goblet.")

In the first instance he woos the Muse in a spirit of reckless indulgence, with apparently no thought beyond the fleeting pleasure of the moment. In the second instance his words, born no doubt of grave reflection on his own experiences, sound a solemn warning against the perils of the cup, while acknowledging the subtle power of the temptation. The sentiments expressed in these two passages represent widely divergent lines of thought. To attempt to draw a general conclusion concerning his attitude on the liquor question from one or from many of his verses is idle.

Blackie, in his "Life of Burns," says: "The age was . . . eminently a convivial age, and Burns predominantly a convivial man." Taking this into account, it is not surprizing that references to drinking frequently found their way into his verses, or that some of his poems have the strong flavor of conviviality. Some of the most famous of his poems of this type are "The Whistle," "Scotch Drink," "The Trio" (Willie Brewed a Peck o' Maut), "The Jolly Beggars," "John Barleycorn," and "Tam O'Shanter."

Winskill contends—and justly perhaps—that Burns rendered valuable service to the temperance cause by calling attention to "the drunken sensuality of the upper classes" and by turning "the full blaze of his light upon the drunkenness and profanity which attended upon the great religious gatherings termed 'Holy Fairs'"; but he oversteps the bounds of sound reasoning when he attempts to class him as a temperance reformer. The imagination must be severely strained, indeed, to reconcile the views of a reformer with such sentiments as those expressed in Burns's verses addressed to the Scotch Representatives in the House of Commons, protesting against certain restrictions on the manufacture of whisky:

Burns Classified as a Temperance Reformer

Stand forth, and tell yon Premier Youth,
The honest, open, naked truth:
Tell him o' mine an' Scotland's drouth,
His servants humble:
The muckle devil blaw ye south,
If ye dissemble!
. . . . . .
Let half-starv'd slaves, in warmer skies,
See future wines, rich-clust'ring, rise;
Their lot auld Scotland ne'er envies,
But blythe an' frisky
She eyes her free-born, martial boys
Take aff their whisky.
. . . . . .
Scotland, my auld, respected Mither!
Tho' whyles ye moistify your leather,
Till whare ye sit, on craps o' heather,
Ye tine your dam;
Freedom and Whisky gang thegither!
Tak aff your dram!
(—"The Author's Earnest Cry and Prayer.")

Long before his death Burns learned to his sorrow that the freedom of drink was dearly bought. The following letter to his friend Robert Ainslie, dated November, 1791, gives a pathetic glimpse of his mental state after one of his fits of drunkenness:

My Dear Ainslie,—Can you minister to a mind diseased? Can you, amid the horrors of penitence, regret, remorse, headache, nausea, and all the rest of the d—d hounds of hell that beset a poor wretch who has been guilty of the sin of drunkenness—can you speak peace to a troubled soul?

Misérable perdu that I am, I have tried everything that used to amuse me, but in vain; here must I sit, a monument of the vengeance laid up in store for the wicked, slowly counting every tick of the clock as it slowly, slowly numbers over these lazy scoundrels of hours, who, d—n them! are ranked up before me . . . every one with a burthen of anguish on his back, to pour on my devoted head—and there is none to pity me. My wife scolds me, my business torments me, and my sins come staring me in the face, every one telling a more bitter tale than his fellow. (Blackie, *op. cit.*, p. 129.)

Bemoans his Drunkenness

Again, in a letter to his friend Mrs. Dunlop, dated Jan. 2, 1793, he reveals the state of the case with regard to his Dumfries drinking, in the following words:

You must not think, as you seem to insinuate, that in my way of life I want exercise. Of that I have enough; but occasional hard drinking is the devil to me. Against this I have again and again bent my resolution, and have greatly succeeded. Taverns I have totally abandoned: it is the private parties in the family way, among the hard-drinking gentlemen of this county, that do me the mischief; but even this I have more than half given over *(id.,* p. 130).

Concerning his drinking habits, Chambers claims that it was not the love of debauchery for its own sake that rendered Burns the victim of the ruinous wassails at Dumfries. He remarks:

Why then could he not resist them? Need we answer, that the first grand cause was his social, fervent temperament, his delight in that ideal abnegation of the common selfish policy of the world which arises amongst boon companions over the bowl? He could not but know the hollowness of convivial friendship, yet he could not resist the pleasing deceit. Burns, moreover, though a pattern of modesty among poets, was not by any means so insensible to flattery as his more ardent admirers would in general represent him. He would have been more than mortal if he had been beyond all sensibility to distinction on account of his extraordinary intellect. Notwithstanding, then, his great pride, and the powerful self-assertion which he had sometimes shown, he certainly felt no small pleasure in being so signalized by these gentlemen-strangers, and in seeing himself set up amongst them as a luminary. It was the ready compensation for that equality with common functionaries, and that condemnation to a constant contact with the vulgar, in which his professional fate condemned him to spend the most of his time. A vigorous will might have saved him from falling under this influence, but here again our poet was sadly deficient. And yet he was occasionally sensible that his course was a wrong one. Of this there is proof in a very interesting anecdote, preserved by the family of his neighbour, George Haugh. One summer morning this worthy citizen had risen somewhat earlier than usual to work. Burns soon after came up to his shop-door, on his way home from a debauch in the "Kings Arms." The poet, though excited by the liquor he had drunk, addressed his neighbour in a sufficiently collected manner. "Oh, George," said he, "you are a happy man. You have risen from a refreshing sleep, and left a kind wife and children, while I am returning a self-condemned wretch to mine." And yet he would go sinning on. (*id.* pp. 144-145.)

His Sensibility to Flattery

How much happier, by far, might have been his life, had he not sacrificed his nobler and better self on the altar of Bacchus! How much longer his magnificent genius might have been spared to the world, and what added glory might have redounded to him, had he not, in the words of Chambers, "rendered himself up a voluntary Samson to make sport for . . . a set of Philistines." His tragic confession, written in his twenty-sixth year, might well have been his own epitaph:

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow,
And softer flame;
But thoughtless follies laid him low,
And stain'd his name!

BIBLIOGRAPHY.—John Stuart Blackie, *Life of Robert Burns,* in *Great Writers* series, ed. Eric S. Robertson, London, 1888; *Burns' Poems,* Thomas Y. Crowell & Co., New York, 1884; P. T. Winskill, *The Temperance Movement,* i. 25-28, London, 1891. A good general bibliography is given in the *Encyclopaedia Britannica,* 11th ed., iv. 860.

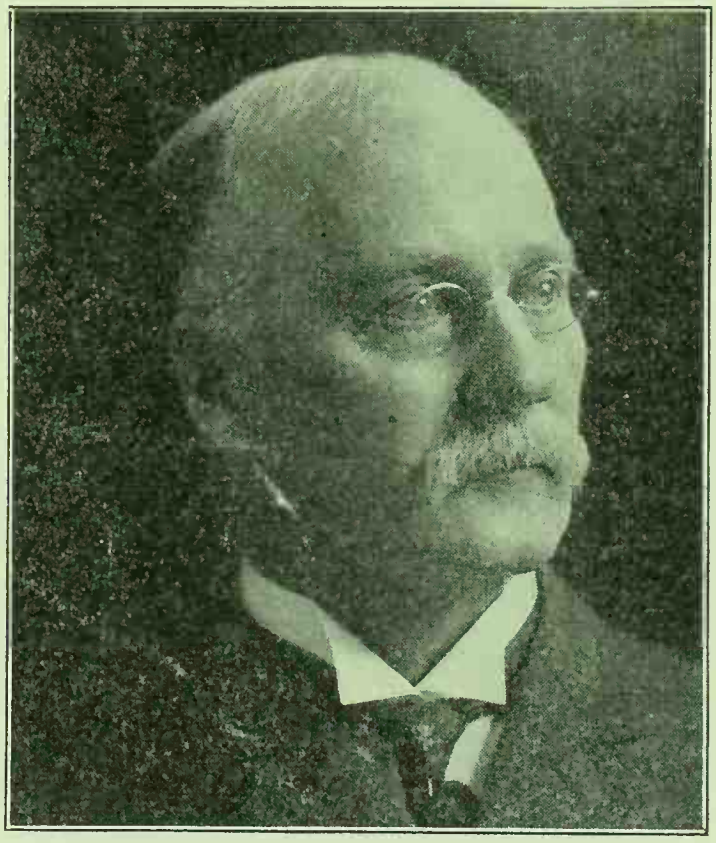
BURNS, WILLIAM HAMILTON. Scottish clergyman and temperance leader; born at Bo'-ness, in West Lothian, Scotland, Feb. 15, 1779; died May 8, 1859. At the age of thirteen he was entered as a student in the University of Edinburgh, and in 1799 he was licensed to preach by the Presbytery of Stranraer. Installed as minister of the parish of Dun, in Forfarshire, he served that congregation for twenty years, and then accepted the parish of Kilsyth in 1820. The prevalence of drunkenness in that place caused him great distress; and an attempt was made to arrest its progress by starting a temperance, or moderation, society. Dr. Burns was president of the society and entered heartily into the movement. Begun in an atmosphere of prayer and devotion, its success was remarkable. A revival of religion took place and many people united with the church. In the further development of the work Dr. Burns was led to advocate the principle of total abstinence. He remained with the Kilsyth congregation until the Disruption in 1843, when he left the Establishment and built the Free Church and manse, occupying the latter until his death in 1859. He took a leading part in founding the Total Abstinence Society of the Free Church of Scotland, of which he was president to the end of his life. He was also a warm friend and supporter of the United Kingdom Alliance.

BURR, ALMON WHITNEY. American educator; born in Strongsville, Ohio, Jan. 18, 1845; educated at Ravenna high school, at the Baldwin Institute, Berea, O., at Oberlin College, Oberlin, O. (A.B. 1868; A.M. 1871), and at the Union and Andover theological seminaries, from the latter of which institutions he graduated (B. D.) in 1875. In 1869 he married Abigail Elizabeth Grant, at Flemington, N. J. He was a tutor at Oberlin College during 1870-74, principal of Hallowell Classical Institute at Hallowell, Me., 1875-83, principal of Beloit College Academy, Beloit, Wis., 1884-1907, and professor of pedagogy there from 1886. While in Maine he took an active part in the enforcement of the Maine Law, and his zeal suffered no decline on his removal to Wisconsin. He was president of the Beloit Civic Club for three years, president of the Wisconsin Anti-Saloon League 1900-09, and vice-president from 1909 to 1917. For more than 30 years Professor Burr was an aggressive force against the saloons, taking a leading part in the various campaigns; and for many years past he has attended, in spite of his age, every annual meeting of the Wisconsin Anti-Saloon League. He is now professor emeritus of pedagogy at Beloit College.

BURR, BORDEN. American lawyer and Prohibition campaigner; born at Talladega, Ala., Nov. 2, 1876. Graduating successively from the

universities of Alabama, and Washington and Lee, he took an active interest in the temperance cause and campaigned his native State in the interest of the proposed Prohibition amendment to the State constitution in 1909. He served as vice-chairman in the Prohibition campaign in Jefferson County in 1911, was chairman of the committee having in charge the passage of the present State-wide Prohibition law, and was also chairman of the committee charged with preparation of the present election laws, passed for the purpose of insuring fair elections. The advocates of license having organized a movement to defeat the Prohibition Amendment to the Constitution of the United States, Burr was made vice-chairman of the committee to secure ratification of the Amendment. His home is at Birmingham, Ala.

BURRELL, DAVID JAMES. American clergyman and author; born at Mt. Pleasant, Pa., Aug. 1, 1844; educated at Yale University (A.B. 1867) and Union Theological Seminary, graduating



REV. DAVID JAMES BURRELL

from the latter in 1870. Parsons College conferred upon him the honorary degree of D.D. in 1883, and Hope College that of LL.D. in 1900. He married Clara De Forest, of Freeport, Ill., Oct. 18, 1871. Ordained to the Presbyterian ministry in 1872, he served mission churches in Chicago until 1876, when he became pastor of the Second Church, in Dubuque, Iowa; removing to Minneapolis in 1887, where he served the Westminster Church until 1891. In that year he was called to the pastorate of the Marble Collegiate Church in New York city. This is claimed to be the oldest church on the continent, having been founded in 1628. In this pulpit Dr. Burrell has for more than a quarter of a century commanded a large hearing, and his sermons, published weekly in pamphlet form, have had a large circulation.

Dr. Burrell has been an interested and active member of the board of managers of the National Temperance Society for many years, and is still

on its board of directors. He has also taken a responsible and leading part in the various movements to purify the civic and social life of the metropolitan city. His deep interest in the temperance cause was attested in his early ministry, and has continued through the years. He was active in the Prohibition campaign of 1876 in Iowa, during his pastorate in Dubuque; he has served for years past as one of the vice-presidents of the Anti-Saloon League of America; and he is president of the board of directors of the Anti-Saloon League of New York.

BURRITT, ELIHU. American reformer and philanthropist; born in New Britain, Conn., Dec. 8, 1810; died there March 9, 1879. At the age of sixteen he was apprenticed to a blacksmith; and, when his apprenticeship was ended, he continued in the work on his own account, studying in his leisure time. He attempted to occupy the position of a school-teacher, but ill-health drove him back to his forge where, by pursuing his studies in his spare moments, he acquired the mastery over nearly every European language and many classical ones. While working at Worcester, Mass., he translated the Icelandic sagas relating to America, and became known as "the learned blacksmith." In 1839 he published a monthly periodical for teaching French, entitled *The Literary Gemini*. He made his first public appearance as a lecturer in 1841. In 1842 he published at Worcester *The Christian Citizen*, a weekly journal devoted to peace, antislavery, temperance, and self-culture. He spent three years in England, where he planned for universal peace, publishing and editing *The Peace Advocate* and *The Bond of Brotherhood*. He helped to organize the Brussels Congress of the Friends of Peace in 1848, and took part in two subsequent congresses in 1849 and 1850. In 1850 at Philadelphia he became editor of the *Citizen of the World*, in which paper he advocated the compensated emancipation of the slaves. He again visited England in 1863, was appointed United States consul at Birmingham in 1865, and in 1870 returned to his native town, where he resided until his death. He was the author of "Sparks from the Anvil," London, 1848; "Miscellaneous Writings," 1850; "Olive Leaves," 1853; "Thoughts of Things at Home and Abroad," Boston, 1854; "Handbook of the Nations," New York, 1856; "A Walk from John O'Groat's to Land's End," London, 1864; "The Mission of Great Sufferings," 1867; "Walks in the Black Country," 1868; "Lectures and Speeches," 1869; "Ten Minute Talks," 1873; "Chips from Many Blocks," 1878.

Burritt had signed the pledge in 1837, and between 1840 and 1844 he lectured extensively in America on temperance. Also, he attended the World's Temperance Convention held in London in 1848, and was an ardent friend of the juvenile temperance movement.

BURSA. A drink, in vogue among the Tatar tribes, prepared from a species of berries resembling dates. The juice from the berries, having been boiled, is allowed to ferment, and is highly intoxicating. Michailov, the traveler, states that two cups of this powerful beverage inebriated him as much as a similar quantity of brandy (see Morewood, "History of Inebriating Liquors," p. 150).

BURT, LILLIAN (JEFFORDS). American temperance worker; born in Pittston, Pa., in 1860; educated at Oxford Academy, Oxford, N. Y. At the age of eighteen she joined the Presbyterian Church at Oxford, but insisted on the use of unfermented grape-juice instead of wine, which was granted after a reprimand had been administered by the Session. In 1882 Miss Jeffords was married to Benjamin R. Burt of West Virginia. She became an active member of the W. C. T. U. in Bridgeport, O., working with the Loyal Temperance Legion. In 1897 the Columbus Board of Education permitted her to conduct meetings of the Legion in ten school-buildings. These she superintended, besides those held in city missions and among colored people. She also worked among school-children against the use of tobacco. In 1900 Mrs. Burt succeeded in inducing the Ohio W. C. T. U. to adopt a department of Prohibition Literature, which fostered the reading by members of church societies of Prohibition propaganda. She afterward became editor of *The Ohio Messenger*, the official organ of the State W. C. T. U., whose circulation quickly increased from 864 to 6,000 copies.

BURT, MARY (TOWNE). American temperance crusader; born in Cincinnati, Ohio, March 28, 1842; died in New York city April 29, 1898. Liberally educated at Auburn, N. Y., Miss Towne married Edwin Burt of that place in 1865. The Woman's Crusade movement first enlisted her active interest in aggressive temperance work, and she referred to it as the "crusade fire of 1874" which swept her from a life of ease in her comfortable home out into a life of toil and battle. An address which she delivered in the town hall at Auburn led to her immediate selection as president of the local Woman's Christian Temperance Union, a position which she held until her removal to Brooklyn, N. Y., two years later. She was elected the first recording secretary of the State organization, and held this position for seven years, until her election as recording secretary of the National W. C. T. U. in 1877. In 1882 she was elected president of New York State W. C. T. U., and she occupied this position to the end of her life. Mrs. Burt was officially present at every national convention of the W. C. T. U., from the first in 1874 up to the time of her death. When the first national paper was published she suggested its name, *Our Union*, a portion of which is still retained in the present title of the publication, *The Union Signal*. Mrs. Burt represented the New York State organization at the World's W. C. T. U. Convention in London, in 1894, and again at Toronto in 1897.

BURT, THOMAS. English labor leader; born at Murton Row, near Percy Main, Northumberland, Nov. 12, 1837; died at Newcastle-on-Tyne April 13, 1922. He was the son of a coal-miner, and his early education was limited by the family necessities. At ten years of age he left school and obtained employment as a trap-door keeper in Haswell Pit, where he worked from twelve to fourteen hours a day for 10d. (20 cents) a day. As he grew older he applied his evening hours to study, and acquired under private teachers the elements of a good English education. In 1860 he married Mary, daughter of Thomas Weatherburn, and removed to Choppington. After working for eighteen years in a coal-mine he was

elected secretary (1865) of the Northumberland Miners' Mutual Confident Association. The position was one of great responsibility, as the society numbered about 20,000 members; and his success in filling it is attested by the fact that at the general election of 1874 he was elected Member of Parliament for Morpeth by the extraordinary vote of 3,332 against 585 for the opposing candidate. In addition to this expression of confidence the Northumberland miners provided a fund of about $25,000 a year "to supply him with the means of supporting the honor of a seat in the House of Commons." In 1890 he was one of the British delegates to the Labor Conference convened by the Emperor of Germany in Berlin, and in 1891 he was president of the Trades Union Congress at Newcastle. For three years (1892-95) he was Parliamentary Secretary of the Board of Trade.

Burt was a life-long temperance advocate. He signed the pledge when he was fifteen years old and faithfully kept it, recommending the same course to other young men, both in his public addresses and in social intercourse. He was secretary to the temperance society at Choppington, and it was in the course of his advocacy of total abstinence that he became a public speaker. In 1857 he joined the United Kingdom Alliance and was elected a vice-president in 1877. He became a member of the Independent Order of Good Templars in 1872; from 1877 he was associated with the North of England Temperance League; he was one of the original vice-presidents of the National Temperance Federation; and from 1882 was a vice-president of the British Temperance League. He was an ardent admirer and close friend of Sir Wilfrid Lawson. He made an able speech in the House of Commons on March 5, 1880, in seconding Sir Wilfrid's Local-Option resolution; and on a later occasion he expressed himself before the same body as follows:

> There are an immense number of people in this country that are mere "stomachs." They merely gobble up everything they can get without producing anything at all. A great number are even much worse than mere stomachs; for they devote their busy hands to purely destructive purposes, to turning the good grain that is given by a Bountiful Providence into a poison that scatters misery, death, and destruction on every hand.

Speaking at the Trades Union Congress at Hanley, Staffordshire, in 1905, he said:

> I regard the temperance question as one of the greatest social topics of the time. If the democracy is to have a great future, one of the things it will have to do will be, individually and collectively, to grapple with the drink problem.

Burt was made a member of the Privy Council in January, 1906. He received the honorary degree of D.C.L. from Durham University. In 1908 Aaron Watson published a life of Burt, under the title "A Great Labor Leader."

BURTON ALE. Any of the various brands of ale brewed at Burton-on-Trent, England. The brewing of these ales dates back to the thirteenth century. See BURTON UPON TRENT.

BURTONIZATION. The chemical treatment of water to adapt it to brewing purposes. See MODERN BREWING MATERIALS, under BREWING; BURTON UPON TRENT.

BURTON UPON TRENT, or, commonly, **Burton-on-Trent.** A municipal and county borough and market-town of Staffordshire and Derbyshire, England, 127 miles northwest of London; population (1921) 48,927. It lies on the river Trent, a fine bridge over which connects the Staffordshire side with that of Derbyshire. In 1004 the town was granted by Wulfric, Earl of Mercia, to a Benedictine abbey which he had founded two years earlier, and of which a few fragments remain. The town was incorporated in 1878 and is governed by a mayor, eight aldermen, and 24 councilors.

Burton is famous throughout the world for its ales, its brewing industry representing about one tenth of the whole brewing trade of the United Kingdom. At Burton, as in other parts of Great Britain, the monks were the earliest brewers. In 1295 Matilda de Shobenhale transferred to the abbey certain property on condition that she be furnished certain supplies from the abbey, including a daily allowance of two gallons of ale for her household and seven gallons for the men in her employ. By 1630 Burton ales had acquired a reputation for excellence throughout England, and a century later they were to be found in St. Petersburg and the Baltic ports. The trade has continuously increased, and there are now sixteen breweries in the town, whose aggregate annual output is about 3,000,000 barrels. The breweries of Bass & Co. alone occupy about 750 acres, and those of Allsop & Co. rank next in size. In all about 8,000 men are employed in the various breweries. The fine quality of the Burton ales is due to the well water used in their manufacture. W. J. Sykes gives ("The Principles and Practice of Brewing") the following analysis of the water used in producing Burton "pale ale":

	GRAINS PER GALLON
Sodium Chlorid	3.90
Potassium Sulphate	1.59
Sodium Nitrate	1.97
Calcium Sulphate	77.87
Calcium Carbonate	7.62
Magnesium Carbonate	21.31
Silica and Alumina	0.98

Of late years it has been found possible to treat other waters chemically, so as to assimilate them to Burton water. This operation is known as "burtonization."

BURTT, JOHN GOULSON. British reformer; born in the county of Surrey, England, in 1808; died in Melbourne, Australia, in 1901. He took part in the fight with British Toryism which preceded the Reform Bill of 1832. Subsequently he was associated with the Chartist movement, and took part in social and moral reform efforts. Among other activities he assisted in the establishment of ragged schools and building societies. The extent to which movements for the amelioration of the condition of the people were thwarted by the liquor traffic soon dawned upon him; and in 1836 he signed the pledge, and began to engage actively in temperance work. He spoke from the same platform as Father Mathew, and he enjoyed the distinction of being locked up, as "a disturber of the peace," for advocating teetotalism in the open air at Lowestoft. In 1852 he emigrated to Victoria, Australia. In his new home he was one of the pioneers of the ballot, manhood suffrage, and the eight-hour day for labor. From 1864 to 1874 he represented North Melbourne in the Legislative Assembly of the State, as a member of the Progressive party. These were stormy

days, and sometimes, to defeat or delay obnoxious legislation, speaking against time, or "stonewalling," was needed. In this particular the staying powers of the water-drinking representative of North Melbourne proved equal to every demand. Burtt was presented by Queen Victoria with a gold medal in recognition of his labors in the furtherance of technical education. Among his many labors as a reformer the temperance cause received the lion's share. In his eighty-first year he attended the International Temperance Convention at Melbourne, in which he seconded a motion for enforcing the Sunday-trading clauses of the Licensing Acts.

BUSA. Same as Bouza.

BUSH RUM. Local name for a class of spirits manufactured and sold surreptitiously in all parts of British Guiana.

BUSH, SIGN OF THE. A bush formerly hung out over tavern doors and other places where wine could be procured. The custom was probably introduced into England by the Romans, among whom the symbol was the ivy of Bacchus. Hence arises the proverb "Good wine needs no bush," meaning that a good article will make itself known without puffing.

BUSINESS MEN'S SOCIETY FOR THE ENCOURAGEMENT OF MODERATION. See New York (City).

BUSINESS WOMEN'S PROHIBITION LEAGUE. See New South Wales.

BUSQUETAU or BUSK-E-TAU. A drinking-ceremony of the Indians of the Appalachian region of North America. See Aborigines of North America.

BUTLER. A male servant; in modern households, usually the head servant, who has charge of the dining-room, wines, liquors, and plate. The office is a very ancient one, and is referred to in the Old Testament, *e. g.* in Gen. xl. 9-11:

> And the chief *butler* told his dreams to Joseph, and said to him . . . And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

In royal households the butler was an important official, who not only had charge of the supply of wine for the royal table, but superintended the importation of wine. In England for many years a duty on wine was paid to the King's butler (see Butlerage and Prisage). The well-known Irish family of Butler owes its name to the fact that the butlership of Ireland *(Pincerna Hiberniae)* was given by King John of England to Theobald Walter, who thereupon added "Butler" to his own name (see "Encyclopaedia Britannica," 11th ed., iv. 888).

BUTLER, BENJAMIN FRANKLIN. American lawyer; born at Deerfield, N. H., Nov. 5, 1818; died in Washington, D. C., Jan. 11, 1893. He was educated at Waterville College (now Colby University), Maine, was admitted to the bar in 1840, and gained a high reputation as a lawyer. He married Sarah Hildreth of Lowell in 1842. He was elected to the Massachusetts Legislature in 1853 and to the State Senate six years later. In 1860 he was a delegate to the Democratic National Convention at Charleston, where he announced that a majority of the Massachusetts delegates would withdraw, adding "I would not sit in a convention where the African slave-trade, which is piracy by the laws of my country, is approvingly advocated." In the same year he was the Democratic candidate for governor of Massachusetts. In April, 1861, he was made a brigadier-general of militia, and was placed in charge of the district of Annapolis, including the city of Baltimore, which he occupied without opposition at the head of 900 troops. He was made a major-general and appointed to the command of Fort Monroe and the Department of Eastern Virginia, where he refused to deliver up slaves on the ground that they were "contraband of war," an expression which became historic.

General Butler played a prominent part in the Civil War. He served under Admiral Farragut and became administrator of New Orleans, where he instituted strict sanitary regulations, armed the free colored men, and excited great resentment by hanging William Mumford, who had hauled down the United States flag from the mint, and by issuing a drastic order intended to prevent women from insulting soldiers. For these acts he was declared an outlaw by Jefferson Davis. He came into collision with foreign governments by a rather arbitrary action in seizing a large sum from the Dutch Consulate, and was eventually recalled, but served in various capacities during the War.

In 1866 he was elected to Congress by the Republicans, and served, with the exception of two years, until 1879. He assisted in the impeachment of President Johnson, and was an unsuccessful candidate for the governorship of Massachusetts in 1871, 1878, and 1879, as Republican Greenback, and Democratic nominee respectively. In 1882 he was elected on the Democratic ticket, but was defeated in the following year. In 1884 he was the Greenback and Anti-Monopoly candidate for the presidency, and received 133,825 votes.

Butler was prominently connected with the early temperance movement. In 1832 he was vice-president of a temperance society in Albany. In 1834, at the first annual meeting of the Congressional Temperance Society, he moved the following drastic resolution, which was passed:

> *Resolved,* That temperance associations, formed on the plan of entire abstinence from the drinking and furnishing of ardent spirit, in view of the evils they are designed to suppress and prevent, the means by which they propose to effect this end, the good already accomplished, and the beneficent results which may be expected from their future triumphs, deserve to be ranked among the most useful and glorious institutions of the age, and are eminently entitled to the active support of every patriot and philanthropist.

In 1849, at the thirteenth anniversary meeting of the American Temperance Union, he apologized to the president for not having acted with the society for some years, owing to his differing in opinion with the leaders of temperance, but, he observed, their views now approximated to his own, "and before long, if I continue where I am, I shall not be an 'outsider.'" He then offered the following resolution:

> *Resolved,* That as one of the great means of intemperance and other moral evils, the indiscriminate sale, in many parts of our country, and especially in our greatest commercial metropolis, of intoxicating liquors on Sunday, in taverns, porter-houses, and groceries, calls loudly for the immediate interposition of an enlightened public sentiment, and for such state and municipal legislation as shall not only take from the practice the countenance and protection now unjustly given to it by law, but make it the subject of legal prohibition and restraint.

BUTLER, JOSEPHINE (ELIZABETH). British feminist and temperanee advocate; born April 13, 1828, at Milfield, near Wooler, Northumberland; died at Wooler Dec. 30, 1906. She was educated at a sehool in Neweastle-on-Tyne. Her father, John Grey of Dilston, was a well-known agriculturist and reformer. In 1852 Miss Grey married Dr. George Butler (died 1890) of Oxford, who afterward was a eanon of Winehester Cathedral. For many years Mrs. Butler was an aetive ehampion of the interests of women in movements for higher education; also for the Married Women's Property Bill, the repeal of the Contagious Diseases Aet, ete.

Long before she signed the temperance pledge, Mrs. Butler was voluntarily a total abstainer. Her loss of a dear ehild by an aceident eaused her to devote much time to the ehildren of the poor; and while living in Liverpool she worked in the slums of that eity, where the ravages of alcoholism were brought vividly under her notiee. She joined the Independent Order of Good Templars, and labored earnestly to promote the temperanee eause. She was a forceful speaker, and her temperanee addresses showed a wide grasp of the eeonomies of the alcohol question, while in remedial work among the sufferers from intemperanee she was unstinting in her services. She was the author of several books, the best known of whieh was "The Hour Before the Dawn" (1876).

BUTLER, LUCY (WOOD). American temperanee leader; born in Greenbush, Rensselaer County, N. Y., Feb. 18, 1820; died Mareh 17, 1895. She was educated in the public schools, and studied music at Albany, N. Y. In 1841 Miss Wood was married to Allen Butler, and soon afterward removed, with her husband, to Syraeuse, where she lived for more than fifty years, and was prominently identified with many charitable and benevolent institutions. She was a member of the Park Presbyterian Chureh in that city. Mrs. Butler was always devoted to temperance work; and after organizing a loeal union for this purpose, which led to the first State convention of temperance women, she was elected president of the newly formed Woman's Christian Temperance Union, a position which she successfully oeeupied for five years. She was present at Cleveland, O., and assisted in forming the National W. C. T. U. After serving some years as president of the State W. C. T. U., Mrs. Butler was eompelled by ill-health to withdraw from active work, but always remained a member of the local union and assisted in its operations.

BUTLERAGE AND PRISAGE. An ancient hereditary right of the British crown to take two tuns of wine from every ship importing twenty or more tuns, and one tun from every vessel importing ten to twenty tuns. In 1302, by a charter of Edward I, this right, hitherto known as "prisage," was eommuted to a duty of two shillings on every tun imported by "merehant strangers," and was ealled "butlerage," beeause the duty was paid to the king's butler. Butlerage eontinued to be levied until 1809, in whieh year it eeased under the operation of the Customs Consolidation Act. See BUTLER.

BUTLER'S ALE. See ALE.

BUTT. A word, almost universal in some form or other in European languages, denoting a measure of eapacity equivalent to 129.6 United States gallons, or 108 imperial gallons (British). It was originally used ehiefly in speaking of Spanish wine, and as a translation of the Spanish *bota*, a measure equivalent to 126 United States gallons, while the Spanish *pipa* was equivalent to 114 United States gallons. In Denmark there was a *bodde* of 123 United States gallons, and in Gotha one equivalent to 115 gallons. The *botija* of Peru is equal to only 9.3 United States gallons. When beer and ale had different measurements, a butt of London beer was three hogsheads. A butt of salmon, by a statute of Henry VI, was 84 gallons.

BUTTER-ALE or **BUTTERED ALE.** Ale flavored with butter, sugar, and einnamon or other spice.

BUTTERED RUM. A mixture of rum, sugar, hot water, and butter.

BUTTERY. An apartment, in a house or monastie institution, for the storage of wines and provisions.

If there be any cold meat in the buttery
Give him some broken bread and that, and rid him.
—Beaumont and Fletcher, "The Captain," i. 3.

The word has largely fallen into disuse, but is still retained in the colleges of the universities of Oxford and Cambridge, as denoting a plaee where liquors and groeeries are kept, and where, in former days, corporal punishment was inflicted.

See COLLEGE DRINKING CUSTOMS.

BUTYL ALCOHOL. See ALCOHOL.

BUTYRIC ACID ($C_4H_8O_2$). Either of the two acids **Normal Butyric Acid** ($CH_3.CH_2.CH_2.CO_2H$) and **Isobutyric Acid** ($CH(CH_3)_2CO_2H$). The former is an oily, colorless, raneid-smelling liquid, the produet of the fermentation of stareh, sugar, fibrin, milk and most kinds of vegetable and animal matter. It is the most abundant of the fatty aeids in butter, from whieh it takes its name. It is the souree of ethyl butyrate, one of the flavoring esters of alcoholie liquors, espeeially of rum. It may be artifieially produced.

Isobutyrie aeid is found in earobs, in the root of *Arnica dulcis*, and in eroton oil.

BUTYRIC ETHER. See ETHYL BUTYRATE.

BUXTON, CHARLES. English brewer, philanthropist, and Member of Parliament; born Nov. 18, 1823; died at Lochearnhead, Scotland, Aug. 10, 1871. He was the third son of Sir Thomas Fowell Buxton, the noted abolitionist, and was edueated privately till his seventeenth year. After being for a time under the Rev. H. Alford, later Dean of Canterbury, he entered (1841) Trinity College, Cambridge, where he gained his M.A. degree in 1843. On leaving the University he joined the great brewing firm of Truman, Hanbury, Buxton, and Co., in which his father was a partner. In 1848 he edited and published his father's biography under the title "Memoir and Correspondence of Sir T. F. Buxton." In 1850 he married the eldest daughter of Sir Henry Holland, Bart. In 1852 he bought some property in Kerry, Ireland, whieh in a few years he made a model estate.

The high ideals whieh had charaeterized the father were not laeking in the son, and Charles

Buxton devoted much of his time and energy to the study of problems involving the betterment of soeiety. Having studied the evidenee before the Select Committee on Public Houses, he, in February, 1855, published anonymously in the *North British Review* an artiele entitled "How to Stop Drunkenness," which created a great stir in the "trade" and in temperance circles alike. From time to time extracts from it were published in pamphlet form, and in 1863 Buxton admitted its authorship, whieh fact excited considerable public interest. The following striking passage from this article shows the importance which Buxton attached to the alcohol problem:

> It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will, soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, the library, and the church all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell. It is, in short, intoxication that fills our jails; it is intoxication that fills our workhouses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England. Looking then at the manifold and frightful evils that spring from drunkenness, we think we were justified in saying that it is the most dreadful of all the evils that affect the British Isles. We are convinced that if a statesman who heartily wished to do the utmost good to his country were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be that he should study the means by which this worst of plagues can be stayed.

Buxton advocated "permissive" or local-option legislation as a means of eurbing the drink evil, but his attitude toward the teetotalers was by no means unsympathetic. He represented Newport in the House of Commons in 1857, Maidstone in 1859, and East Surrey from 1865 till his death; and a eopy of his *North British Review* article, reprinted in book form, was sent to every Member of Parliament before the debate on Mr. (afterward Sir) Wilfrid Lawson's Permissive Bill on June 8, 1864.

On April 9, 1867, Buxton was thrown from his hunter and sustained eoncussion of the brain, and, although he recovered from the accident, he died four years later.

BIBLIOGRAPHY.—Dawson Burns, *Temperance History,* i. 383, ii. 25, 34, 35, London, n. d.; Leslie Stephen, ed., *Dictionary of National Biography,* s. v.; P. T. Winskill, *The Temperance Movement and its Workers,* ii. 278-279, London, Glasgow, Edinburgh, and Dublin, n. d.

BUZZ. To drain a bottle to the last drop. Also, to share equally the last of a bottle, when there is not enough liquor for full glasses.

BYRL. See BIRL.

BYRNE, FRANK MICHAEL. American farmer, real estate dealer, State governor, and Prohibition advocate; born in Allamakee County, Iowa, Oct. 23, 1858; educated in the public schools. In 1879 he moved to Sioux Falls, Dakota Territory, and in the following year took up a homestead in McCook County. In 1888 he removed to Faulkton, S. Dak., where he has resided ever since, carrying on farming extensively, and also a real estate business. In 1890 he was elected to the first Senate of the Legislature of South Dakota, and served again in the sessions of 1907 and 1909. He was elected lieutenant-governor of South Dakota in the latter year, and governor in 1913, serving two terms.

Governor Byrne was uncompromising in his opposition to the drink traffic. He frequently spoke for the Anti-Saloon League in connection with its field-day meetings, addressing some immense crowds. His utterances were clear and forceful and carried conviction to the hearers. In his messages as governor he advocated the abolition of the liquor traffic and the passage of such laws as would aid in making Prohibition effective. During the campaign for State-wide Prohibition in South Dakota he devoted much of his time to campaign speaking, and it is freely stated that a large part of the credit for the big majority for Prohibition in that State was due to Governor Byrne's work. He continues to aid the cause at every opportunity.

BYSTRÖM, JAKOB JAKOBSON. Swedish clergyman, member of Parliament, and temperance leader; born at Skorped, Ångermanland, Sweden, May 15, 1857; educated in the public schools and Betel Theological Seminary, Stockholm, graduating from the latter institution in 1882. Following his theological course, he went to America and spent two years in Colgate University, Hamilton, N. Y., from which institution he received the honorary degree of D.D. in 1914. In 1886 he joined the Blue Ribbon temperance organization, which, next to the Good Templars, is the strongest temperance society in Sweden. For many years he was its general secretary and, also, editor of *Blå Bandet* ("Blue Ribbon"), the official organ of that body; and he spent much time in lecturing and in organizing local unions in different parts of Sweden. In 1897 he was elected to the Swedish Parliament, and he has been continuously a member of that body ever since. From the vantage-ground of this position he has advocated various temperance reforms and has held steadily before the Parliament the view that the prohibition of the liquor traffic is the only cure for the evils of drunkenness. Byström has written a number of pamphlets on the temperance question, and has taken part in large temperance congresses in his own and other lands. For years past he has been president of the Swedish Baptist Union and editor of a religious paper published under the auspices of that body. He is a Knight of the Royal Order of Vasa.

C

CABARET. In France and Belgium a public house or tavern where liquors are sold for consumption either on or off the premises. In America, in the first decade of the present century, the term "cabaret" came to be associated with public dancing at hotels and similar establishments during meals.

CABARETIER. A French term denoting the keeper of a cabaret or tavern.

CACHAÇA. Rum manufactured from the sugar-cane in Brazil. It is produced in practically every part of the country, and immense quantities of it are consumed, mostly in the homes of the Brazilians.

CACHIRI. An intoxicating liquor made from the root of the manioc by the aborigines of French Guiana.

CADDO INDIANS. A confederacy of Indian tribes of North America, represented in the north by the Pawnees and Iroquois, and in the south by the Wichitas, Kichai, and Caddos. Formerly the Caddos ranged throughout the Red River country, in Louisiana, northern Texas, and Oklahoma. Their drinking customs have been treated in the article on ABORIGINES OF NORTH AMERICA.

CADETS OF TEMPERANCE. An American temperance organization for juveniles. It was the first society of its kind whose activities attained the dignity of a national movement. In 1844 the Grand Division Sons of Temperance of New York referred to a committee the following resolution:

> *Resolved,* That the constitution of the Order of the Sons of Temperance be so amended as to permit and invite the accession of temperance youths, not less than sixteen years of age, with the consent of the parents or guardians of each, respectively to become members of our Order, but in no case to be permitted either to hold office or vote in the Division until they arrive at the age of twenty-one years.

The committee allowed the resolution to die. Two other proposals of a similar nature were made during the year 1845, but they came to nothing. About the close of that year an organization called a "Division of the Juvenile Sons of Temperance" was formed at Catasauqua, Lehigh County, Pa.; and shortly afterward another, designated the "Juvenile Order of Sons of Temperance," was founded.

On Dec. 6, 1846, Wyndham H. Stokes, of Germantown, Pa., organized what he called "Germantown Section No. 1, Temperance Cadets." This name was shortly after changed to "Cadets of Temperance." Stokes, who had prepared elaborate rituals and forms for the new order, entered heartily into the work of organizing societies. Robert M. Foust, Grand Worthy Patriarch of the Sons of Temperance of Pennsylvania, and later a member of the Pennsylvania House of Representatives, became interested in the movement and organized Morning Star Section, No. 2, with more than 20 charter members. The movement spread rapidly and on Feb. 22, 1847, the Grand Section, Cadets of Temperance of Pennsylvania was organized. Stokes was Grand Patron; Foust, Grand Secretary; and J. N. Henderson, the first controller of Philadelphia, was an active participant in the meetings. At the close of the first year and a half of its existence the new order had 12,000 members, in more than 300 sections, spread over 22 of the States. In 1853 Good Samaritan Section withdrew from the order and started an independent order styled the "Junior Templars." Several attempts were made to establish a National Section of the Order, but they were only partially successful.

In 1888 the order had 3,500 members in Pennsylvania, 800 in New York, and 1,200 in Maryland, and was organized in other States. It accomplished a good work, especially during its early days; but never fully recovered the position it held prior to the Civil War. In later years many of the sections passed under the direction of the Templars of Honor. These became known as the "Cadets of Temperance and Honor."

BIBLIOGRAPHY.—Charles H. Miller, *The Order of Cadets of Temperance,* in *One Hundred Years of Temperance,* New York, 1886 (gives a detailed history of the Order).

CADETS OF TEMPERANCE AND HONOR. See CADETS OF TEMPERANCE.

CADUS. A terra-cotta jar, holding about three gallons, and having a wide mouth. Among the Romans it was used as a wine-jar and for carrying solid food. It corresponded to the Greek *kados,* but its exact shape is not known.

CAECUBAN WINE. A wine named from the city of Caecubum, in Campania, Italy, near which were small vineyards, situated on the low grounds of Amyclae. It was highly esteemed by the Romans, and was described by Galen as "a generous, durable wine, but apt to affect the head, and ripening only after a long term of years" (see Henderson, "The History of Ancient and Modern Wines," p. 87). Excavations in connection with Nero's Canal from Avernus to Ostia reduced the area of the vineyard, and in the time of Pliny the Elder the production of Caecuban wine had almost ceased *(id.* p. 86).

CAFÉ. The French term for coffee and for a place where coffee is sold. In Europe the term now signifies generally a restaurant or eating-house. In the United States it was formerly applied to a place for the sale of intoxicants, or a saloon.

CAFÉ KIRSCH. Black coffee mixed with kirsch-

wasser, poured over ice and served with the addition of soda-water.

CAHUIN. Among the Chilean Indians a native feast, in which the natives sit around a cinnamon-tree and drink chicha (see Molina, "History of Chile").

CAICOS ISLANDS. See TURKS AND CAICOS ISLANDS.

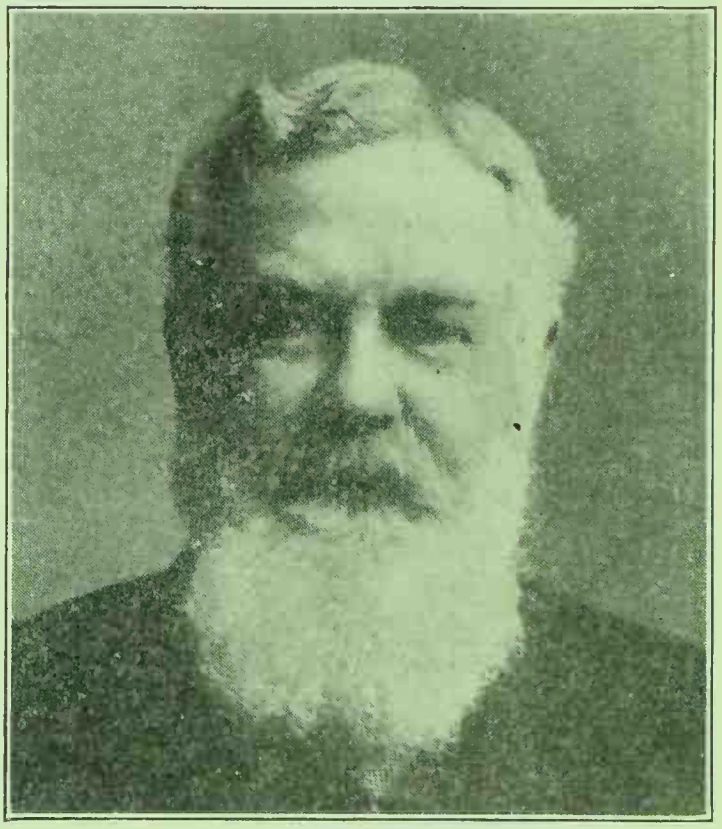
CAINE, ALICE (BROWN). English temperance leader; born in Liverpool Feb. 21, 1849; died in London Jan. 28, 1918. She was educated privately in Liverpool, and in 1868 was married to WILLIAM SPROSTON CAINE, a prominent iron-merchant and active temperance leader of that city, and afterward Member of Parliament. A daughter of the noted Baptist preacher, the Rev. Hugh Stowell Brown, she came by inheritance into a profound sympathy with the efforts then being made to erect a barrier of defense against the encroachments of the liquor traffic. Husband and wife were of one mind, devoting time, energy, and their substantial means to the cause. At Wheatsheaf Hall, a mission building opened in South Lambeth by Mr. Caine about 1884 and rebuilt in 1898 at a cost of £5,000 ($25,000), Mrs. Caine conducted a large mothers' meeting, and was otherwise unceasingly active. She was affiliated with a number of temperance organizations, becoming president of the Woman's Total Abstinence Union, and also of the Auxiliary of the Free Church Council, besides holding membership and official relations in various subordinate bodies. One of her most responsible positions was that of treasurer of the Anglo-Indian Temperance Association, of which her husband was the founder; and she assumed that additional office after his death in 1903. Interesting, convincing, and ever welcome on the platform, she wielded great influence also in the various social circles where much of her effective work was done.

Mrs. Caine's interest in temperance work was continued in her daughters, of whom the elder married Mr. John Herbert Roberts, M. P. for Denbighshire (afterward Baron CLWYD), and the younger became the wife of Mr. John Herbert Lewis, M. P. for Flintshire.

CAINE, WILLIAM SPROSTON. British merchant and temperance advocate; born at Seacombe, near Liverpool, March 26, 1842; died in London March 17, 1903. His father was Nathaniel Caine, a Liverpool merchant; and his mother was a daughter of William Rushton, also a Liverpool merchant, who took a prominent part in the antislavery movement. William Sproston Caine was educated at Birkenhead Park School, and on the completion of his studies entered the offices of the White Star Steamship Company, Liverpool. When only 22 years of age he became a partner in the extensive iron business of his father, after traveling in the interest of the firm and visiting America on several occasions. It was while he was "on the road" that he happened on a book entitled HASTE TO THE RESCUE, written by Mrs. Wightman of Shrewsbury. He digested the contents of this little volume with a pint of sherry, but he got up from his book and his wine to sign the pledge of total abstinence there and then. This was in 1862. In 1868 he married Alice, eldest daughter of the Rev. Hugh Stowell Brown, of Liverpool. See CAINE, ALICE (BROWN).

When Caine entered upon temperance work his efforts were at first purely local. He speedily became one of the leaders of the temperance movement in Liverpool, and took a prominent part in the agitation for the Permissive Bill. In 1873 he unsuccessfully contested Liverpool in the Liberal interest; but in 1880 he was elected Member of Parliament for Scarborough, and became associated with the advanced wing of the Liberal party. He was one of the very few members who opposed the bombardment of Alexandria and the occupation of Egypt by the British troops. In 1885 he was Civil Lord of the Admiralty; and his term of office was signalized by the issue of an order permitting the supply of non-intoxicating drinks to any sailors of the navy who preferred them to the usual allowance of grog.

Notwithstanding his arduous Parliamentary and official duties, Caine seized every opportunity of forwarding the cause which was nearest to his heart. Both in and out of the House of Com-



WILLIAM SPROSTON CAINE

mons he advocated a more effectual restriction of the liquor traffic. He became president of the British Temperance League and of the National Temperance Federation, and vice-president of the United Kingdom Alliance, the Church of England Temperance Society, and the National Temperance League. He was also appointed a director of the United Kingdom Temperance and General Provident Institution, of whose board he became chairman in 1901. In addition to his national work Caine established and superintended for the social and religious benefit of congested areas in South London two large missions, at Wheatsheaf Hall, South Lambeth, and Caine Hall, Kennington, respectively. He had founded similar institutions many years before at Liverpool and Millom. The famous iron-mines in which he was largely interested were situated at the latter

CAIRNS

place. He did all he could for the spiritual and temporal development of the 1,400 workmen employed there.

He unsuccessfully contested the Tottenham division of Middlesex in November, 1885; but in April, 1886, he was elected for Barrow-in-Furness. In the general election which followed the rejection of Gladstone's Home Rule bill Caine was reelected by an overwhelming majority. In Parliament he gave an independent support to Lord Salisbury's leadership. In 1888 an attempt was made to create a vested interest in liquor licenses. It was owing in a great measure to Caine's vigorous attaek upon the licensing clauses of the Local Government Bill that they were withdrawn. But compensation to publicans was only laid on the shelf for a time. Two years later another and more insidious attempt was made to get the principle sanetioned by Parliament. This time it was sugar-coated with financial proposals of great plausibility. In disregard of all political ties Caine opposed the scheme, and resigned his seat in order to give the electors of Barrow an opportunity of showing how unpopular the Government proposals were. As soon as his resignation was announced, and his independent candidature begun, the bill was withdrawn. At the election he was, however, defeated.

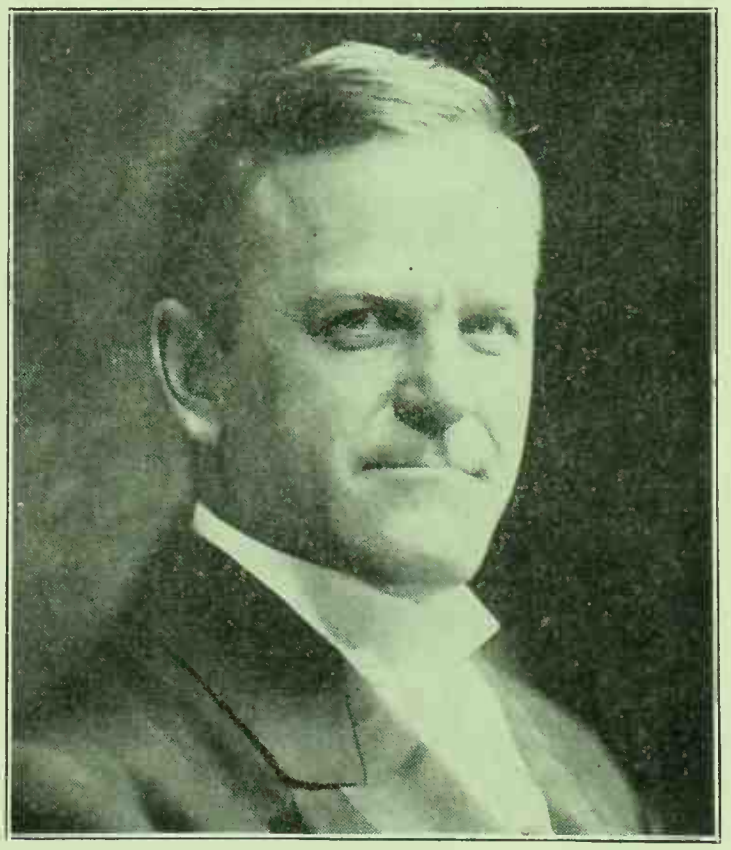
Caine's absence from Parliament gave him the opportunity of revisiting India, a country in which he took an abiding interest. He paid special attention to the spread of intemperance in India. In conjunction with Mr. Samuel Smith, M.P., he founded the ANGLO-INDIAN TEMPERANCE ASSOCIATION. On his return from a world-tour in 1887-88 he gave his impressions to the public in a book entitled "A Trip Round the World," which soon ran through several editions. His "Picturesque India" appeared in 1890. He also edited the "Life and Sermons of the Rev. Hugh Stowell Brown."

Caine reentered Parliament in 1895 as Member for East Bradford; but he worked so hard for India, as well as for temperance, during the sessions that ensued, that he became popularly known as the "Member for India." He, however, shared in the defeat of the Liberal party in 1895, and remained out of Parliament for several years. His chief occupation during this period was addressing public temperance meetings throughout the country, and he also undertook another visit to India. He was appointed a member of the Royal Commissions on the Licensing Laws and on Indian Expenditure. In 1900 he was elected Member of Parliament for the Camborne division of Cornwall.

As a speaker Caine was always earnest, fluent, and convincing. Mr. Labouchere once dubbed him "the genial ruffian," because of the bluff heartiness which always characterized him. He wielded a powerful influence over all sorts of meetings. He was also a frequent preacher in his own and other non-conformist places of worship. His death was a distinct loss to the cause of temperance reform.

CAIRNS, JOHN. Scottish Presbyterian clergyman and temperance advocate; born at Ayton Hill, Berwickshire, Aug. 23, 1818; died March 12, 1892. He attended school at Ayton and Oldcambus, Berwickshire, and then tended herds for three years, meanwhile keeping up his studies. He entered Edinburgh University in 1834, but during 1836 and 1837 he was obliged to discontinue his collegiate work in order to earn sufficient funds to complete his course. This he did by teaching in a school in Ayton. Returning to Edinburgh in November, 1837, he became the most distinguished student of his time, taking the degree of M.A. in 1841. Following a sojourn in Berlin (1843-44), during which he studied German philosophy and theology, he returned to Scotland and was licensed as preacher Feb. 3, 1845; and on Aug. 6 he was ordained as minister of Golden Square Presbyterian Church, Berwick-on-Tweed. He was one of the most eminent preachers of his day, an illustrious scholar, and an author of considerable repute. The honorary degree of D.D. was conferred on him by Edinburgh University in 1858; in 1872 he became moderator of the United Presbyterian Synod; in May, 1876, he was appointed joint professor of systematic theology and apologetics with James Harper, principal of the United Presbyterian Theological College; and in 1879 he succeeded the latter as principal.

A total abstainer himself, Cairns was indefatigable in his efforts to induce others to give up the use of intoxicants. He was very actively identified with the Good Templars, the Scottish Temperance League, and other temperance organizations, and his high standing and influence in the church lent great strength to the efforts of these societies. He was one of the principal speakers who supported the resolutions demanding local veto, at the National Temperance Convention held at Edinburgh March 3, 1884.



REV. THOMPSON ALEXANDER CAIRNS

CAIRNS, THOMPSON ALEXANDER (TIM CAIRNS). American clergyman, lecturer, and Prohibition advocate; born in Belfast, Ireland, Sept. 7, 1871. Removing to the United States in

early life, he was educated at Adrian College, Adrian, Mich. (Ph.B. 1897; later B.D. and A.M.). In 1876 he married Mary Annie Obee, and the same year he adopted the teacher's calling. He has recently catalogd his various subsequent employments in a single sentence: "teacher, preacher, missionary in Japan; at present Lyceum and Chautauqua lecturer." In one or another of these categories he was for five years assistant State superintendent of the New Jersey Anti-Saloon League (1908-13), while for a still longer period he lectured and campaigned for the National League, participating in a great many State campaigns for Prohibition. He has issued various tracts and pamphlets on the Prohibition question, the best known, perhaps, being "Jubilee Thoughts" (The American Issue Publishing Company, Westerville, O.). One of the most popular advocates of Prohibition on the American platform, he presented the threadbare temperance arguments in such attractive style as to make them seem new and remarkably alive. His home is in Newark, N. J.

CAKEBREAD, JANE. Notorious English inebriate; born in Hertfordshire in 1830; died at Claybury Asylum, December, 1898. She was convicted 281 times for drunkenness; and her case focused public attention on the ineffectiveness of the short-term imprisonment policy of dealing with drunkenness, which led to the enactment of the several HABITUAL DRUNKARDS ACTS. Jane

JANE CAKEBREAD

Cakebread was a parlormaid in early life, but a bequest of $500 led her into dissipation, resulting in her early appearance in London police courts, only a small quantity of liquor being sufficient to make her "drunk and disorderly," which was the usual police charge against her.

CALABOGUS. A mixed drink popular among the Newfoundland fishermen of early times. It was composed of rum, molasses, and spruce beer.

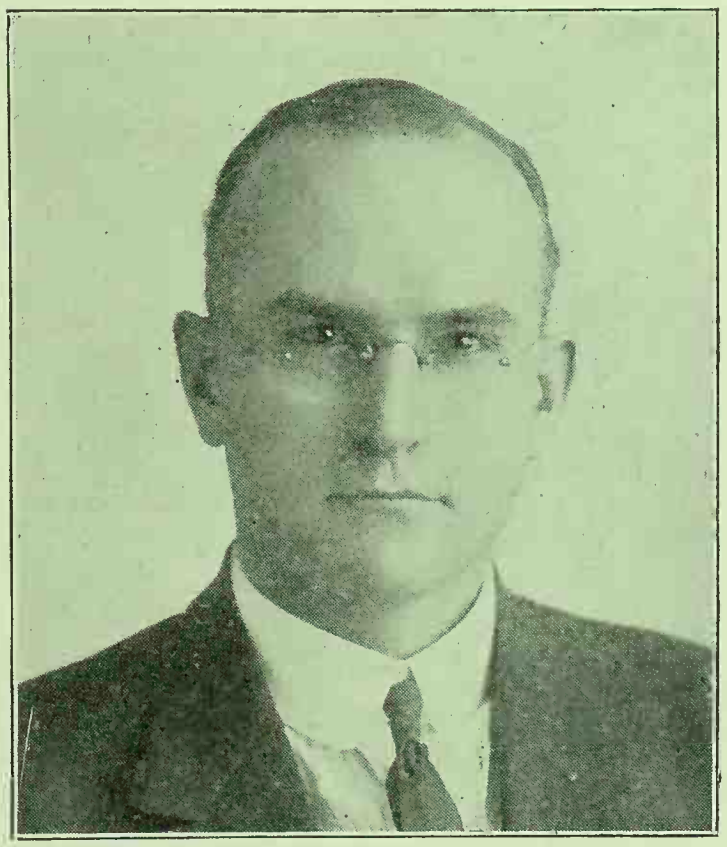
CALCUTTA TEMPERANCE FEDERATION. An Indian association with which 45 temperance societies are federated. Unlike most of the reform associations in that country, it owes its origin and successful working very largely to public-spirited Europeans. It employs an Indian organizing lecturer, J. Niyogi, who has done excellent service among the college students, schoolboys, and mill-hands. At the suggestion of the Federation the Calcutta Licensing Board was created in 1913, vested with the power of determining the number and location of licensed premises in the city. The president of the Federation is Sir Deva Prasad Sarvadhikary, LL.D., Member of the Imperial Council of India, and the honorary secretary is the Rev. Herbert Anderson, who has been a member of this board since its inception. A policy of steady reduction of drinking facilities has been pursued. The central wards of the city, which contain most of the educational institutions, have become entirely dry areas through the action of the Board. The Calcutta Temperance Federation also gives assistance to societies of a kindred nature in other towns and districts of Bengal.

CALDERWOOD, WILLIS GREENLEAF. American insurance official and Prohibition advocate; born at Fox Lake, Wis., July 25, 1866; son of a Wesleyan Methodist clergyman. When seven years old he earned his first wages herding cows, and at fourteen he was able to support himself. At sixteen he entered the Wesleyan Methodist school at Wasioja, Dodge County, Minn., graduating in 1886. After three years of teaching in the public schools of Dakota, and serving as instructor in a commercial college in Minneapolis, Minn., he was appointed assistant secretary of the Northwestern Life Association, Minneapolis.

In his student days Calderwood had become an active worker for Prohibition. In 1888 he served as chairman of the Non-Partisan Prohibition League in the judicial district in which he lived in North Dakota, taking an active part in the campaign which made that State dry. In 1892 he married Miss Alice M. Cox. Following his removal to Minneapolis, he was appointed secretary of the Hennepin County Prohibition committee, and in 1896 was elected assistant secretary of the State Prohibition party committee. Two years afterward he became executive secretary of this committee and later its chairman. In 1904 he was elected secretary of the Prohibition party national committee, becoming vice-chairman of the executive committee several years later. He has been frequently the nominee of his party for State and national offices, including those of Governor (1914), Representative, and United States Senator (1916 and 1918). He has been an active and able campaigner, as well for woman suffrage and other reforms as for Prohibition. In 1922 he went to Australia to engage in Prohibition work.

CALDWELL, FRED SEYMOUR. American lawyer and Prohibition advocate; born near Dundee, Monroe County, Mich., Nov. 11, 1876; educated in the public schools of Longmont, Colo., and at Colorado College, Colorado Springs, in that State (Ph.B., 1900). He studied law and was admitted to the bar of Oklahoma in 1903. Locating at Oklahoma City in the same year, he

took an active part in the series of political and legal battles which preceded and followed the admission of Oklahoma into the Union, with the prohibitory feature in its constitution, in 1907. In 1906 he married Blanche Atkinson. In 1908 he was appointed by Governor Haskell State Prohibition Enforcement Attorney for Oklahoma. Caldwell became a member of the Anti-Saloon League in 1907, serving as a trustee of the State League, and was a frequent speaker under its auspices. His experience as Enforcement Attorney for Oklahoma familiarized him with the fact that a powerful combination existed in every wet State to make Prohibition impossible of enforcement in Oklahoma, and he set himself to work to devise the only possible remedy—a Congressional interstate liquor shipment law. He drew the Webb-Kenyon Law, originally known as the Webb Law, and while the bill was pending in Congress he, as the representative of the Anti-Saloon League, argued its constitutionality before the



FRED SEYMOUR CALDWELL

judiciary committees of the House and the Senate. The passage of this measure by both houses of Congress, its veto by President Taft, and its prompt passage over the Presidential veto are matters of familiar history. Concerning that memorable chapter in our temperance progress, *The American Issue* (National edition) for April, 1913, and the Oklahoma edition of the same date, contain the following tribute to Caldwell:

It was Fred S. Caldwell, the ingenious Oklahoma City lawyer, formerly counsel to the governor of Oklahoma, who conceived the idea embodied in the Webb bill, which is now a law. Caldwell went to Washington two years ago and put the idea up to the First Interstate Liquor Conference. By his clear presentation of the law in the matter, he finally won over the Conference to adopt his idea, and the Webb Law is now the result.

The March (1913) number of the Oklahoma edition of *The American Issue* contains the text of the law, as follows:

THE WEBB BILL
AN ACT
Divesting intoxicating liquors of their interstate characters in certain cases.

Be it enacted by the senate and house of representatives of the United States of America in Congress assembled, That the shipment or transportation, in any manner or by any means whatsoever, of any spirituous, vinous, malted, fermented, or other intoxicating liquor of any kind, from one state, territory or district of the United States, or place noncontiguous to but subject to the jurisdiction thereof, into any state, territory, or district of the United States, or place noncontiguous to but subject to the jurisdiction thereof, or from any foreign country into any state, territory, or district of the United States, or place noncontiguous to but subject to the jurisdiction thereof, which said spirituous, vinous, malted, fermented, or other intoxicating liquor is intended, by any person interested therein, to be received, possessed, sold, or in any manner used, either in the original package or otherwise, in violation of any law of such state, territory, or district of the United States, or place noncontiguous to but subject to the jurisdiction thereof, is hereby prohibited.

Passed the senate February 10, 1913.
Attest: Charles G. Bennett, Secretary.
Passed the house of representatives February 11, 1913.
Attest: South Trimble, Clerk.

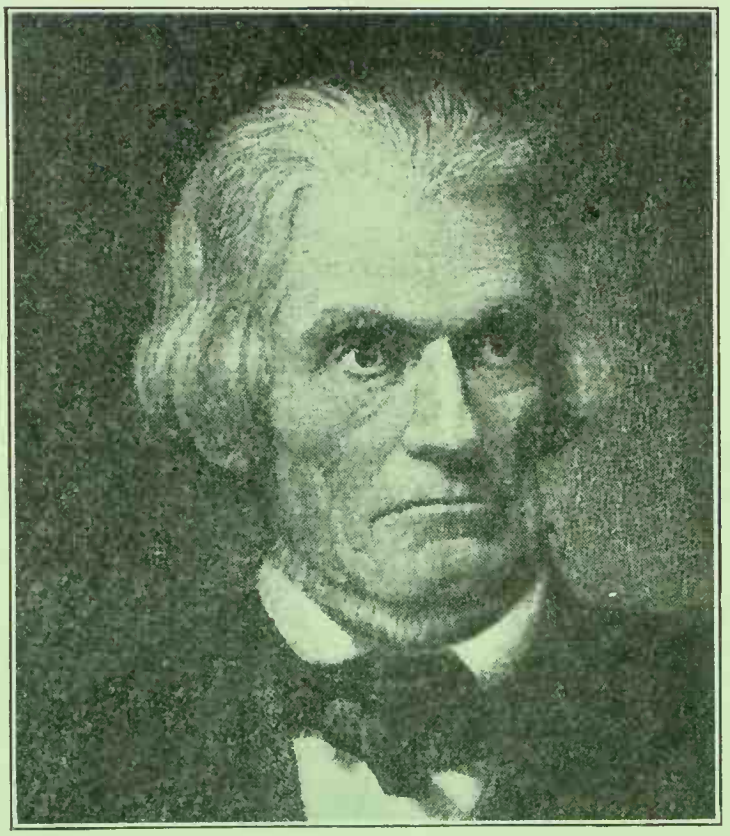
In 1916 Caldwell was elected vice-president and general manager of the C. H. W. Mining Company, operating at Central City, Colo., and he removed to that State, settling on a ranch at Monte Vista.

CALENIAN WINE. Wine produced at Cales, in the Campania, Italy. It was much extolled by Horace ("Odes" iv. 12). Henderson, in his "History of Ancient and Modern Wines" (London, 1824), calls this wine "the Calenum" and states (p. 93) "that the vintages of Cales are much praised by Horace, and described by Galen as lighter and more grateful to the stomach than the Falernian."

CALHOUN, JOHN CALDWELL. Vice-president of the United States and temperance advocate; born in Abbeville district, South Carolina, March 18, 1782; died in Washington, D. C., March 31, 1850. He was of Irish descent, his grandfather, James Calhoun, having emigrated from Donegal, Ireland, in 1733, bringing with him his family of children, of whom Patrick, the father of the future illustrious statesman, was one. After residing for some years in Pennsylvania and West Virginia the family removed to the upper part of South Carolina, where they founded what came to be known as the "Calhoun Settlement." The Calhouns were intelligent, Presbyterians in faith, and theologians by instinct. Patrick Calhoun determined to give his son the best equipment within his power for the great part which, he felt certain, awaited the promising youth. Following his preparatory education, which had been acquired chiefly under the instruction of his brother-in-law, the Rev. Dr. Waddell, a Presbyterian clergyman, John entered Yale College in 1802 and graduated in 1804. He then studied law and was admitted to the bar. In 1807, however, he was elected to the State Legislature, and two years later to Congress; and thenceforward he came to be known as a legislator and statesman rather than as a practitioner in law. Following his career in the House of Representatives, Calhoun was successively United States Senator, Secretary of War, Secretary of State, and Vice-president of the United States. He filled all of these positions with distinguished ability; but

it was in the Senate particularly that his great powers of analysis and argument found full scope. He opposed the liquor traffic, and exerted himself for many years to abolish the spirit ration in the army. His attitude as Secretary of War is thus recorded in "The Federal Government and the Liquor Traffic," by William E. Johnson, former chief officer of the United States Indian Service, page 131:

It was in this capacity that Calhoun made a record that first brought him lasting fame. He reorganized the War Department from the bottom up, eliminated a multitude of abuses, and reduced the expenses of the Department from $481 to $287 per man. One of the first things that came under his observation was the policy of the spirit ration, a policy that he was led to oppose after investigating its results . . . Calhoun lost no time in calling for a report from the Surgeon-General as to the propriety of furnishing a substitute for the spirit ration. The report [Report Surgeon-General Joseph Lovell to the Secretary of War, Jan. 26, 1829. Ex. Papers, 20th Congress, 2d Session, Doc. No. 103] was finally forthcoming, but its purport was averse to any change in the spirit ration. So the ration of a gill a day per man remained for the time being. Eighteen months later Mr. Calhoun made another attempt to carry his anti-spirit ration ideas into effect. On August 10, 1820, George Gibson, Commissary-General of Subsistence, sent out to all assistant commissary-generals a circular letter in which he stated that it was his own wish and also that of Mr. Calhoun, the Secretary of War, to dispense with the spirit ration, and offered the troops the contract price thereof in money. The proposal was accepted by a few posts, but the plan shortly fell into disuse.



JOHN CALDWELL CALHOUN

CALIFORNIA. A Pacific Coast State of the United States of America; bounded on the north by Oregon, east by Nevada and Arizona, south by the province of Lower California belonging to Mexico; area, 158,297 square miles, of which 2,645 are water; population (1920) 3,426,861. California was formally ceded to the United States by Mexico by the treaty of Guadalupe Hidalgo, Feb. 2, 1848, and was admitted to the Union Sept. 9, 1850. The Legislature is made up of a Senate of 40 members and an Assembly of 80 members. The Senators are elected for terms of four years; the members of the Assembly for two years. The State capital is Sacramento (population, 65,908). Los Angeles (population 576,673) and San Francisco (population 506,676), are large trade centers. Gold was first discovered in California in 1848. The output in 1920 was valued at $14,311,043. Silver, also, to the amount of 1,706,327 fine ounces was mined. All of the American borax is produced in the State, which produces, also, the largest quantity of petroleum (105,668,000 barrels in 1920.) About one fifth of the total area of California is woodland, and there are two species of tree peculiar to the State. These are the redwood *(Sequoia sempervirens)* and the big tree *(Sequoia gigantea)*. Some of them attain a height exceeding 350 feet. Several of the trees now living are supposed to be more than 2,500 years old. One of them has a diameter of 35.7 feet, four feet above the ground. It has been estimated by competent authorities that the big tree might, under normal conditions, attain the age of 5,000 years.

The introduction of irrigation into California rendered possible a great development of agriculture, more than 1,500,000 acres being successfully irrigated. Wheat was for several years the greatest crop; the largest annual production, that of the year 1880, exceeding 54,000,000 bushels. The principal industry to-day is fruit-growing, in which the production of oranges (particularly the variety known as the "seedless") is preeminent.

Introduction of the Vine

The vine was brought into California in 1772 by Father Miguel José Serra (popularly known as Junipero Serra), a Franciscan friar of great ability, in charge of the missions; and mission grapes were cultivated for about 90 years. Many varieties of European grapes were then successfully introduced. According to the United States Census for 1900, the State of California had "such a variety of soil, slope, elevation, temperature, and climatic conditions as to reproduce, somewhere within its borders, any wine now manufactured." For many years the State produced at least three fifths of the total wine output of the United States. (For statistics of wine production in California, see AMERICAN WINES, under WINE.) The U. S. Census of 1920 shows that California in 1919 produced 2,055,644,612 lbs. of grapes, the value of which was $65,780,628—an increase over 1909 of 381,958,087 lbs. in production and of $54,933,816 in value.

Temperance activities and the campaign in California for Prohibition are divided into three periods, namely: (1) From the organization of the State in 1850 to the establishment of the Anti-Saloon League in 1898; (2) from the organization of the Anti-Saloon League to the passage of the State Local-Option law, in 1911; and (3) from the passage of the Local-Option law to the ratification of the Eighteenth Amendment in 1918.

From the beginning of the American occupation the temperance forces were more or less active. For twenty years, however, their activity was thrown in the background because of the State's unsettled condition in the fifties, the overshadowing events of the Civil War, and the

problems of reconstruction of the decade which followed. Nevertheless, as early as 1855 a political organization, taking the name of "Temperance, Settlers and Miners," attempted to put a State ticket in the field. But little came of it. In the same year the Independent Order of Good Templars was introduced into California, the earliest lodges being "Pacific, No. 1," at Santa Cruz, and "Siloam, No. 2," at Sacramento. The growth of the Order was very slow, and five years elapsed before enough lodges were founded to form a grand lodge.

Early Temperance Activities

In 1855, also, Capt. A. D. Wood, who had sailed the world over, landed in California and penetrated the interior as far as Mount Shasta. Climbing this northern peak, he planted on its summit an American flag across which was written the word "Prohibition." Soon after, he started *The Wave*, a temperance paper, the name of which was later changed to *The Censor*. It was published in the interest of Good Templary. Later Captain Wood published *The Rescue*, also in the interest of Good Templary. Anticipating events, it may be stated here that this paper was published until 1883. On Jan. 1, 1884, its title was changed to *The California Voice*. The paper has been published under that name ever since, and it is to-day one of the most effective advocates of Prohibition in the West.

It was not until 1875 that the Prohibition forces again attempted to make a State-wide campaign. That year W. E. Lovett was nominated by the Prohibition party for governor. He received 356 votes. Old-time Californians, who were even then in the fight to make the wine-growing State dry, claim that this vote did not represent California Prohibition sentiment of the time. They contend that in 1875 there was a stronger swing for Prohibition in California than there was in 1895.

However this may be, the Prohibitionists put no presidential ticket in the field in California in 1876; but they did nominate A. C. Clark for governor in 1879. Mr. Clark was less fortunate in getting votes than Lovett had been, for the Prohibition vote of 356 in 1875 dropped to 119 in 1879. The following year the Prohibitionists put an electoral ticket in the field; and Neal Dow, their first Presidential candidate to be voted upon in California, received 61 votes. The 1880 election, between James A. Garfield and Winfield Scott Hancock, however, was one of the close contests peculiar to California. Hancock received 80,442 votes that year against Garfield's 80,348, the former's plurality being 96 votes.

Growth of Prohibition Vote

Two years later (1882) the agitation for Prohibition began to show results. A full ticket was put in the field, and R. H. McDonald received 5,772 votes for governor while William Sims received 3,743 for lieutenant-governor. The effects of this campaign were felt in 1884, when the Prohibition vote of 61 for Neal Dow, four years before, was increased to 2,963 for John P. St. John.

By this time the Prohibitionists in California had become a political factor. In 1886 they joined with the farmers, who were then organizing to improve industrial and business conditions, and succeeded in casting 6,832 votes for Joel Russell for governor. Two years later they practically doubled the vote of 1884, by casting 5,661 votes for Carlton B. Fish for president. In 1888 the Prohibition vote passed the 10,000 mark, when General John Bidwell, one of the State's pioneers who had been with General Sutter in the early settlement of the Sacramento Valley, ran for governor on the Prohibition ticket and received 10,073 votes.

Two years later, California Prohibitionists had the satisfaction of seeing one of their number a nation-wide candidate for president. That year, General Bidwell received the Prohibition nomination for president, and California Prohibitionists rallied to his support with a vote of 8,096. Thus, in twelve years (1880-92) the Prohibition vote for president had increased from 61 to 8,096.

The height of Prohibition success for this period came in California in 1894, when Henry French received 10,561 votes for governor. Two years later Joshua Levering received less than one third of the vote which General Bidwell had received for president in 1892, the Levering vote in 1896 being only 2,573, while in 1898 the vote for J. E. McComas for governor dropped to 4,297 from the 10,561 which French had received four years before.

More or less independently of the strictly Prohibition party movement, the temperance people during this period attempted at various times to curb the liquor traffic. As early as 1855, the year of the first temperance agitation in the State, a statute was passed prohibiting the sale of liquor within two miles of the State prison. In 1872 this provision was included in the Penal Code. Three years later, additions were made to this section prohibiting the sale of liquor within one mile of the insane asylum at Napa, within one mile of the grounds belonging and adjacent to the University of California, and within the State Capitol or the limits of the grounds adjacent and belonging thereto. In these early days, too, attempts were made at legislation resembling more or less the local-option laws which were later introduced through the efforts of the Anti-Saloon League. In 1879 the Woman's Christian Temperance Union began its work in California.

W. C. T. U. Organizes in the State

Several years prior to 1898 Sec. 13 of the State County Government Act provided that 50 per cent of the people of a county could by petition require the submission of a prohibitive ordinance to popular vote. If such an ordinance received a majority vote, it became operative in all parts of the county outside municipalities. In addition to this, the California Supreme Court, in the so-called Pasadena case, had decided that under the State Constitution a municipality through its city council or board of trustees could license, restrict, or prohibit the beverage-liquor traffic, and that the same right was vested in the boards of county supervisors for the rural portions of their respective counties.

One county at least, Sutter, had actually banished the liquor traffic as early as 1893. Several municipalities had, as in the case of Pasadena, banished the saloons and even gone further in freeing themselves of the liquor evil. In addi-

tion to this, from the very beginning of the development of the wine industry under the American occupation there had been continued opposition to State support of grape-growing for beverage-liquor purposes.

But when all is said and done, these pioneer workers for Prohibition in California were but paving the way for the effective work that was later to be done under an entirely new organization which had its origin in the First Congregational Church at Oberlin, Ohio, in 1893—the Anti-Saloon League. The immediate success of the Anti-Saloon League's work in the Middle West had been watched with interest by Prohibition supporters in California. They were thus in a position to understand and to welcome Dr. Howard H. Russell when, as national president of the Anti-Saloon League, he visited California in 1897 to organize the State. Dr. Russell's California campaign marks the beginning of the second period of California's fight for Prohibition.

Anti-Saloon League Founded

Dr. Russell's speaking-tour took him over the entire State. One of the immediate results of it was the raising of a fund sufficiently large to permit of the initial work of establishing a California League. Because of California's great territorial area, it was deemed advisable to organize two distinct State Leagues: one having jurisdiction over the nine southern counties; the other over the forty-nine counties of the north. Later San Luis Obispo County was included in the Southern District; and, although the two organizations have at times been under one State superintendency, each organization has maintained something of independent identity down to the present time.

The Rev. A. M. Hough, of Los Angeles, was made president of the southern organization; and the Rev. J. M. Beard, D. D., of San Francisco, was chosen as president of the northern. During the first year neither of the two organizations attempted aggressive work, but contented themselves with the distribution of literature and preparing the ground for the admirable organization which was to develop under the direction of the Rev. Ervin Chapman, D. D.

In the meantime the League's continued victories in the East encouraged Californians to persist in their efforts. After the first year of preparatory work, the Rev. E. R. Dille, D. D., with the Rev. F. D. Bovard and others who had the vision to see the possibilities of the League organization, called a meeting of temperance workers, which was held in the old Y. M. C. A. Building at the corner of Mason and Ellis streets, San Francisco, the present site of the Casino Theatre. Dr. Dille made the principal address. He told what the League was doing in the East; he showed what it could do in California; he urged action. All present agreed that the policies outlined by Dr. Dille should be carried out, but it was one thing to agree to these policies; another to find the leadership to enforce them. In this emergency all turned to Dr. Ervin Chapman.

Dr. Chapman, the personal friend and associate of Abraham Lincoln, and, later, the author of "Latest Light on Abraham Lincoln" (New York, 1917), was, in a way, of a past generation, being in 1898 past sixty years of age. He had, from his early manhood, been active in every good movement. He had crowded much into his sixty and more years; he had the right to regard his life work as completed. In addition to this, he was well-placed as pastor of an Oakland church which, through his energy and devotion, had become one of the most important in Northern California. But when the needs of the situation were explained to him, he was quick to respond. He responded, however, on his own terms. The conditions which he imposed were that:

(1) The beverage liquor traffic shall be regarded and dealt with, not as a business, but as a crime; (2) the League in California shall always and everywhere actively oppose the adoption of all forms of liquor licenses; and (3) the League shall, in all cases wherever such licenses exist, actively oppose the increase of license tax.

To these statements of doctrine the executive committee unanimously consented; and on April 1, 1898, Dr. Chapman, having resigned his pastorate in Oakland, entered upon his work as the first superintendent of the State Anti-Saloon League for the forty-eight counties of Central and Northern California. Dr. Chapman's acceptance of the office of State superintendent marks the beginning of the Anti-Saloon League's aggressive work in California. Nor did Dr. Chapman confine himself to Northern California. From the very beginning it was his directing hand and his convincing eloquence that brought about those tremendous successes in Southern California to which the State-wide success of the dry movement in California during the twenty succeeding years was very largely due.

Dr. Ervin Chapman's Work

The task which this man of sixty had accepted was a tremendous one. In planning his work he was confronted with considerations which would have deterred a man of limited vision. For example,

(1) The territorial area of California was greater than that of ten eastern States, including New York, Maine, and Ohio.

(2) With the exception of Sutter County, all of the country portions of the State, and all but a few small municipalities, were under the domination of the licensed liquor traffic.

(3) There were at that time 13,600 licensed saloons in the State—1 to every 99 of the entire population.

(4) The liquor forces were thoroughly organized, strongly financed, haughtily aggressive, and in absolute control of the dominant political parties.

(5) Until the League was organized, there was no omnipartizan movement to banish the saloon from any of the country portions of the State; the League had no prestige, and was without one dollar for the prosecution of this work.

The League established headquarters in the Playter Building, Oakland, on the site now occupied by the First National Bank of that city. Recognizing the importance of publicity, Dr. Chapman started the League paper, *The Search-light*, the first copy of which appeared in June, 1898. It continued to be printed until the State-wide Prohibition campaign of 1916, when all the dry forces of California federated in what was one of the most extraordinary Prohibition campaigns ever carried on in the nation. The name of *The Search-light* was then, for political reasons, changed to *The Liberator*.

The Search-light Appears

From the Oakland High School came Miss Eva M. Ayres, to act as Dr. Chapman's secretary. Dr. Chapman very frankly acknowledges the obligation which the temperance people of California are under to her. Miss Ayres continued as secretary of the League until 1916, when she married the Rev. R. H. Baldwin, who was at the time one of the League's most effective executives.

Contemporaneous with the development of the California Anti-Saloon League was the extension of the Woman's Christian Temperance Union, which was destined to play an important part in swinging California into the dry column. The development of the Woman's Christian Temperance Union, under the presidency in Northern California of Mrs. Sara J. Dorr, gave the Prohibition forces of the State, during the grueling test of the 1914-18 campaign, working machinery without the assistance of which the difficulties of a difficult situation would have been greatly increased. As in the case of the Anti-Saloon League, the W. C. T. U. developed a dual organization, the counties of the south being under one head and the counties of the north under another. The State W. C. T. U. was formed in 1883 at a convention held in Los Angeles. At this time there were thirteen local Unions with an aggregate membership of 427, Central Union of Los Angeles, with a membership of 135, being the largest. The first State president was Miss Martha N. Hathaway, of Los Angeles. The State Union was incorporated in 1886, in order to receive the gift of a parcel of land, valued at $10,000, presented by Merrill Lodge of the I. O. G .T., on which the Temperance Temple stands. This is the home of the W. C. T. U., and is valued at about $100,000.

Development of W. C. T. U.

In 1887 it was instrumental in securing provision for scientific temperance instruction in the public school.

Among the organizations and institutions affiliated with the W. C. T. U. are the following: The Southern California Home for Aged Women and the Frances Willard Home for Girls, both in Los Angeles, and the Home Center for Enlisted Men at San Diego. The last-named was opened during the World War, and more than 10,000 men have been entertained and assisted there. The State Union now includes 127 local unions and more than 7,000 members, distributed over ten counties.

Dr. Chapman's superintendency began on April 1, 1898. On that date he made his first appearance as superintendent at a young people's convention at Bodega, Sonoma County, the heart of the light-wine industry of California. April 5 found him in Southern California, directing the campaigns at Riverside and Redlands, where the saloon-keepers, whose establishments had been closed, were endeavoring to reestablish themselves at the polls. Both elections resulted in the success of the Prohibition forces, a victory which gained prestige for the Anti-Saloon League of California from the very beginning.

In the same year the first attempts to gain territory in local-option elections were made in Santa Clara County and in Humboldt County; but in both communities a bitter struggle was on in opposition to the old boss methods, a struggle which was to continue for twelve years and to culminate in the complete overthrow of boss rule in California. That event made possible the passage of the effective local-option law and the adoption of the Initiative and Referendum in 1911, which marked the beginning of the final struggle for Prohibition in the State.

Boss Rule

Better results were obtained in Southern California, however. In Riverside County the supervisors themselves submitted the question of license or no license to the electors, and the voters went on record against the liquor traffic by a large majority. The supervisors of Riverside County, abiding by this mandate of the people, thereupon enacted an antiliquor ordinance, which, with strengthening amendments, remained in force until the whole nation adopted the policy of Prohibition.

The same year, in Ventura County, the supervisors, following the example of Riverside County, submitted the question of license or no license to the people; but, after the people had emphatically gone on record against license, the supervisors neglected to pass the necessary Prohibition ordinance. Thus the campaign in that county, although won by the people for Prohibition, resulted in nothing. But later the supervisors, who were thus guilty of ignoring a plain mandate of the people, were retired; a more representative board was elected; and Ventura County was placed on a no-saloon basis.

On November 15 of this year (1898) the first Anti-Saloon League State convention was held. It met in the First Methodist Church in Oakland. More than 100 delegates attended. The meeting was most successful, and the pioneer workers under the Anti-Saloon League plan returned to their homes with the feeling that the work was going ahead. The following year (1899) witnessed the first determined effort against the intrenched liquor interests in Northern California. Berkeley was selected as the scene of the contest. This city, adjacent to which is the University of California, had since 1875, almost a quarter of a century, enjoyed partial Prohibition because of the mile dry zone around the University. But part of the city was outside this dry zone, and there the saloon element had intrenched itself. The difference between "saloon Berkeley" and "no-saloon Berkley" was so marked that an ideal situation for a no-saloon campaign was presented. The contest was a bitter one, the Anti-Saloon League having opposed to it the intrenched liquor interests of Oakland and San Francisco. The outcome was a complete victory for the drys. Out of 18,008 votes cast, a majority of 344 was registered against the saloon. This was on April 10, 1899, and was the first important victory for the Anti-Saloon forces in Northern California. Not so important strategically was the defeat of the saloon interests on the same day at Pomona, Southern California.

The 1899 Campaign

Following these victories Dr. Chapman was definitely elected superintendent of the Southern California League. He established his headquarters at Los Angeles, but retained general supervision of the work in Northern California, with Assistant-Superintendent J. R. Knodell,

who had directed the Berkeley campaign, in direct eharge of the northern field. *The Searehlight* was made the official organ of both Leagues. The eireulation of that paper had by this time passed the 10,000 mark. In the interest of an effective State-wide campaign, three local districts were established in Northern California: the Fresno Distriet, with the Rev. Allen G. Clark in eharge; the Sacramento District, under the Rev. William H. Scudder; and the Northern California Sacramento District, under the direetion of the Rev. Asa B. Snider. Taking stock in December, 1899, the League found that seven counties—Sutter, Riverside, Ventura, Modoc, Humboldt, Kings, and Shasta—had gone on a no-saloon basis, while like aetion had been taken in 45 munieipalities and distriets.

In 1900 *The California Voiee* was purchased by Wiley J. Phillips, who has continued to edit it ever since. The paper is published at Los Angeles. After Capt. A. D. Wood, referred to above, Mr. Phillips' editorial predecessors were the following in the order named: Rev. George Morris, James H. Blanehard, Will D. Gould, Stephen M. Bowers, Rev. Samuel M. Ramsey, D. D. Other papers that did their part in Prohibition work in California were *The Paeific Prohibitionist*, *The Issue*, and *Backbone*, all of which, at various times, amalgamated with *The California Voiee*.

The California "Voice"

The next few years were aetive ones for the no-liquor forees of California. While there were some setbacks, as in Santa Clara County, where the saloon people were successful, important municipalities, such as Santa Cruz, Ventura, and Orange, went on the no-saloon basis. By the beginning of 1901 no fewer than 175 California communities had become dry territory.

Actively conneeted with the League during this period were the following: Revs. W. J. Speers, C. G. Baldwin, D.D., L. M. Hartley, Hugh K. Walker, D.D., Ernest E. Baker, D.D., and J. H. Scott. In 1901 Miss Glenn Will became private secretary to Superintendent Chapman, and she rendered valuable assistanee to him until his retirement in 1914.

In the eourts the League enjoyed some successes and suffered some setbaeks. The wets attaeked the Berkeley Prohibition ordinance in the eourts, where they were finally defeated. In this ease the State Supreme Court went further than it had in any previous decision, settled forever the right of the people to establish Prohibition in California, and emphasized the seriousness of the misdemeanor of violating a prohibitory law or ordinanee. This decision marked an epoeh in the fast-devehowever, were the dry forces when Section 13 of the County Government Act, which permitted of no-license eleetions on 50 per eent petitions, was attacked. The Court found this section unconstitutional.

The Supreme Court and the Berkeley Ordinance

In 1903 precinct optiou had its first trial in California. Under it the greater part of Los Angeles, San Bernardino, and San Diego counties became dry territory. Furthermore the State administration, which had assumed office in January, 1903, with George C. Pardee as governor, was definitely committed to local option.

The election of Governor Pardee marked the first break in the solid ranks of the politieal machine whieh had dominated the State for nearly half a eentury. This machine was absolutely eommitted to the gambling and liquor interests, whieh then dominated politics. But, although the maehine had lost the Governor temporarily, it had eleeted a majority of the Legislature. It was not until eight years later, when the maehine was eompletely overthrown, with both the Governor and the Legislature eommitted to progressive policies, that it was possible to secure the enaetment of a State loeal-option law.

During these eight years the Anti-Saloon League continued to prepare the ground for the great fight that was to follow the adoption of a State local-option law. Incidentally the influence of California activities was felt throughout the nation. The nation-wide movement for a "stainless flag," for example, originated in California. In 1906 the Headquarters Committee of the National League invited Dr. Chapman to visit the principal cities of the East, and address speeial meetings of ministers and other prominent leaders on the proper attitude of civil government toward the liquor traffie. This led Dr. Chapman to prepare his "Stainless Flag" address, whieh he delivered first at a eonference of 250 ministers in the First Methodist Episeopal Chureh of Los Angeles on June 11, 1906, and afterward in many Eastern cities. At the National Convention of the League in St. Louis, Mo., in November, arrangements were made by the Convention for the wide distribution of the address throughout the nation. The movement for the "Stainless Flag" thus became nation-wide, but Californians were partieularly aetive in it. The League of Southern California, for example, made arrangements for the observance of "Stainless Flag Day" on June 30, 1907. More than 1,000 pastors of the State in their sermons on that day advocated the claim that civil government could not rightfully give legal standing to the liquor traffic, and invited their people to aeeept copies of the "Stainless Flag" address. As a result 135,000 copies of the address were taken into California homes.

"Stainless Flag" Movement

At the elose of 1906 the Northern and Southern California Anti-Saloon Leagues were merged into one, with Dr. Chapman as State superintendent. Soon afterward the Rev. J. R. Knodell returned to the work. He was given charge of the Northern District with headquarters at Oakland. At that time the aetive field-workers of the League were:

Rev. Dr. Ervin Chapman, State superintendent; Rev. Dr. D. M. Gandier, assistant superintendent, Los Angeles; Rev. J. R. Knodell, assistant superintendent, Oakland; R. H. Young, district superintendent, Santa Barbara; J. P. Smith, district superintendent, San Diego; Rev. R. W. Jener, district superintendent, Sacramento; Rev. T. H. Lawson, district superintendent, San José; Miss Glenn Will, secretary and field-worker.

The merging of the anti-saloon work of Santa Clara County with that of the League had brought Mr. Lawson into the organizatiou with headquarters at San José. He was a valuable additiou to the League's aggressive forces.

That year (1906) the eastern part of San Diego County was organized as Imperial County,

and it took on county organization as no-saloon territory. Toward the close of 1907 three important additions were made to the League forces: they were the Revs. Irving Bristol, G. T. Meeker, and W. A. Andrews. Mr. Bristol was put in charge of the Fresno District. His work there demonstrated the necessity of a general local-option law, and led to a broadening of the League's activities which, when the movement gained headway, rapidly swept the liquor traffic out of large areas of California territory. Mr. Bristol's territory included Tulare, Kings, Fresno, and Madera counties. During this period Tulare County banished the saloon, as did the towns of Exeter, Porterville, Lindley, Hanford, and Visalia. In the spring of 1907, under Mr. Bristol's leadership, Fresno voted out the saloons by a majority of 37. But this decision at the polls was set aside by a decision of the courts. The need of a State law, giving local-option privileges to municipalities and counties was felt by all. To that end agitation was carried on through 1908 and up to the time of the convening of the 1909 Legislature.

Agitation for State Local-option Law

Mr. Knodell, having been called to antisaloon work in Oregon, Prof. William M. Burke was placed in charge of the Oakland District. In January the Rev. A. C. Bane, who was destined to take an important part in the League's work not only in California, but throughout the United States, took charge of the San Francisco District.

The Legislative session of 1909 opened. The League directed its efforts to securing the passage of a local-option law, which would give the people of municipalities and counties opportunity to say whether or not they wished to license the liquor traffic. Dr. Gandier, who as superintendent of the Southern District was becoming an effective force in the State, was selected to go to Sacramento to make the fight. A new era for the Anti-Saloon League in California had begun. The organization had advanced as far as it could without a State-wide local-option law. Prohibition had made surprizing gains, to be sure, but Prohibition in California was still most unpopular. The politician, the journalist, the business man, even when only suspected of favoring the Prohibition policy, suffered effective opposition, defeat, financial loss, and failure. By a trick in 1907 the Legislature had definitely taken away from the supervisors of a county their power to submit the question of Prohibition to the electors for an advisory vote. League leaders saw that the time had come to make definite demands upon the Legislature for a local-option law.

California was on the eve of a tremendous political upheaval, which was to result in the complete overthrow of the old political order. A majority of the 1909 Legislature was opposed to the dominating political machine, but unfortunately lost control by permitting the machine to organize both houses. To this Legislature came Dr. Gandier, commissioned by the Anti-Saloon League to put through a local-option law. He appeared at Sacramento a stranger in a strange place. He was "new to the game," but he had two admirable qualities which served to carry him through, viz.,—common sense and integrity.

CALIFORNIA

The liquor interests, through their more or less respectable agents, could trick him, and did; but they could trick him only once. They could set traps for his feet from which only one quality could save a man of his inexperience, namely the highest integrity; and he escaped them all. The Anti-Saloon League representative was not in the $100-a-day lobbyist class. He scarcely had money for postage-stamps. He had the poorest of accommodations. A friend, who visited him during the session, found him housed in a second-class hotel, bundled up in all the clothing he could get on him, trying to keep warm. There was no fire in the room; no hot water. But, in spite of his uninviting surroundings, Gandier bent himself vigorously to his task. There were none so poor as to do this man, with his theretofore unconsidered idea in California politics, reverence. When a member of the Legislature found it necessary and expedient to consult him, the meeting was held apart, where eyes, contemptuously smiling, might not see. With but one exception, the newspaper men on the ground treated him with silence or with open ridicule. All of this must have been most trying to Gandier; but none of his sneering opponents obtained from him any sign that he felt sting or annoyance. He had work to do, and he bent his energies to doing it.

Dr. Gandier did not get his local-option law through at the 1909 session, but he did learn the game. By various tricks his bill was first amended and then delayed, until, finally, when it came to a vote in the Senate, he could muster only twelve votes for it. Twenty-one were required for its passage. The bill did not come to a vote in the Assembly at all. In this harassing contest (1909) before the Legislature, however, Gandier had the earnest support of the drys of both houses, headed by Assemblyman G. W. Wyllie of Dinuba, who introduced the bill in the lower house, and by Senator Miguel Estudillo of Riverside, who introduced the measure in the Senate. Although Gandier left Sacramento at the close of the 1909 session disappointed, he recognized that he had only been breaking the ground for the real contest that was to come with the overthrow of the California machine.

Dr. Gandier's Work

Early in 1909 the Anti-Saloon League reorganized once more, making for the time being two independent Leagues, Northern and Southern, with the Rev. A. C. Bane in charge of the former and Dr. Chapman in charge of the latter. Dr. Gandier was given the position of legislative representative with a roving commission to organize the State, to the end that the rapidly-increasing dry vote might be thrown to those candidates for governor, lieutenant-governor, and the Legislature who favored the enactment of a State-wide local-option law.

In the meantime the revelations of the San Francisco graft prosecution, which were made possible by the good citizenship and public spirit of Mr. Rudolph Spreckels, president of the First National Bank of that city, had brought the reform forces of the State together into a compact working organization. This organization was known as the "Lincoln-Roosevelt League." It

was Republican, working within the Republican party; but, as a matter of fact, the new alinement included representatives of all parties on each side, the good-citizenship element backing the Lincoln-Roosevelt League, and the old machine element opposing. The dry forces of the State, under Dr. Gandier's direction, lined up on the side of the Lincoln-Roosevelt League.

Lincoln-Roosevelt League

The League nominated for governor Hiram W. Johnson of San Francisco, the attorney who prosecuted Boss Abe Ruef of that city, and for lieutenant-governor the Hon. A. J. Wallace, prominent Anti-Saloon League worker of Los Angeles. A complete legislative ticket was nominated. At the polls the Lincoln-Roosevelt League candidates swept the state. Among the first reforms secured under Hiram Johnson's administration were the adoption of the Initiative and Referendum and the passage of a State-wide local-option law. These two reforms gave the people of the State their weapon against the liquor traffic. At any time they could now force the issue to the test of the polls. They were quick to avail themselves of the new opportunity, and persistent in forcing local-option and Initiative elections.

Hiram W. Johnson Elected Governor

The enactment of the Local-option Law awoke the liquor interests of the State to renewed activity. In the campaign of 1912 they made determined effort to secure control of the 1913 Legislature. Into this situation came the W. C. T. U., which for two years had been carrying on a campaign for the enactment of a Red Light Abatement law. This measure was passed at the 1913 session, but the campaign preceding it extended beyond the mere abatement of the "red light," and blocked the liquor forces in many districts. The wets had sought to control the Legislature; they failed all along the line. Their principal drive had been made to amend into inefficiency the Local-option law, passed at the 1911 session, and to break down the dry zone around the State University. On the other hand, the attempt of the drys to extend the dry-zone law to include all the universities of the State failed. The 1913 Legislature adjourned with the situation, so far as the liquor laws were concerned, precisely where it had been when the Legislature opened.

At this point the California drys divided on the question of the advisability of initiating a Prohibition amendment to the State Constitution. The Anti-Saloon League advised against such action; but eventually a group of Southern California drys put such a measure on the ballot, and when this had been done all the dry forces of the State rallied to its support. The Anti-Saloon League took the leadership in the fight, and, although the drys were not prepared for such a campaign, they succeeded in casting at the 1914 election 355,536 votes. The proliquor vote reached the total of 524,781, the temperance forces thus suffering defeat by a majority of 169,216.

State-wide Prohibition Defeated in 1914

Dr. Gandier was recognized throughout the State as the directing spirit of the 1914 campaign. He had succeeded in drawing about him a number of men not theretofore particularly interested in the Prohibition movement, but who, as journalists, political managers, and interested citizens, had a wide knowledge of State history and political methods. These advisers, recognizing Gandier's great ability, integrity, and effectiveness, quietly worked for the reorganization of the Anti-Saloon League with Gandier as State superintendent. Such reorganization was eventually effected. Dr. Chapman, who had brought the League through the discouraging periods of pioneer organization up to the extraordinary effectiveness which it at the time enjoyed, retired, and Dr. Gandier took over his duties. The Rev. S. T. Montgomery was made assistant superintendent of the Southern District under Gandier, and the Rev. D. O. Golgrove was assigned a similar position in the Northern District. The Rev. R. H. Baldwin was made department field-worker for the Northern District, a position in which he continued until his appointment to an important Eastern position in the League organization.

Still another State office was created—that of State organizer. The Rev. Arthur H. Briggs was given the position. Later in the campaign this particular department was abandoned, and Dr. Briggs was given the task of raising finances for the northern part of the State. Soon afterward he was placed in charge of the organization work at San Francisco. Dr. Gandier immediately proceeded to work on a plan for the federation of all the dry organizations of the State for a united drive in 1916 for a Prohibition amendment to the State Constitution. As a result of his efforts, a State-wide convention was held at Fresno, which was attended by representatives of all the dry organizations of the State. This convention decided to put two measures on the ballot. The first of these provided for the closing of the saloons; the other, for absolute Prohibition. This action was not taken without a struggle, a considerable element in the convention opposing the first measure which provided for saloon-closing only. But the majority prevailed, and the two measures went on the ballot.

Drive for Prohibition Amendment

In the campaign that followed, Gandier builded far more wisely than many of his followers knew. For years the stronghold of the saloon interests in California had been the wine industry. Gandier's publicity adviser pointed out to him that the wine argument must be overcome before practical progress could be made in the State. Gandier saw this, and in the 1916 campaign the one thought that was emphasized was that the saloons were skulking behind the grape-vine. In cartoons, pamphlets, newspaper paragraphs, advertisements, this thought was driven home to the people of California. The result was that the great grape-growing districts of the State in the San Joaquin Valley, which had been overwhelmingly opposed to Prohibition because of the grape argument, returned majorities on the Prohibition side. Fresno County, for example, which alone had one third of the vineyard acreage of the State, changed its majority of 1,890 against Prohibition in 1914 to a majority in 1916 of 2,443 in favor of Prohibition.

The Fresno County Prohibition vote increased from 12,056 in favor of Prohibition in 1914 to 14,906 in 1916. The State-wide vote for Prohibition increased from 355,536 in 1914 to 436,639 in 1916. The majority against Prohibition for the State was reduced from 169,216 in 1914 to 101,561 in 1916, while the measure which provided for the closing of the saloons was defeated by a majority of only 44,744.

State-wide Prohibition Again Fails (1916)

All California recognized that in this election the wets had reached the peak of their vote, and that thereafter, if the dry forces could maintain their organization, the defeat of the liquor interests in the State would come swiftly. From that moment the work of the proliquor element in California had been to break down the organization which Dr. Gandier and his practical advisers had so laboriously built up. Thus the dry forces emerged from the 1916 campaign with something more than inereased majorities. The eampaign ended with the wet forces demoralized, and with the dry forces in possession of one of the most effective political organizations that had ever been known in the State. At the 1917 session of the Legislature Gandier was quick to take advantage of the demoralized wets. They had divided into two groups: one advocating the abolishment of distilled liquors and the retention of wines and beer; the other holding on to the old strong-liquor rule. In this situation Gandier kept "hands off," and let the wets fight it ont among themselves. The faetion whieh was for light wines and beer, but opposed to distilled spirits, backed a bill introduced by Senator J. A. Rominger of Long Beach. This bill prohibited distilled liquors, but legalized light wines and beer. Rominger, although a pronounced Prohibitionist, led the dry forces for the passage of this bill, and in the fight had the absolute assistance of the wine-and-beer faction of the wet forces. He sueeeeded in getting the bill through the Senate, but it failed of passage in the Assembly by a few votes. It is interesting to note that every dry member of the Legislature voted for Rominger's bill, with the exception of Assemblyman Frank F. Merriam, who was, also, from Long Beach, and was, curiously enough, a member of the same church as Senator Rominger.

The liquor forces went out of the 1917 Legislature thoroughly demoralized, with the dry forces under Gandier stronger than they had ever been before. Gandier and his colleagues now planned to defeat the liquor interests in centers of population, so that the election of dry Senators and Assemblymen would be possible in 1918. A model saloon-closing ordinance, which later became known as the "Gandier ordinance," was drawn up. Initiative eleetions were called at the principal cities, the first being held at San José; the second, two weeks later, in Los Angeles. Both cities had theretofore cast majorities against Prohibition. San José adopted the Gandier measure with a majority of 1,500; Los Angeles gave it a majority of 20,000. Stockton, Redwood City, San Mateo, Santa Clara, and other wet strongholds quickly followed Los Angeles and San José in enacting this ordinance. By the time the 1918 campaign opened, the saloons had been closed in most of the centers of population of the State, the only important communities in which they were tolerated being those of Sacramento, Oakland, and San Francisco. In this way the drys broke the backbone of proliquor political control of the State.

As in 1916, the drys held a State-wide convention at Fresno, and again Dr. Gandier was placed in charge of the campaign. The convention decided that the drys should put no measure upon the ballot, but that the whole effort of the dry campaign should be to elect a governor, lieutenant-governor, Senate, and Assembly favorable to the ratification of the Eighteenth Amendment. After the nominations had been made the united dry forces endorsed the Hon. William D. Stephens, of Los Angeles, for reelection as governor and the Hon. C. C. Young, of Berkeley, for lieutenant-governor, and endorsed proratification candidates in practically every legislative district of the State. The result was complete success for the dry forces, Governor Stephens and Lieutenant-Governor Young being elected with substantial majorities. A majority of eaeh house of the Legislature elected was known to be supporting ratification.

Successful Dry Campaign of 1918

In spite of the decision of the State-wide convention not to put a Prohibition measure on the ballot, a number of Southern California drys headed a movement for the submission of a dry constitutional amendment. It may be said that some of the practical members of the State convention, while accepting the general policy of supporting candidates only, instead of measures, recognized that the psychological moment had eome to submit the question of Prohibition to a State-wide vote. They assumed that the gains of the effective 1916 campaign would be realized in 1918, and were confident that a practical Prohibition amendment to the State constitution could be carried; but the majority of these, although much against their judgment, finally yielded to those who were opposing the submission of sueh a measure. However, a considerable group refused to yield, and these put a most drastic measure on the ballot.

In the meantime the antidistilled-liquor wets put the Rominger Bill, which had been defeated in the 1917 Legislature, on the ballot under the Initiative. This measure provided for light wines and beer. Thus at the 1918 election in California the questions of absolute Prohibition and of the abolition of the liquor traffic with the exception of light wines and beer were submitted to popular vote. The majorities on these two measures are most suggestive. The measure providing for absolute Prohibition was defeated by a majority of 30,845, a reduction of 70,716 from the majority of 101,561 against Prohibition two years before. On the other hand, the Rominger Bill, whieh provided for the use of light wines and beer while prohibiting distilled liquors, was defeated with a majority against it of 85,119. Thus it will be seen that the measure providing for light wines and beer was defeated by a majority almost three times as large as that against absolute Prohibition. The Legis-

Eighteenth Amendment Ratified by California

lature that met at Saeramento in January, 1919, immediately ratified the Eighteenth Amendment by a vote of 42 to 28 in the Assembly and 24 to 15 in the Senate.

The State has a constitutional provision for legislative referendum, and the wets sought to invoke a referendum on the ratification. But the State Supreme Court ruled that a Legislature's ratification of an amendment to the Federal Constitution could not be subjected to popular referendum.

The same Legislature (1919) passed the Harris Act, a State Prohibition law, the purpose of which was the enforcement of the Eighteenth Amendment. The wets of the State, led by the California Grape Protective Association, which had been organized in 1914 to resist State Prohibition, forced the Harris Act to a referendum at the general election in November, 1920.

As the Harris Act had been passed by the Legislature seven months before the Volstead Act was finally passed by Congress, and the popular vote on the Harris Act fell in 1920, a year after the Volstead Act was adopted, the wets took strenuous advantage of the discrepancies between the two laws. They urged the rejection of the Harris Act because it differed from and was "more drastic" than the Federal law; and because, if Congress should ever modify the Volstead law and permit light wines and beer, California would be left stranded with more rigid Prohibition than the rest of the country. The State, outside of the city of San Francisco, gave a majority of 12,019 for the Harris Act. But San Francisco cast a majority of 77,081 against it and thus defeated it by a State majority of 65,062.

The Legislature of 1921 promptly passed the Wright Act. This little law of only about 350 words recognizes the concurrent obligation of the State in regard to the enforcement of the Eighteenth Amendment, adopts the provisions of the Volstead Act as the law of California, and provides that "whenever Congress shall amend or repeal the Volstead Act, or enact any other law to enforce the Eighteenth Amendment" "then the provisions of section one and two" of the Wright Act "shall apply thereto."

The wets, again led by the Grape Protective Association, promptly forced the Wright Law to a referendum at the general election in November, 1922. More than half of all the signatures to the referendum petition were secured in the city of San Francisco. With the Wright Act suspended, the bootleggers had almost a free hand, especially in San Francisco, where the city government was solidly hostile to enforcement of the Federal law. The situation created by the bootleggers became so intolerable that up to July 1, 1922, more than half of the counties in the State and more than 75 of the municipalities, some of which had up to that time always cast heavy wet majorities, had adopted "little Volstead ordinances" to enforce the provisions of the Federal law. At the November election the State east a majority of 40,000 votes in support of the Wright Law, and elected a bone-dry governor by about 400,000. The "wine and beer" candidate for lieutenant-governor was also beaten by his bone-dry opponent.

Among the objections urged against Prohibition the most vigorous was, perhaps, that made by the grape-growers, who claimed that they would be ruined and that there would be no market for their grapes. The result has entirely falsified this prediction. *The Union Signal* for Dec. 29, 1921, contained the following paragraph:

> The last of the grape shipments having gone east, the Southern Pacific and Santa Fe railroad traffic chiefs are announcing that during the 1921 season they hauled outside of California for distribution in 6,200 cities and towns, 422,000 tons of grapes, valued in the aggregate at $50,640,000. The railroads handled 28,800 cars, which contained 844,000,000 pounds of grapes. The latter alone, and not taking into account the local consumption of grapes, means over eight pounds for every man, woman, and child in the United States. Prices per ton ranged from $65 to $175. The average price per ton was $120. The shipments this year beat last year's record by 5,300 cars.

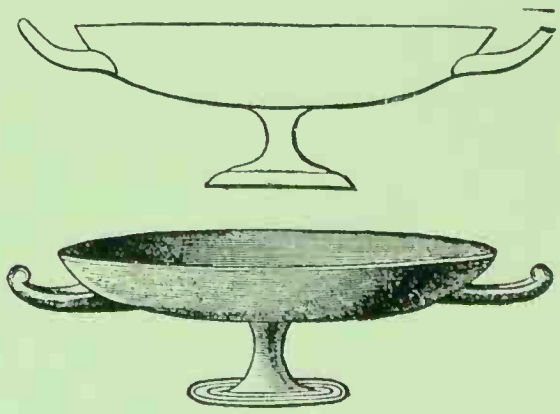
The town of Fresno, Cal., has become the greatest raisin-producing center in the world. The output for the season of 1920-21 brought the growers $42,000,000. In 1913, out of 140,000,000 pounds of raisins produced, about 30,000,000 pounds were left unsold; but now the entire crop is consumed, and it is estimated that the American people are eating three pounds of raisins per capita. For a number of years April 30 has been observed as Raisin Day, with a great out-door celebration. Clearly Prohibition has not interfered with the prosperity of the raisin-producers of California.

BIBLIOGRAPHY.—California State Blue Books for 1895, 1907, 1909, 1911, 1915; *Journals* of the California Legislature for 1909, 1911, 1915, 1917, 1919; files of the San Francisco *Examiner* and the San Francisco *Chronicle;* files of the *Search-light* (official organ of the Anti-Saloon League of California until 1916), *The Voice* (organ of the Prohibition forces in California), and the *California Liberator* (organ of the Anti-Saloon League forces since 1916). The writer of the article has also had access to the records of the W. C. T. U. in California. The statistics of minerals are taken from reports courteously supplied by the U. S. Geological Survey.

CALIFORNIA ABSINTH. Absinth poured over ice, and served with the addition of soda-water.

CALISAYA COCKTAIL. A compound consisting of half calisaya and half whisky, with a piece of lemon-peel added.

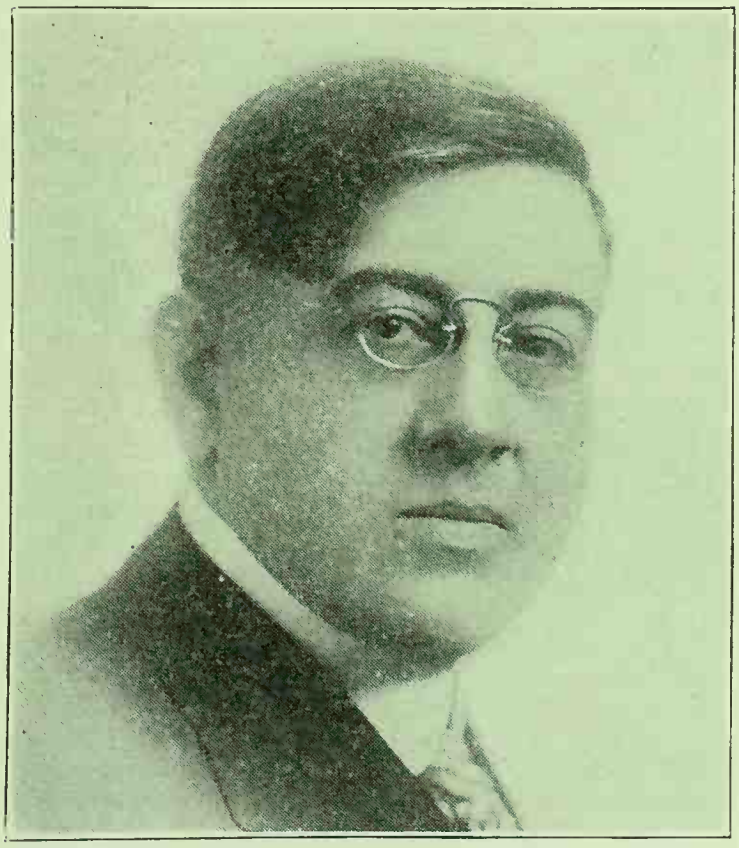
CALIX. Among the Romans, a drinking-vessel corresponding to the *kylix* of the Greeks. Pliny ("Naturalis Historia," xxxv. 19, 3) refers



CALICES

to it as a covered utensil for cooking, and Ovid ("Fasti," v. 509) as a vessel in which food was served, but the consensus of opinion is that the term *calix* denotes a drinking-cup of some kind. Compare KYLIX.

CALKINS, EMOR LUTHERA (CAPRON). American temperance leader; born at Ashford, N. Y., Oct. 3, 1853; educated chiefly at Griffith's Institute, Springville, N. Y. She served for some years as a teacher in the public schools of her native State. In 1876 Miss Capron married Earle Harrison Calkins, of Golden, N. Y. She joined the Woman's Christian Temperance Union in 1880, and after removal to South Bend, Ind., was elected president of the South Bend Central Union. Later Mrs. Calkins became, successively, superintendent of institutes, State organizer, and State vice-president. Her public activities began in 1892, when she assisted Susan B. Anthony in the campaign to have the word "male" removed from the Constitution of the State of New York. In 1894 she removed to Kalamazoo, Mich., serving as national organizer until 1905, when she was elected president of the Michigan W. C. T. U. She has retained that position to the present time (1923). As national organizer for the W. C. T. U. she became widely known; but her most efficient service has been in her own State, where she has put forth unceasing efforts on the platform and in committees of the Legislature to secure the better protection of the home, the State, and the nation through the uprooting of the liquor traffic. When the Michigan division of the Woman's Council of Defense was organized, Mrs. Calkins, whose home is at Ypsilanti, Mich., was elected corresponding secretary.



PATRICK HENRY CALLAHAN

CALLAHAN, PATRICK HENRY. American varnish manufacturer and temperance advocate; born in Cleveland, Ohio, in 1866; educated in the public schools of Cleveland and at St. John's College in the same city. He married Julia Laura Cahill in 1891. A varnish-maker by occupation, he removed to Louisville, Ky., where in 1892 he became general manager of the Louisville Varnish Company and president of the Company in 1908. Avoiding the platform and the responsibilities of leadership as far as possible, Callahan for many years worked hard to bring Prohibition to pass in his State and in the nation at large. He gave liberally of his means, and consecrated his time and influence to the procurement and enforcement of Prohibition laws. He was especially valuable in finding and electing to public office men who represented the Prohibition sentiment of the community and the State. He was also a member of the executive committee of the Association of Catholics Favoring Prohibition, whose headquarters were at Indianapolis, Ind.

CALLU. See PALM-WINE.

CALORY or **CALORIE.** A unit of heat. A **large calory** is the amount required to raise a kilogram (2.2 pounds) of water one degree Centigrade, or one pound of water four degrees Fahrenheit. A **small calory** is the amount of heat required to raise one gram of water one degree Centigrade.

CALVINISTIC METHODIST TEMPERANCE SOCIETY. A British temperance organization, founded at Liverpool, England, in 1896. Its activities are confined to the principality of Wales, and to certain parts of England where Calvinistic Methodist churches exist. The headquarters of the Society are situated alternately, every five years, in North Wales and in South Wales. Cardiff, in Glamorganshire, is its location for the period 1919-24. The Society has supported, and cooperated heartily in, all movements against the British liquor traffic, aiming first at local option and, ultimately, at Prohibition. The president is the Rev. J. Morgan Jones, and the Rev. John Thomas is secretary.

CAMBODIA. See FRENCH INDO-CHINA.

CAMERON, Sir CHARLES, Bart. Scottish physician, statesman, and temperance leader; born in Dublin, Ireland, Dec. 18, 1841; educated at Madras College, St. Andrews, at Trinity College, Dublin, and in the leading medical schools of Paris, Berlin, and Vienna (B.A., M.B., and Ch.M. 1862; M.A. and M.D., 1865; LL.D. 1871). He was elected to the British Parliament as a member for Glasgow (1874-85), later being returned for the College Division, Glasgow, (1885-95), and for Bridgeton Division, Glasgow (1897-1900). During his extended career in the House of Commons he acquired great influence, and was instrumental in passing a number of reform measures, among them being the Publicans' Certificates (Scotland) Act, 1876-77; Habitual Drunkards Act, 1879; the Inebriates Acts; and a bill conferring municipal franchise on women in Scotland. He was a consistent advocate of the Scottish Permissive Bill and Temperance Association. In 1894 he was appointed chairman of the Departmental Committee on Habitual Offenders, etc. (Scotland), and in the following year he became a member of the Royal Commission on Liquor Licensing Laws. He was created a baronet in 1893. Sir Charles is the author of a number of pamphlets on medical, social, and political subjects. He was twice married: (1) in 1869 to Frances Caroline Macauley (died 1899); (2) in 1900 to Blanche Perman.

CAMERON, EVAN DHU. American clergyman, educator, and Prohibition advocate; born

at Rockingham, North Carolina, Feb. 26, 1862; educated at the Academy, Rockingham, and at Trinity College, Durham, N. C. Ordained to the ministry of the Baptist Church, he has spent 30 years in the pastorate of various churches in Texas and Oklahoma, his present charge being at Henryetta, in the latter State. In connection with his preaching and pastoral service he had much to do with educational interests in Oklahoma, serving as Territorial Superintendent of Public Instruction from 1892 to 1897. During this period he organized the public-school system which he extended and developed when he was again chosen State Superintendent of Public Instruction in 1907, when Oklahoma was admitted into the Union.

Cameron took a leading part in the prolonged struggle with the liquor interests, and the first anti-saloon meeting in what is now the State of Oklahoma was held in his church at McAlester, Indian Territory, in 1905. In that meeting it was decided to send a delegation to Washington in the interest of the movement to secure the admission of Oklahoma as a Prohibition State. In that meeting, also, the canvass of all sections of the two Territories was provided for. Among the various contributions to the cause in those years of conflict none was more fruitful of results than the temperance propaganda which Superintendent Cameron instituted in the public schools. On the organization of the Oklahoma Anti-Saloon League, he was made a member of the National Board of Trustees, and he has continued to hold that position.

CAMERON, MALCOLM. Canadian statesman and temperance leader; born at Three Rivers, Lower Canada, April 25, 1808; died in Ottawa June 1, 1876. His early educational advantages were meager in the sparsely settled community, but he attended the district school in the winter months. From twelve years of age he was successively farmhand, stable-boy, and ferry-keeper. His parents had settled at Perth in the district of Ottawa; and on the death of his father, a British soldier, the widow kept a boarding-house, Malcolm residing with her in the winter and attending the district school. For about four years he was a clerk in the Graham brewery and distillery; but owing, doubtless, to his mother's watchfulness, he seems to have escaped the temptations to which his position exposed him, and all the while he supplemented his limited educational opportunities by private study. That he possessed exceptional business capacity and high moral character is evidenced by the fact that in 1836 he was elected to represent his county in the old Upper Canada Assembly. This was the beginning of a long series of official positions, elective and appointive. He was twenty-six years in the Legislative Assembly, was elected ten times to that body, and was only once defeated. He served, also, as commissioner of public works, minister of agriculture, president of the executive council, and postmaster-general. Holding and advocating the most advanced views on total abstinence and Prohibition, he encountered fierce opposition in every political canvass, but even his bitterest enemies never accused him of sacrificing principle to expediency. One of his contemporaries states that "His services in this respect can hardly ever be sufficiently appreciated." Another says: "He has advocated temperance and Prohibition at all times and places, but more especially in the halls of legislation, often amid the jeers of the profane and the mockery of the inebriate." In 1852 he introduced the first Prohibition measure ever presented in the Canadian Parliament. It was defeated; but six years later he brought in a similar measure, and succeeded in getting it through the House. It was lost, however, in the Legislative Council by a majority of four. During his term of service in Parliament Cameron never wearied of presenting the petitions of his constituency on the temperance question, and he took an active part in forming temperance societies in both branches of that body.

For many years Cameron was a member of the Sons of Temperance. He was elected to the highest offices in the order, and worked constantly with that and other organizations to educate and unite public sentiment in opposition to the liquor traffic. He served as president of the Canadian Alliance for the Suppression of the Liquor Traffic, and when that body was merged with the Canada Temperance Union he was again elected president. Although not in Parliament at the time, he had much to do with the passage of the Dunkin Act in 1864.

CAMERON, NICOL B. Scottish temperance worker; born at Darvel, Ayrshire, 1815; died at Dalbeattie Nov. 16, 1890. For many years he was a resident of Kilmarnock. He became a total abstainer in early manhood, and, on the occasion of his marriage in 1839 to a young woman of strong temperance convictions, there was considerable comment in the local press on the fact that this was the first tectotal wedding in the parish. The young couple even discarded alcoholic liquors from their household as medicines, and the children were brought up as abstainers. For more than forty years Cameron was one of the foremost temperance reformers of Ayrshire, his wife rendering him devoted assistance in his work until her death at the early age of 37.

CAMEROON. See KAMERUN.

CAMPBELL, ALEXANDER. Canadian lawyer and temperance leader; born at St. Andrews, New Brunswick, Canada, July 31, 1809; died at Oakland, Calif., Feb. 7, 1888. He received a liberal education; studied law and was admitted to the bar in 1832. He married Susan E. Milliken, of St. Stephen, in 1835. He practised his profession in Canada until 1850, when he removed to San Francisco, Calif., where after some years he was elected a judge. A member of the Presbyterian Church from his youth, he early became interested in the temperance cause, and was among the first movers in securing the introduction of the Sons of Temperance into New Brunswick. When the Grand Division of New Brunswick was instituted (1847), Campbell was made its first presiding officer.

CAMPBELL, DAVID CRAWFORD. Irish journalist, publicist, and temperance worker; born in Belfast, Ireland, Dec. 6, 1883; educated in Belfast Model School and in Belfast Municipal Technical Institute. In 1903 he entered the advertising field at Cambridge, England, afterward being similarly employed in London, Man

chester (1905), and Cork, Ireland (1907). He married Annie Kathleen Randall of Collooney, County Sligo, Ireland, Aug. 8, 1908. The same year he was appointed to the staff of the *Belfast Evening Telegraph*, and he retained this position until 1917. In 1918 he became general secretary to the Ulster Temperance Council, resigning in 1922 to accept a post under the Government of Northern Ireland.

Campbell is a member of the International Order of Good Templars, and is on the executive committee of the Belfast branch of the National Commercial Temperance League. He is known as a successful organizer, public speaker, and singer. He specializes in publicity and advertising eampaigns in the press, and his intimate knowledge of political organizations has been used toward securing candidates for public office who are favorable to temperance reform. Prior to the general election of 1918 he conducted a wide advertising eampaign in the Irish press for LOCAL VETO, and was largely instrumental in securing favorable pledges from 23 Unionist members. He was also very active in bringing the Local Veto Bill before Parliament in 1920. He rendered valuable service to the American Temperance speakers in Ulster in 1918-20, assisting them in their campaigns and giving them wide publicity.

As a singer Campbell has been well known in musical circles for many years, having sung in the Halle Choir at Manehester (1905), Cork Cathedral Choir (1907-08), and in Belfast Cathedral Choir (1908-11). He was a member of the Belfast Philharmonic Society from 1908 to 1914, and from 1911 until 1915 he served as choir-leader in the Lisburn Road Wesleyan Methodist Church (Belfast).

CAMPBELL, GEORGE CHARLES. British temperance lecturer and agent for the National Temperance League; born in London Sept. 29, 1822; died July 4, 1876. His early educational advantages were limited. In his fifteenth year he entered the commercial life of the metropolis, and he soon laid the foundations of that position of responsibility and influence which he subsequently attained. In 1842, together with two of his young associates, he signed the temperance pledge in a public meeting, and soon found his place among the active workers in the cause. After some years of reading and study he developed into one of the most popular of the metropolitan temperance advocates. Shrewd and apt in his comment on current events, and abounding in anecdote and humor, he was a welcome addition to every public gathering of temperance workers. A wide circle of friends erected a monument over his grave in Kensal Green Cemetery, and at the dedication service Mr. Jabez Inwards, Mr. Thomas Hudson, and the venerable Thomas Whittaker, J.P., of Scarborough, were among those who bore testimony to his self-sacrificing labors.

CAMPBELL, RICHARDSON. Scottish bank official and temperance leader; born in Edinburgh, Scotland, Oct. 22, 1850; died at Manchester April 10, 1923. He was educated at All Saints School, London, and Bathgate Academy, Scotland; spent seven years in the study and practise of civil engineering; and then took up banking, later becoming an official of the National Bank of Scotland. A life abstainer he joined the Band of Hope at Hoxton, London, in 1856, and had been actively connected with the temperance movement ever since. He joined the Good Templars in 1870, the Sons of Temperance in 1872, and the Rechabites in 1873. He was made High Secretary in the latter Order in 1885, serving until 1917, when he was elected consulting secretary. He was honorary treasurer of the National Temperance Federation, member of the executive of the United Kingdom Alliance, and president of the Official Temperance Advocates Friendly Society. He married Annie Dick on Jan. 2, 1977. Campbell was a Fellow of the Royal Statistical Society of London and a frequent writer for the statistical journals. He was also a Fellow of the Royal Society of Arts. His contributions to the cause of temperance reform in the *Alliance News* and other periodicals have been illuminating, serving to measure the economic and social losses through the use of intoxicating drinks.

CAMPBELL-BANNERMAN, Sir HENRY. British statesman and advocate of temperance; born in Forfarshire, Scotland, Sept. 7, 1836; died April 22, 1908. He was the second son of Sir James Campbell, Bart., of Stracathro, lord provost of Glasgow, and was educated at Glasgow University and Trinity College, Cambridge. He was elected to Parliament from Stirling as a Liberal in 1868, and became Financial Secretary at the War Office in 1871. In 1872, in compliance with the wishes of a maternal uncle, from whom he derived a considerable estate in Kent, he assumed the name of Bannerman. He was appointed Secretary to the Admiralty in 1882, and Chief Secretary for Ireland in 1884. In 1886 he was made Secretary for War in Gladstone's ministry, and filled the same office in the Liberal ministry of 1892-95. In the latter year he was knighted. In December, 1898, he was elected leader of the opposition in the House of Commons, where his popularity grew through all the troubled period of the Boer War. In 1905 he was made Prime Minister. He brought a group of strong men into the Government, and all promised well until domestic affliction and the break of his health compelled his retirement, April 5, 1908. He died, as stated above, on the twenty-second of the same month. A standard historian of the period pays him this tribute:

> Sir Henry was clearly marked out for the post of prime minister when his party got its chance; and, as the head of a strongly composed cabinet, he satisfied the demands of the situation and was accepted as leader by all sections . . . his personal popularity proved to be a powerful unifying influence in a somewhat heterogeneous party . . . it is not the fortune of many more brilliant statesmen to earn this testimonial to character.

In July, 1901, while serving as leader of the opposition, Sir Henry was making a political speech at Pontypridd, Wales, when a gentleman asked him to amplify what he had said on the temperance question. His reply was as follows:

> I made an indirect reference to it because it was one of the subjects which seem to alarm the Duke of Devonshire; and I sufficiently indicated that I did not share those alarms. But perhaps I may say to my friend that I have been, ever since I have been in Parliament . . . a supporter of any proposal whatever that I thought was likely to deal with the question of licensing in the cause of temperance. I have seen many measures introduced and receiving but scanty support from men of strong opinions on this subject which, although they were not complete mea-

sures, would have done a vast amount of good if they had been carried into law. I voted for every one of those measures, and I voted for all the extreme measures as well. I am quite prepared to do anything and everything in order to stem the tide of intemperance.

Speaking at Dunfermline, in December of the same year, Sir Henry said:

Probably the most beneficent measure of last session was what is known as the Children's Bill, checking, if not preventing, the habit of giving drink to children in public houses, which was introduced by a Scottish Liberal member . . . and has been carried into law, although in a sadly mutilated condition . . . For my part I adhere to the old principle of the right of direct popular control; and you will remember that this, for which we are ready in Scotland, was one of the provisions of Lord Peel's Report . . . It would be something to have snatched even this advantage from the passing years, and, if we must, wait with patience for the time when, freed from the stupendous difficulties in which our country has been plunged, we may devote our undisturbed energy to the hallowed work of helping forward the moral and social well-being of our people.

CAMPBELLITES. Same as DISCIPLES OF CHRIST.

CAMPERIO, MARIA. Italian temperance worker; born at Mulhouse, Alsace, France, Oct. 1, 1841; educated in private schools; married Capt. Manfredo Camperio of Milan, Italy, March 30, 1871, at Mulhouse. Signora Camperio is president of the Woman's Christian Temperance Union in Italy. Her home is in Milan.

CAN. A word originally applied especially to a mug or pot for wine, ale, or any intoxicant. The word "cannikin" was also employed (see the drinking song in Shakespeare's "Othello," ii, 3.).

CANADA. A federation of British colonies extending over the northern part of the North-American continent, from the United States to the bays and inlets of the Arctic Ocean, and (excluding Labrador on the northeast and Alaska on the northwest) from the Atlantic to the Pacific Ocean. This federation is a self-governing Dominion, which came into existence in 1867, under the British North America Act. It consists of nine provinces and two territories, whose areas and populations are shown in the following table:

PROVINCE OR TERRITORY	AREA IN SQ. MILES	POPULATION	
		CENSUS 1911	CENSUS 1921
Alberta	255,285	374,663	588,454
British Columbia	355,855	392,480	524,582
Manitoba	251,832	455,614	610,118
New Brunswick	27,985	351,889	387,876
Nova Scotia	21,428	492,338	523,837
Ontario	407,262	2,523,274	2,933,662
Prince Edward Island	2,184	93,728	88,615
Quebec	706,834	2,003,232	2,361,199
Saskatchewan	251,700	492,432	757,510
North West Territories	1,242,224	18,481	7,988
Yukon Territory	207,076	8,512	4,157

It is thought by some authorities that the Norseman Leif Ericsson visited the shores of what is now Canada about A. D. 1000; and it is known that John Cabot, sailing from Bristol, England, reached the country in 1497. The first effective exploration of the new land, however, was made by Jacques Cartier, a Frenchman, who entered the Gulf of St. Lawrence in 1534. No colonization was attempted until about 1604, when Champlain founded the first permanent French colony in North America, which was called Port Royal (now Annapolis, Nova Scotia). In 1608 he began the settlement of Quebec, and until his death, in 1635, he occupied himself in building up Canada as a colony and in exploring the interior. During the Thirty Years' War (1618-48) the French and English clashed in Canada, and Champlain was forced in 1629 to surrender Quebec to an English fleet; but in 1632 the colony was restored to France by the Treaty of St. Germain-en-Laye, and in 1663 the whole of the territory of New France was constituted a royal province.

Pre-Dominion History

During the last decade of the century the struggle for supremacy in the New World was renewed by Britain and France. With the signing of the Treaty of Utrecht (1713), France admitted her defeat in America by ceding to the British the Hudson Bay territory, Newfoundland, and Nova Scotia. The hold which she still maintained in the St. Lawrence valley was broken by Wolfe's victory at Quebec (1759) and the capitulation of the French army at Montreal a year later. By the Treaty of Paris (1763), the whole of New France passed under British sovereignty.

During the American Revolution and the War of 1812 the American armies invaded Canada; but these attempts at conquest were unsuccessful, and the Treaty of Ghent (1814) left the status of the colony unchanged. In 1791 the British Parliament had passed the Constitutional Act, which divided Canada into two parts; Lower and Upper Canada, each with its own government. With a view to eliminating the dissensions which still existed between the French Canadians and those of British descent, the British Government passed in 1840 the Act of Union, joining the two provinces and giving to each an equal representation in a single parliament. But each province was jealous of the other, and the union was not satisfactory. The opportunity for a change came in 1864, when Nova Scotia, New Brunswick, and Prince Edward Island were all considering a federation. Canadian leaders suggested that the plan of union be extended to include Canada also; and at a conference held in Quebec in October, 1864, the scheme of federation was outlined by which, with slight alterations, the Dominion of Canada came into existence (July 1, 1867). As stated above, the Act of the Imperial Parliament creating the Dominion was entitled "The British North America Act."

Administration

Each province possesses its own legislature and is administered by a lieutenant-governor. The North West Territories are divided politically into the three districts of Franklin, Keewatin, and Mackenzie, and are administered by a commissioner. The Yukon Territory, which is a great gold-mining district, is administered by an executive officer known as "The Gold Commissioner."

The Dominion Parliament consists of a Senate of 87 members, and a House of Commons numbering 234. The executive government is vested in the British Crown, and is exercised by a governor-general, appointed by the King. The governor-general is assisted by a privy council, the members of which he himself chooses and summons. He appoints, also, the lieutenant-governors for the provinces.

The Dominion Parliament has jurisdiction over all matters relating to commerce, national revenue, military and naval affairs, postal service, and the government of extraprovincial territory, while the provincial legislatures have charge of matters relating to internal government, such as schools, police, and the creation of municipalities.

Canada is especially an agricultural country, more than 50 per cent of the population being employed in agriculture. The total output of wheat was 263,189,000 bushels in 1920, and 300,858,000 bushels in 1921; that of oats, 530,710,000 bushels in 1920, and 426,232,900 bushels in 1921; and the total value of field crops was about $1,455,000,000 in 1920, and about $932,000,000 in 1921. The forest area is about 568,500,000 acres, and the forest products reach an annual total of about $190,000,000.

Canada is rich in minerals also, her output in 1921 of six of the principal metals being as shown in the following table:

METAL	QUANTITY	VALUE
Gold	924,374 fine ozs.	$21,327,000
Silver	13,134,926 " "	9,185,007
Copper	53,461,795 lbs.	7,459,780
Nickel	19,293,186 "	6,752,615
Lead	67,146,011 "	3,855,524
Zinc	53,095,609 "	2,758,552

The output of coal for 1921 was 14,942,418 tons, valued at $74,273,000.

Fisheries form an important source of wealth for the Dominion. The total value of the catch for 1920 was $49,321,217.

English common law prevails except in Quebec and Manitoba, where a code based principally upon the Franco-Roman law exists; but there are Dominion courts of appeal. In the former province the French preponderate largely in number. Nearly all the settled part of the Dominion is divided into municipalities, varying in size and functions in the different provinces, and exercising very extensive local powers.

Intemperance under French Régime

In spite of the opposition of the Church and the express prohibition of the governors, brandy became very early, under the French régime, a source of profit in the French and Indian fur trade in Canada. The Indian "drank for the express purpose of becoming completely intoxicated . . . and in that condition was like a wild beast." (See Ruth E. Spence, "Prohibition in Canada," p. 20.) The Jesuit missionaries in the seventeenth century worked hard to stem the tide of intemperance. Louis XIV in 1657 and 1663 issued edicts prohibiting the sale of liquor to the Indians. The Church and the civil authorities were, however, always at loggerheads over the drink question, the consequence being that intemperance spread more and more. Wolfe's victory before Quebec was won on Sept. 13, 1759, and, as stated above, by the Treaty of Paris, 1763, the whole of Canada was ceded to Great Britain. It has been aptly said:

> This baneful product of the French régime, the legalized liquor traffic in Canada, though not specifically mentioned in the Treaty of Paris, was an indisputable part of the acquisitions of Great Britain in 1763 (*l. c.* p. 27).

The British, by the Quebec Revenue Act of 1774, abolished all the French regulations, and

CANADA

in their stead introduced a license system (a list of these license laws may be found in Spence, pp. 27-33). The condition of the country with regard to the alcohol question under the first 50 years of British rule may be surmised from the reminiscences of William Gibbard (born at Wilton, Lennox County, Ontario, in 1810), which were published in *The Beaver*. Gibson said:

> He remembered when there were more distilleries than grist mills in the country and more taverns than schools. Whiskey was considered almost as indispensable as flour. Farmers took their rye to the distillery and brought back whiskey, and their wheat to the grist mill and brought back flour. In many families whiskey was served to each member of the household in the morning. It was considered to be a precaution against colds and to enable one to do hardy work (*l. c.* p. 37).

Men who voluntarily renounced the drinking of spirits were considered in those days eccentric, and, strange to relate, total abstainers were often rejected by the leading insurance companies on the ground that they were "subnormal."

Temperance and Prohibition were live questions in the British colonies long before confederation. The first temperance society of which any record remains was formed at Beaver River, Nova Scotia, on April 25, 1828. In the autumn of the same year a similar society was formed at Brockville in Ontario. The Montreal Temperance Society, also, was organized about 1828, and was for a number of years the chief center of temperance activity in what was then known as "Lower Canada."

The antiliquor movement spread rapidly, as there was not arrayed against it the opposition that it had met in the Old-World countries where the liquor traffic was strong and drinking customs were deeply rooted.

At a district convention held in Montreal on Feb. 23, 1836, various reports were made which, as quoted in "The Teetotalers' Hand Book," showed the following condition of the temperance cause at that time:

Number of Societies reported	30
Ordinary members	4,751
Total abstainers	764
Expelled	205
Withdrawn or removed	272
Taverns	358
Stores selling liquor	207
Temperance inns and stores	34
Distilleries or breweries at date of formation	43
Distilleries or breweries now	21

In Toronto the first temperance society was formed in 1831 in the old Methodist Chapel, King Street. Two years later a Young Men's Temperance Society was formed. In Upper Canada the first total-abstinence society was established at St. Catharines, June 15, 1835. In 1840, at a convention of the temperance societies of both Upper and Lower Canada, representatives of 91 societies attended, who reported a total of 13,618 members.

Early Temperance Societies

A new stimulus was given to the temperance movement when the Order of Sons of Temperance was established (about 1847) in the province of Ontario, then known as "Upper Canada." In the year 1858 the Independent Order of Good Templars was introduced into Canada. These societies spread rapidly, as did also the subsequent Washingtonian and Blue Ribbon movements. The Woman's Christian Temperance Union and the Royal Templars

of Temperance, which are still aetive working bodies, came into being after the scattered provinces were united in the Dominion of Canada. More will be said about these later in this artiele.

About the middle of the nineteenth century the Prohibition agitation which had spruug up in the United States extended into Canada. In 1853 the Canadian Prohibitory Liquor Law League was formed, and the same year it presented a petition, signed by 70,000 persons, to the united Parliament of Upper and Lower Canada, asking for a law similar to that prevailing in Maine. Following the example of a number of States, the Legislature of New Brunswick, under the leadership of the Hon. (afterward Sir) Samuel Leonard Tilley, enacted a prohibitory law, which went into operation on Jan. 1, 1856, and which was, unfortunately, repealed before there was time to judge of its effectiveness. In 1864 the Legislature of Canada (which included the territory of the present provinces of Ontario and Quebec) enacted a measure known as the "Dunkin Aet," giving counties, cities, towns, townships, and villages authority to prohibit by popular vote the retail sale of liquor within their respective territorial limits. Under this law and other similar enactments, licensed liquor-selling was suppressed in many parts of the territory of Canada.

Almost immediately after confederation, an agitation was inaugurated for total Prohibition throughout the Dominion. From every part of the country petitions poured into the Dominion Parliament, and resolutions were adopted by several provincial legislatures, all asking the national body for the enactment of such a law. In 1873 the number of petitions praying for Prohibition was very great; and the House of Commons, on the motion of Sir John A. Macdonald, appointed a committee to consider them. This committee subsequently requested a grant of money, to be expended in analyzing liquors with a view to ascertaining the extent to which adulteration was practised. The grant was made. Later the same committee presented a report, containing a strong declaration in favor of total Prohibition. In 1874 a Royal Commission was appointed, which, in the following year, presented a careful and comprehensive report on the subject.

Prohibition Movement

In 1875 a call for a general convention of Prohibition workers was issued by sixteen members of the House of Commons. In response to the appeal about 285 representatives from the different provinces assembled at Montreal on Sept. 15, 16, and 17. Senator A. Vidal presided over the meeting and General Neal Dow and John N. Stearns of New York were present as visitors. The conclusions of this convention were summarized in the following resolutions:

1. That the manufacture, importation and sale of intoxicating liquors to be used as common beverages are found by the evidence of parliamentary committees, as well as the experience of society, to be a fruitful source of crime and pauperism, alike subversive of public morality and social order.
2. That all attempted restrictions of the traffic by license regulations are unsatisfactory, inasmuch as intemperance and all the evils connected therewith are constantly increasing.
3. That nothing short of entire prohibition of the manufacture, importation and sale of intoxicating liquors as beverages would be satisfactory to this convention.
4. That in order that a prohibitory law, when passed, may have that sympathy and support so indispensably necessary to its success, it is the opinion of this convention that the Dominion Parliament should be urged to enact such a law, subject to ratification by popular vote.

Out of this convention grew the organization called "The Dominion Alliance for the Total Suppression of the Liquor Traffic," which is now the recognized representative body of the Prohibitionists of the Dominion of Canada. A branch of it was formed in every province and another for the North West Territories. In all the eastern provinces these organizations are still active. With the foundation of the new provinces in Western Canada the provincial Prohibition organizations took various forms, but all are still federated in the Council of the Dominion Alliance. The first president was Senator A. Vidal, of Sarnia, who remained in office until 1901.

Dominion Alliance Founded

During the following two years little was done in the way of Prohibition advancement owing to uncertainty of jurisdiction as between the local legislatures and the Dominion Parliament. On Feb. 8, 1878, the Supreme Court rendered a decision in the case of Severn *vs.* the Queen, which was the appeal of an Ontario brewer against the imposition of a license fee by the local Legislature. The Supreme Court held:

that the power of regulating trade and commerce rested exclusively with the Dominion Government which had the right to raise money by means of individual taxation . . . To make it necessary to take out a brewers' license was to raise money by indirect taxation.

In 1878 Parliament pledged itself to deal with the Prohibition question by the enactment (May 8) of the Canada Temperance Act, popularly known as the "Scott Act" because it was introduced into Parliament by the Hon. R. W. Scott, Secretary of State. It was a measure of local option available for cities and counties, and was divided into three parts. Miss Ruth Spence *(l. c.* p. 124) enumerates its more important points thus:

A petition by one fourth of the electors in any city or county required the taking of a poll. A majority vote in favor of the law secured its enactment. It provided for total prohibition, which could not be revoked for three years, and then only upon a reversal of the poll. If the measure were defeated, no similar petition could be presented for three years.

From the day on which the act came into force, no intoxicating liquor could be sold within the prohibited region, except for medicinal, sacramental, or industrial purposes, by druggists and specially licensed vendors, under strict regulations as to quantity and conditions of sale. The law permitted the sale, by any producer of cider, or licensed distiller or brewer, of liquor of his own manufacture in specially defined wholesale quantities to druggists or licensed vendors within the prohibition area, or at retail in districts where the law was not in force. This provision was for the purpose of supporting home industries. The manufacture of native wines has always received special consideration in measures of liquor legislation.

The penalties for violation of this law were fixed at a maximum fine of fifty dollars for the first offense and one hundred dollars for the second, and imprisonment for two months upon every subsequent conviction.

The Scott Act

This measure fell far short of what the temperance party desired, but it was taken hold of in earnest, with a desire to make the best possible use of it, with the result that within seven years Prohibition had been secured throughout

the whole of Prince Edward Island, in the greater part of New Brunswick, Nova Scotia, and Ontario, and in a number of counties in Quebec. With very few exceptions the counties and cities of Nova Scotia, New Brunswick, and Prince Edward Island which adopted the Act retained it till Provincial Prohibition was secured. In Ontario, unfortunately, political complications interfered with its success. In this province all liquor laws were administered by local boards of commissioners, appointed by the Provincial Government from year to year. This system necessarily made the issuing of liquor licenses a piece of party patronage, and brought the liquor traffic actively and interestedly into provincial politics. The enforcement of the law was defective and irregular. Where it was fairly and effectively carried out the liquor traffic became arrayed against the party in power. Where it was not properly enforced, friends of law and order were disgusted and offended. The liquor interests took advantage of the opportunity; and, when the question of repeal was submitted to the electors, the active political workers, who cared more for party than for principle, united (1887-1888) to defeat a measure that was to them an annoyance, although it was a blessing to the community. The law was repealed in every place in Ontario in which it had been adopted. At a later period, the Act was repealed also in the Quebec counties in which it was in operation.

Repealed in Quebec and Ontario

The progress of liquor legislation in Canada has been hampered by the fact that in the Act constituting the Dominion the respective powers of the Dominion Parliament and the Provincial Legislatures regarding this subject are not directly defined; hence many controversies have been carried on in Legislatures, in Parliament, and in the courts, concerning the respective authorities of the different legislative bodies. Many cases involving this question of disputed jurisdiction have been appealed from court to court, and some points are yet disputable. The Canada Temperance Act ran the gantlet of these assaults; and finally the judicial committee of the Privy Council, which is the court of last resort in the British realm, declared the measure constitutional and within the power of the Dominion Parliament which had passed it. Here it may be stated that other measures relating to the liquor traffic have passed through the same testing process, and that at present the decisions secured upon the question of jurisdiction are as follows:

1. The Dominion Parliament alone has authority to prohibit the manufacture, importation, and sale of intoxicating liquor throughout the Dominion.
2. The Dominion Parliament has no authority to license or regulate the liquor traffic.
3. Provincial legislatures have authority to license and regulate the liquor traffic and to enact measures prohibiting transactions in liquor that are fully completed within the province legislating.
4. Provincial legislatures have no authority to prohibit the manufacture or importation of intoxicating liquor, or to prohibit sales by persons in one province to persons in another province.

After the enactment of the Canada Temperance Act the Dominion Alliance still kept up an active campaign for a more general and comprehensive measure. The Canada Temperance Act was from time to time amended. In 1884 the

CANADA

House of Commons passed an Act taking the licensing of the liquor traffic out of the hands of local legislatures and providing for the issue of licenses under national authority. This measure was at length declared unconstitutional, and it therefore became void. Petitions were continually sent in praying for the enactment of total Prohibition.

In 1884, in the House of Commons, Mr. (afterward Sir) George E. Foster moved the following resolutions:

That the object of good government is to promote the general welfare of the people by a careful encouragement and protection of whatever makes for the public good, and by equally careful discouragement and suppression of whatever tends to the public disadvantage.

That the traffic in alcoholic liquor as beverages is productive of serious injury to the moral, social and industrial welfare of the people of Canada.

That despite all preceding legislation, the evils of intemperance remain so vast in magnitude, so wide in extent, and so destructive in effect, as to constitute a social peril and a national menace.

That this House is of the opinion, for the reasons hereinbefore set forth, that the right and most effectual legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of intoxicating liquors for beverage purposes.

Mr. Thomas White moved to amend the resolution by the addition of the following words:

And this House is prepared, so soon as public opinion will sufficiently sustain stringent measures, to promote such legislation, so far as the same is within the competency of the Parliament of Canada.

Mr. Thomas Robertson moved in amendment that the following words be added: "And that this House is of the opinion that the public sentiment of the people of Canada calls for legislation to that end." The amendment to the amendment was defeated; Mr. White's amendment was accepted by the House; and the amended resolution was adopted by a vote of 122 to 40.

House of Commons and Prohibition

From time to time the House of Commons adopted similar resolutions in varying forms. In 1891 a resolution was introduced in the House of Commons by Mr. J. Jamieson declaring it to be the duty of Parliament to enact a prohibitory law. Mr. Foster, who was then a member of the Government, moved an amendment in favor of a Royal Commission to obtain information relating to the liquor traffic and Prohibition. This amendment was carried, and a Commission was appointed by the Government to obtain data respecting:

1. The effect of the liquor traffic upon all interests affected by it in Canada.
2. The measures which have been adopted in this and other countries with a view to lessen, regulate, or prohibit the traffic.
3. The results of these measures in each case.
4. The effect the enactment of a prohibitory liquor law in Canada would have in respect of social conditions, agricultural, business, industrial, and commercial interests of the revenue requirements of municipalities, provinces and of the Dominion, and, also as to its capability of efficient enforcement.
5. All other information bearing upon the question of Prohibition.

The Commission consisted of Sir Joseph Hickson, Judge H. S. McDonald, Mr. E. F. Clarke, Mr. G. A. Gigault, and the Rev. J. McLeod, D. D. Its personnel was a great disappointment to the friends of the temperance cause. It had been hoped that there would be on the Commission at least a fair proportion of persons who were

CANADA

not especially hostile to Prohibition. Some of those appointed were men who were regarded as warm friends of the traffic. In the subsequent work of the Commission it became manifest that all the Commissioners except the Rev. Dr. McLeod, were bitter in their opposition to a prohibitory law. In every part of Canada in which the Commission took evidence this opposition was strongly manifested in the methods of questioning used, and in the persistent efforts made to shake the evidence of witnesses opposed to the liquor traffic.

Royal Commission of 1891

The Dominion Alliance appointed its secretary, Mr. F. S. Spence, to represent the Prohibition side of the question before the Commission. It was largely due to his indefatigable efforts, combined with his wide knowledge of every phase of the question, that the evidence presented was so overwhelmingly and conclusively in favor of Prohibition. Mr. Louis P. Kribs, editor of *The Advocate*, a liquor journal, was appointed to represent the liquor interests; and he and Mr. Spence accompanied the Commission in practically all its travels.

The Commission visited every province and territory of the Dominion and a number of places in the United States. The majority report declared in favor of the registration of all persons engaged in the liquor traffic, and the imposition upon them of a special tax, as in the United States; the establishment of reformatories for intemperate persons; the making of license certificates permanent; reduction in the number of licenses; higher license fees; and various other reforms in methods of controlling the liquor traffic. The majority conclusions further condemned Prohibition, directly and indirectly, in the face of an enormous mass of evidence that had been accumulated to show the value of prohibitory law wherever fairly enforced.

Adverse Report on Prohibition

The minority report, presented by the Rev. Dr. McLeod, summed up the evidence in a systematic and comprehensive manner, and affirmed the following as fair inferences to be drawn from the facts ascertained:

That the effect of the liquor traffic has been and is seriously detrimental to all the moral, social, and material interests of the nation; that the measures employed to "lessen, regulate or prohibit" the traffic have been of value and effective only in proportion as they have approximated, in their operation, to the absolute prohibition of the traffic in intoxicating beverages; and that the revenue requirements of the country should not be considered a reason for the continuance of an admitted evil, and, moreover, could be met without the continuance of that evil.

That the indorsement which the electorate of different sections of the Dominion of Canada have given, at the ballot-box, to the principle of prohibition, whenever submitted, as well as many petitions, memorials and declarations of church courts, temperance organizations, municipal councils, and other representative bodies, make it sufficiently clear that a majority of the people of Canada are in favor of the total prohibition of the liquor traffic.

That it would, therefore, be right and wise for the Dominion Parliament, without further delay, to carry out the promise given, and give effect to the principle stated in its several resolutions, by the enactment and thorough enforcement of a law prohibiting the manufacture, importation and sale of intoxicating liquors—except for medicinal, sacramental and scientific purposes—in and into the Dominion of Canada.

The report was duly presented to the House of Commons and the Senate, but no action was taken upon it. A summary of the most important evidence and arguments presented in the report was compiled by Mr. F. S. Spence and published by the Dominion Alliance under the title "The Facts of the Case." This book has ever since been one of the standard works of reference for students of the Prohibition movement in Canada.

The Royal Commission method of evading the duty of Parliament to deal directly with the question of Prohibition was adopted when the Conservative party had control of the House of Commons. The Liberal party came into power in 1896, and was, in turn, obliged to face the issue of the popular demand for effective legislation. At a general Dominion convention of the Liberal party held in June, 1893, the question of prohibitory legislation had been discussed. A resolution declaring in favor of the immediate enactment of a law of total Prohibition was submitted by Mr. F. S. Spence, seconded by Dr. T. Christie, M. P. As a substitute for this resolution the convention adopted the following:

That whereas public attention is at present much directed to the consideration of the admittedly great evils of intemperance, it is desirable that the mind of the people should be clearly ascertained on the question of prohibition by means of a Dominion plebiscite.

When the new Parliament and Government were appealed to for prohibitory legislation, Sir Wilfred Laurier, leader of the Government, stated that the action taken would be the carrying out of the plan adopted by the Liberal party three years before, and that a vote of the electorate would be taken upon the question. In view of the fact that several provinces had already voted upon the question of Prohibition, temperance workers thought this general plebiscite unnecessary, but resolved, however, to make the best they could of the situation; and, under the direction of the Dominion Alliance, a strenuous campaign was carried out. The question submitted was in the following form: "Are you in favor of the passing of an Act prohibiting the importation, manufacture, or sale of spirits, wine, ale, cider and all other alcoholic liquors for use as beverages?" The vote taken upon this question had no legislative effect, being simply an expression of public opinion for the guidance of Parliament.

Plebiscite on Prohibition

Some idea of the great effort put forth by the Prohibitionists may be gathered from the fact that the literature circulated by the Alliance in the campaign aggregated nearly 9,000,000 documents and over 25,000,000 pages. This was additional to that sent out by other agencies and organizations. The result of the voting (Sept. 29, 1898) in the different provinces was as follows:

PROVINCE	FOR PROHIBITION	AGT. PROHIBITION	MAJORITY FOR	MAJORITY AGT.
Ontario	154,498	115,284	39,214	.....
Quebec	28,436	122,760	.....	94,324
Nova Scotia	34,678	5,370	29,308	.....
New Brunswick	26,919	9,575	17,344	.....
Prince Edward Isl'd	9,461	1,146	8,315	.....
Manitoba	12,419	2,978	9,441	.....
British Columbia	5,731	4,756	975	.....
North West Ters.	6,238	2,824	3,414	.....
Total	278,380	264,693	108,011	94,324
Net majority	13,687			

Prohibitionists believed that the victory thus

won ought to have insured the enactment of the legislation for which they had so long worked and waited. Accordingly a deputation waited upon the Government to request the immediate introduction into Parliament of a bill to carry out the expressed will of the people. The Government's reply, as finally given in writing, was to the effect that "the expression of public opinion recorded at the polls in favor of Prohibition did not justify the introduction by the Government of a prohibitory measure." This statement was made by the Premier in March, 1899.

In February, 1900, a resolution was introduced into the House of Commons by Mr. T. B. Flint, seconded by Dr. Christie, setting out the declarations already made by Parliament, and the fact of substantial majorities having been recorded in favor of Prohibition in all the provinces but one, and making this further affirmation:

> That this House is now of the opinion, in view of the foregoing facts, that it is desirable and expedient that Parliament should without delay enact such measures as will secure the prohibition of the liquor traffic for beverage purposes in at least those provinces and territories which have voted in favor of such prohibition.

The House of Commons declined to accept this proposition, but adopted the following:

> That at the plebiscite of 1898, only about 23 per cent of the registered electors of the Dominion voted for prohibition; in the provinces and territories, excluding Quebec, only 27 per cent of the registered electors voted for prohibition; that these results show that there is not an active prohibition sentiment sufficiently pronounced to justify the expectation that a prohibition law could be successfully enforced, and therefore in the opinion of this House such a prohibitory law should not be enacted at present.

Parliament Refuses Prohibition

On motion of the Rev. Dr. Douglas, M. P. the following addition to the amendment was made:

> But inasmuch as it is desirable that legislation be enacted having in view the further restriction of the liquor traffic, it is therefore expedient, in the opinion of this House, that the Canada Temperance act be enlarged in its scope and the provisions for its administration perfected.

Now that it was evident that nothing further was to be obtained from the federal Government, the attention of temperance workers was directed to the local legislatures, in order to secure from them the maximum measure of restriction of the liquor traffic that lay within their jurisdiction. The legislatures of every province of Canada had enacted license laws full of limiting provisions which they now proceeded to increase in stringency. Some of the steps thus made were challenged in the courts from time to time as being of so prohibitory a character as to be beyond the jurisdiction of provinces. The right of legislatures to prohibit sales within their limits had not at this time been affirmed. Prohibitionists were pressing Provincial legislatures for stricter laws. Legislators were expressing doubts as to their powers. The legislatures of some provinces had passed acts conferring local-option powers on municipalities. This action resembled the action of the Dominion Parliament in passing the Canada Temperance Act, and it was thought desirable to have the right to go so far fully tested. Some Provincial governments and the Dominion Government agreed to submit to the courts certain abstract questions regarding the rights of the different legislative bodies in the matter, the Canadian Constitution providing for this method of deciding such issues.

The controversy had been especially acute in the province of Ontario, and action to secure a settlement of it was forced in the Ontario Legislature in 1893. A plebiscite on the question of Prohibition had already been taken in the province of Manitoba, and the Legislature of Ontario received many petitions praying for the taking of a similar vote in Ontario.

Sir Oliver Mowat was then Premier of Ontario. Mr. George F. Marter introduced into the Legislature a bill to prohibit the retail sale of intoxicating liquors throughout the province. The Government opposed the bill on the ground of uncertainty as to the Legislature's power to pass such a law, and proposed that a series of questions should be submitted to the Dominion Supreme Court for the purpose of ascertaining the exact extent of the jurisdiction of provincial legislatures in dealing with the liquor traffic. This was subsequently done, and the decision of the Supreme Court was appealed to the Imperial Privy Council, so as to have the question definitely settled beyond any possibility of legal doubt.

The Legislature approved the plan of the Government, and further passed an Act providing for the taking of a ballot vote of the electors on the question, "Are you in favor of the immediate prohibition by law of the importation, manufacture, and sale of intoxicating liquors as a beverage?" This vote was taken on Jan. 6, 1894, when the municipal elections were being held, and resulted as follows:

Prohibition Movement in Ontario

VOTE	MEN	WOMEN	TOTAL
Yes	180,087	12,402	192,489
No	108,494	2,226	110,720

Shortly after the taking of this vote a great convention of Prohibition workers, held in the city of Toronto, appointed a deputation to wait upon the Ontario Government, and "respectfully request them to declare in favor of the total prohibition of the traffic in intoxicating liquor to the full extent of the power vested in the Legislature." The deputation was received by the Premier and Attorney-general Sir Oliver Mowat and four other members of the Government. The views of the convention were laid before these gentlemen, and in response, the Premier expressed "his deep sense of the importance of the Prohibition movement and the strength of public sentiment behind it as evidenced by the plebiscite, the result of which was so eminently satisfactory." He then read to the deputation the following statement:

> If the decision of the Privy Council should be that the province has the jurisdiction to pass a prohibitory liquor law as respects the sale of intoxicating liquor, I will introduce such a bill in the following session, if I am then at the head of the Government.
>
> If the decision of the Privy Council is that the Province has jurisdiction to pass only a partial prohibitory liquor law, I will introduce such a prohibitory bill as the decision will warrant, unless the partial prohibitory power is so limited as to be ineffective from a temperance standpoint.

On subsequent occasions leaders of the Ontario Provincial Government declared their adhesion to the policy thus set out by Sir Oliver Mowat.

In the meantime the Dominion Government, with the concurrence of the Ontario Provincial

Government, submitted to the Supreme Court of Canada certain questions for the purpose of ascertaining the exact extent of provincial jurisdiction. This judicial process occupied a number of years. The decision of the Supreme Court was appealed to the Privy Council. The judgment of the Privy Council (May 9, 1896) was a lengthy deliverance, but gave a direct answer to only one of the questions submitted. That question related to the Act giving municipalities power to prohibit the retail sale of intoxicating liquor in their localities. The judgment stated further that in the argument upholding this decision, would be found a sufficient answer to the question, whether or not a local legislature had power to prohibit the sale of liquor throughout the province.

Privy Council's Judgment

While these events were transpiring the legislators of Nova Scotia and Prince Edward Island also ordered the taking of plebiscites similar to those that had been taken in Manitoba and Ontario. The result of this voting in all the provinces in which it took place is set out in the following table.

Plebiscites

PROVINCE	DATE OF VOTING	VOTES CAST FOR PROHIBITION	VOTES CAST AGT. PROHIBITION	MAJORITY FOR PROHIBITION
Manitoba	July 1892	19,637	7,115	12,522
Ontario	Jan. 1894	192,489	110,720	81,769
Nova Scotia.....	Mar. 1894	43,756	12,355	31,401
Prince Edw. Isl'nd	Dec. 1893	10,616	3,390	7,226
Total		266,498	133,580	132,918

The judgment of the Privy Council, to which reference has been made, was differently interpreted by the governments of the different provinces. The Ontario Government came to the conclusion that the terms of the decision did not definitely settle the important question whether or not a local legislature had prohibitory power, and no further prohibitory legislation was enacted in Ontario for some time.

A different conclusion was arrived at in the province of Manitoba. The Conservative party under the leadership of the Hon. Hugh John MacDonald had obtained power at a general Provincial election, prior to which a Provincial convention of the party had declared in favor of Prohibition. The new Conservative Provincial Government expressed a belief that the judgment of the Privy Council warranted a measure of Provincial Prohibition, and the Legislature then passed a carefully worded Act providing for the prohibition of the traffic in intoxicating beverages so far as such traffic was local, that is entirely within the province. To prevent conflict over the question of jurisdiction, the coming into force of this Act was suspended, pending the submission to the courts of the question of its constitutionality.

The Legislature of Prince Edward Island took a similar view and in 1900 the Provincial Liquor Law, somewhat similar in terms to The Manitoba Act, was passed and duly put into operation in Charlottetown, the capital, the only part of the Island not under the operation of the Canada Temperance Act. Thus the "Garden of the Gulf"

Prohibition in Prince Edward Island

became on June 4, 1901, the pioneer Prohibition province of Canada.

It was now strongly urged by the temperance workers that the Provincial law offered better machinery for enforcement and was altogether more satisfactory than the Dominion measure. Consequently the Canada Temperance Act was repealed in the counties which had early adopted it, and the entire island was thus brought under provincial Prohibition. The legislation has given great satisfaction and has lately been improved and strengthened.

The Manitoba Act was fully sustained by the Imperial Privy Council, and Prohibitionists expected that it would be brought into operation at once. A change of premiers had, however, taken place, R. P. Roblin now leading the Government in the place of Hugh John MacDonald. The new Government hesitated about taking the action necessary to bring into operation the law that had already been passed, and it laid before the Legislature a proposal to make the coming into force of the measure conditional upon its ratification by a popular vote. This proposal was adopted, and a law was enacted providing that the Prohibition Act already passed should be submitted to the electors for ratification, and that it should become effective only if the votes polled in favor of it should amount to 45 per cent of the number of persons qualified to vote, or if 60 per cent of all such persons voted and at least 60 per cent of those who so voted were in favor of the Act, or if 62½ per cent of all the electors voting were in favor of the Act.

Liquor Interests Successful in Manitoba

Prohibitionists were indignant at this action of the Legislature, and still more so when they found that the provisions for the taking of the vote left the door wide open to fraudulent voting in various ways. Many Prohibitionists refused to go to the polls under the circumstances and, as a consequence, the temperance vote fell far short of the requirements that had been fixed. The liquor party carried on a campaign of doubtful practises which swelled their vote far beyond its legal maximum. The voting took place on April 2, 1902, and resulted as follows:

For Prohibition.....	15,607
Against Prohibition.....	22,464
Majority against.....	6,857

As a result the law was not brought into force.

The question of jurisdiction now having been settled, the Ontario Legislature which met in 1902 was squarely faced with the duty of dealing with the promise given by Sir Oliver Mowat in 1894. Mr. G. W. Ross, as first minister, introduced into the Legislature a bill similar in terms to the Prohibition Act that had been passed in Manitoba, accompanied by a provision that it should go into operation if ratified by 60 per cent of the electors voting thereon at a special election to be held on Oct. 14, 1902. Prohibition workers objected strongly to the proposal that so large a majority should be required for ratification of the measure. They objected, also, to the time proposed for the voting, as being too early in the season to admit of an effective campaign. They urged the Government to make the voting simultaneous with the

municipal elections in January, 1903, and to provide that the Act should come into operation if ratified by a majority of the electors voting upon the question. The Government amended the bill so as to make ratification dependent upon a majority of the votes polled on the question, provided such majority should be equal to a majority of the votes polled at the general election of 1898. Another amendment fixed Dec. 4, 1902, as the date for voting. In the Legislature Mr. G. F. Marter, representing the views of the Prohibitionists, moved to amend the bill so as to provide that ratification should require a simple majority only of the votes cast. This proposal was defeated, only four members voting in its favor. He also moved to fix the date for voting on the day of the municipal elections for 1903. Only four votes were cast in favor of this amendment.

Although deeply disappointed at the conditions under which they were placed, the Prohibitionists of Ontario determined to do the best they could under the circumstances, and they entered into the most vigorous and most effective of all their campaigns up to that time. An idea of the work done may be gathered from the fact that the literature circulated in the province during the few weeks before voting amounted to more than 4,500,000 copies, being upward of 13,500,000 pages. The conditions imposed by the Government and Legislature would have required a vote of 213,723 to secure the adoption of the measure submitted. The vote actually polled in favor of that measure was 199,749. This was a larger vote than was polled in the province in either the plebiscite of 1894 or that of 1898. The total result was as follows:

For Prohibition	199,749
Against Prohibition	103,548
Majority for Prohibition	96,201

Face to face with a defeat that was in reality a great victory, although the prize contended for was not won, temperance workers at once resolved to make an appeal to the Legislature for such a measure of legislation against the liquor traffic as their great vote warranted. They resolved also to organize immediately the temperance electors of the province so as to secure the return of representatives who would carry out the definitely expressed will of the people.

Insufficient Prohibition Majority in Ontario

When the Ontario Legislature met on March 10, 1903, the Speech from the Throne contained the following reference to the temperance question:

> The vote polled on the 4th of December last in favor of the Liquor Act of 1902, though not large enough to bring the Act into force, may nevertheless be taken as an expression of the electors favoring further legislation with respect to the liquor traffic. A measure with this object in view will be submitted for your consideration.

The attention of the Legislature at this session was, however, largely taken up with other matters, and the Premier informed the House that a measure of advanced and useful legislation that was to have been submitted would have to stand over till the next session.

At the opening of the Ontario Legislature on Jan. 14, 1904, the Speech from the Throne indicated that legislation concerning the liquor traffic would be brought before the House, but gave no details concerning what the Government proposed. During the session it was learned that a caucus of Liberal members of the Legislature had been held on March 8, and that the Premier had laid before it a drastic measure of temperance legislation, including the abolition of barrooms and the prohibition of treating and the sale of liquor in clubs. This proposal was supplemented by regulations providing for Government ownership and operation of any remaining liquor traffic. The measure was so sweeping that it did not meet with the approval of all the supporters of the Government; and, as the Government's majority in the Legislature was very small, the bill was not introduced.

On April 4 and 6, 1904, a number of deputations of workers from various churches waited upon Premier Ross and urged him to take such action as would be a reasonable fulfilment of the pledges that had been given. The reply of the Premier was in writing, and read as follows:

Churches Urge Prohibition

Toronto,
April 6, 1904.

Dear Sir:—

In reply to the deputation which I had the honor of receiving yesterday, I desire to express my concurrence in the views presented by the different speakers, that nothing short of the prohibition of the sale of liquors in hotels, and the strictest control over sales for purposes generally recognized as proper and legitimate, would fully protect society from the evil effects of excessive drinking, so far as legislation can be invoked for the purpose. Your decided preference for such a measure, as against amendment to the license laws, I understand to mean that you do not favor at present any other form of temperance legislation. If the Government are unable to give the measure desired this session, it will be our duty to consider what means are available for further action.

Yours truly,
(Signed) GEORGE W. ROSS.

The session of the Legislature closed without any further action, and there arose throughout the country a storm of indignation among the temperance people against the Government for their trifling with the question. The Dominion Alliance vigorously pushed the work of organizing voters' leagues to secure the election of a legislature more favorable to temperance legislation. The Liberal Government now had so small a majority in the Legislature as to make their management of affairs very difficult. An election was held on Jan. 23, 1905, and the Liberal party was badly beaten, its defeat being to some extent aided by the indignation of the temperance electors, who resented the course followed by the Government in relation to the promises made and to the great temperance vote polled in the referendum.

In none of the provinces of Canada was Prohibition gained suddenly. Prince Edward Island had the quickest triumph, but everywhere victory came as the result of many years of earnest, self-sacrificing, hard campaigning. Students of the problem of intemperance found that drinking and drunkenness with their attendant evils existed in proportion to the facilities for obtaining intoxicants, and that while personal habit could be dealt with only by educational and suasive means, the social institution of the liquor traffic could be dealt with only by the law. Hence, by means of restrictive provisions in

license legislation, and by power given to the people to reduce licenses or abolish them locally by local veto, the liquor traffic was gradually hemmed in in every province in Canada. The story of Ontario's fight for temperance reform may be taken as typical of the conflict in nearly all of the provinces.

Local-option Movement

Failing to secure from the new Conservative Government, under the leadership of Sir J. P. Whitney, anything but proposals to maintain the license law and to enforce the same rigidly, the Ontario temperance workers now concentrated upon local-option legislation, which had been neglected while prospects were better for a general, or Dominion, law. They were badly handicapped in 1906 by the imposition of a new clause in the License Law, providing that in future 60 per cent of all votes cast on the question would be necessary for the ratification of a local-option law. Notwithstanding this serious obstacle, the progress made was most encouraging. At the beginning of the campaign in 1904 there had been only 187 dry municipalities, as compared with 607 under license. In 1916 the former number had increased to 851. The swing from wet to dry in these years is illustrated by the accompanying table, which gives the record of the local-option voting in the Province of Ontario for thirteen years (1904-16).

LOCAL-OPTION VOTING RECORD IN ONTARIO

YEARS	MUNICIPALITIES VOTING	VOTES FOR	VOTES AGAINST	MAJORITY FOR	CARRYING LOCAL OPTION	THREE FIFTHS	MAJORITY AGAINST
1904	6	2,204	1,717	487	6	...	...
1905	24	7,094	5,480	1,614	17	0	7
1906	70	23,432	16,194	7,238	59	0	11
1907	100	32,135	22,152	9,983	44	41	15
1908	84	24,127	18,795	5,332	31	29	24
1909	56	15,618	11,531	4,087	21	22	13
1910	158	55,658	38,595	17,063	77	55	26
1911	81	24,723	19,963	4,760	26	30	25
1912	69	16,597	15,763	834	18	21	30
1913	77	23,831	13,866	9,965	26	37	14
1914	41	14,888	10,727	4,161	17	20	4
1915	20	4,107	3,483	624	6	8	6
1916	47	20,922	16,953	3,969	20	19	8
Total	833	265,336	195,219	70,117	368	282	183

The Dominion Government had asked for evidence of public Prohibition sentiment; the Ontario Government had declared Prohibition to be impracticable. The answer to both was given by the working out of the local-option method. The voting showed the growth of public opinion in favor of the Prohibition principle, while no stronger argument as to the soundness and effectiveness of Prohibition could have been given than the fact of its spread. Had the Local-option Law not been a success where tried, the movement would have had diminishing, not increasing, force. It was because people saw the good results in other places that they adopted the measure for themselves.

Moreover, during those years opportunity was given for the repeal of Prohibition any time after it had been in force for three years. But such was its success that during the last six years of the Local-option period, in the 1,330 opportunities for repeal that occurred, so firmly was the law found to be established that in 1,260 cases there was not sufficient opposition even to bring the matter to vote. Seventy repeal contests were fought in six years, and the law was sustained in 69 of them.

Political Parties and Prohibition

The gaining of Prohibition by municipalities or localities meant practical demonstrations, or object-lessons, of the business, social, and moral benefits of its operation. Thus, as the dry area spread, public opinion was built up and strengthened, and a sure foundation was laid for a larger measure. This growing public sentiment was reflected in the policies of the political parties. In 1912 Mr. N. W. Rowell, Liberal leader, moved the following resolutions in the Legislature:

> That, in the opinion of this House, the public interest demands:
> (1) The immediate abolition of the bar;
> (2) Such other restrictions upon the residue of the liquor traffic as experience may show to be necessary to limit its operations and effective to remedy its evils;
> (3) The strict enforcement of the law by officials in sympathy with law enforcement, and the elimination of political influence from the administration of the law;
> (4) Regulation and inspection of all houses of public entertainment, so as to insure reasonable accommodation for the travelling public.

The Conservative position was expressed by an amendment to the resolution, approving the local-option method, and advocating its continuance and the destruction of the treating system. The Legislature endorsed the amendment. Each year Mr. Rowell raised the issue in the House on a similar resolution.

There is no doubt that the outbreak of the World War hastened action with regard to the legalized liquor traffic in Canada, which action, however, was inevitable. The overwhelming evidence of the mischievous effects of alcoholic indulgence, afforded by events connected with the opening of that great conflict, gave a force to the appeal for immediate action. But Prohibition was not a moral whim to be brought about by war conditions. It was rather to be the culmination of progressive legislation.

World War and Liquor Restrictions

In 1915 the control of the liquor traffic was given to a Board of Provincial Commissioners with large powers and instructions to inquire into the whole question. At a great convention of the Ontario Branch of the Dominion Alliance, held in Toronto in March, 1915, it was unanimously resolved to send a delegation to wait upon the Government, asking for Provincial legislation to the extent of Provincial power, and, in any case, for prohibition of the sale of liquor until the conclusion of the War. Other organizations, synods, conferences, and conventions indorsed the plan. A campaign organization, known as "The Citizens' Committee of One Hundred," was formed, which conducted a vigorous campaign and in March, 1916, presented to the Government a monster petition, bearing the names of 825,562 persons.

Shortly before this, at the opening of the Legislature in February, the Speech from the Throne had contained the following statement:

> Legislation will be submitted relating to the prohibition of the sale of intoxicating liquors within the province and for the submission of same to the electors.

In April, 1916, the leaders of both political

parties in Ontario joined hands in passing the Ontario Temperance Act. This measure provided for the prohibition of all sale of alcoholic liquor for beverage purposes, so far as the Legislative Assembly has the Constitutional power to take action. The proposal was advocated in the Legislature by the Premier in one of the most eloquent appeals ever heard in that Assembly. With similar earnestness and force, the leader of the opposition endorsed the bill, which was carried by a unanimous vote of the members of the House who were in attendance at its third reading. It went into operation on Sept. 16 following.

Ontario Temperance Act

The plan of an immediate referendum was changed because of the difficulty of obtaining the soldiers' vote, and it was decided that the measure should be submitted to the people after a period of about three years or a reasonable time after the War. In the meantime the people would have the opportunity of testing its worth. On Oct. 20, 1919, a referendum was taken throughout the province, the result being:

Aggregate vote	1,145,705
Dry vote	695,515
Wet vote	450,190
Dry majority	245,325

On April 18, 1921, another referendum was taken. There was a great shrinkage in the aggregate vote, due doubtless to the fact that voting day came immediately after bad weather, and the roads throughout the province were in a deplorable condition. The results were:

Aggregate vote	912,238
Dry vote	539,556
Wet vote	372,682
Dry majority	166,874

The evidence seemed to be conclusive that the people of Ontario were in favor of Prohibition.

In almost every other province similar methods were employed. By means of plebiscites, referenda, and petitions the electors of many provinces expressed themselves emphatically in favor of Prohibition. By adoption of the local-option method the practicability of the Prohibition principle was demonstrated. The advantages of local Prohibition paved the way and created the demand for provincial legislation.

In the province of Manitoba there are 158 organized municipalities. Of these, 49 carried local-option by-laws and in 38 others no licenses were issued, making 87 dry municipalities. Meantime, after the foiling of the people's will by the 1921 Referendum, demonstration after demonstration of strong public opinion against the liquor traffic was practically laughed at by the Legislature and the Government. At length an uprising of the people swept away the old regime with its evasions, trickery, and liquor favoritism. The new Government frankly and fairly submitted a Prohibition law to the electors, declaring that a majority vote would put it into actual operation.

Manitoba

A referendum was held on March 13, 1916, and the electors voted:

For Prohibition	50,101
Against Prohibition	25,506
Majority for Prohibition	24,595

Every constituency in Manitoba except one recorded a majority in favor of the prohibitory law. Some attempts at the old ballot-box trickery were detected early on voting day and promptly suppressed. The new law went into effect June 1, 1916. (In 1923 the province voted wet.)

In Nova Scotia, the Prohibitionists, working under the Canada Temperance Act and the local-option provisions of the Provincial License Act, cleared the liquor traffic out of every county and city in the province, except Halifax. In 1910 a provincial prohibitory law was passed, the city of Halifax alone being exempted from its operation. Following this, the Canada Temperance Act was repealed generally throughout the province; and in 1916 by action of the Legislature the city of Halifax was also brought under the prohibitory law, so that the whole province became dry on July 1 of that year.

Prohibition in Nova Scotia

In the new provinces of the West, Alberta and Saskatchewan, created in 1905, temperance sentiment was not long in asserting itself. Under the Direct Legislation Law of the province, the electors of Alberta on July 21, 1915, voted on Provincial Prohibition. The result of the vote was as follows:

For Prohibition	58,295
Against Prohibition	37,209
Majority for Prohibition	21,086

The law went into force on July 1 of the following year.

The Saskatchewan Legislature in 1915 passed a measure closing all the bars and 38 stores of the province, but established Government dispensaries for the retail sale of liquor (in original packages) in 22 of the principal cities and towns. These dispensaries were made subject to local option, and in the fall elections of 1915 they were wiped out in six districts. A Provincial referendum on the question of abolishing the remaining dispensaries was taken on Dec. 10, 1916, and resulted in a vote of 95,249 to 23,666 in favor of their total abolition. The law giving effect to this popular demand became operative on the first of the following January.

Alberta and Saskatchewan Go Dry

According to *The Pioneer*, the results of Prohibition in Saskatchewan were remarkable. Premier Martin stated that "there is very general satisfaction with the prohibitory law, economically and socially"; and Chief of Provincial Police C. A. Mahony said: "Since the advent of Prohibition a tremendous improvement has been noticeable in the economic conditions of the people of Saskatchewan generally."

It has been estimated that, prior to the passing of the Provincial Prohibition Act by the New Brunswick Legislature, 90 per cent of the territory and more than 80 per cent of the population were under Prohibition. Nine of the fifteen counties and two of the three cities of the province had adopted the Canada Temperance Act. Also, a large proportion of the six counties not under the Dominion law and about one half of the city of St. John had prohibited licenses through municipal option. The new law, which became operative May 1, 1917, is one of the most stringent of all the provincial prohibitory laws of the Dominion, and is operating most satisfactorily.

The province of British Columbia for some time lagged behind the other provinces in temperance legislation, but it ultimately caught up with them. It had no local-option law, though a Local Option League, with thousands of adherents, agitated for such a measure for many years. Notwithstanding the fact that in 1909 a plebiscite on the question resulted in a majority of 3,587 in favor of the passing of a local-option by-law, no such legislation was given; but, as a direct result of the voting, in the following year a new license law was passed, which was much in advance of any previous liquor legislation in the province. Where it was faithfully enforced, this measure was beneficial, testimony to its efficiency being supplied by the opposition of the liquor trade to its operation.

An educational propaganda was vigorously conducted by various temperance organizations; the People's Prohibition Movement carried on an intensive campaign for a Provincial prohibitory law; and, finally, the Government promised that a vote of the electors should be taken upon the question of further liquor-traffic legislation.

In the spring of 1916 the Legislature passed the British Columbia Prohibition Act, to come into operation on July 1, 1917, if approved by a majority vote. A vote was taken at the following general election, and it included the votes of the overseas soldiers. The poll within the province showed an overwhelming majority for Prohibition, 39,843 votes being polled for and 30,839 against, leaving a majority of 9,004 in favor of the Act.

British Columbia Prohibition Act

In the taking of the overseas vote scandalous irregularities occurred. The new Government appointed a special commission of inquiry, which later reported to a special session of the Legislature, held in August. The corrupt practises revealed were so glaring that the Government asked the Legislature to pass a Provincial prohibitory bill forthwith. This was done, and the law went into effect on Oct. 1, 1917.

Every province but one in the Dominion had thus enacted and was enforcing a prohibitory law, stringent to the extent of Provincial power. This power had, however, decided limitations. By various decisions of the courts it had been established that the local Legislatures could prohibit any transaction that was a Provincial matter or that was completed within the limits of the province. Thus the provinces were given authority in regard to sale, while the Federal Government retained the sole authority over manufacture, importation, transportation, and inter-Provincial trade. This division of legislative powers allowed serious interference with the accomplishment of the Provincial purpose of lessening the evil of intemperance by abolishing the legalized liquor traffic. For instance, there was no restraint upon the sending of liquor for private consumption into dry provinces from the wet areas of Quebec and the United States. As a result, while generally throughout the dry provinces the arrests for drunkenness fell off enormously under Prohibition, in the border towns contiguous to non-Prohibition districts, there was a corresponding increase in the number of cases.

Further, by an easy manipulation of the law, direct delivery from manufacturer to consumer within the province was sanctioned. It was declared permissible for a manufacturer in a prohibited district to sell to a dealer in a liquor district; for the liquor district dealer then to sell to a prohibited district consumer; and then for the manufacturer in the prohibited district to deliver the goods direct to the consumer in his own province, thus violating the spirit of the Provincial law while coming well within it by a technicality under the guise of inter-Provincial trade. These difficulties could be overcome only by a Dominion measure.

Conflicting Jurisdictions

Clearly the provinces had declared the state of public opinion on the Prohibition question in compliance with the dictum of the House of Commons. They had done all they could. Clearly it was the Dominion's turn for action to do what they could not.

In its 1916 session the Dominion House of Commons had passed a measure known as the "Doherty Bill," and formally entitled "An Act in Aid of Provincial Legislation prohibiting or restricting the Sale or Use of Intoxicating Liquors." The Act was disappointing. It conferred no powers upon any of the Provincial legislatures to pass any legislation that they had not the right previously to pass, nor did it pass any such legislation for them. Its aid went no further than to forbid the sending into a Prohibition province of liquor to be used in violation of the law of that province. It did nothing to extend the Dominion authority into regions which Provincial jurisdiction did not reach. The evil of inter-Provincial trade in liquor for beverage purposes was unaffected.

Its most valuable provision was that any one sending into Prohibition territory intoxicating liquor not plainly labeled so as to show the actual contents of the package and the name and address of the consigner, or addressed to a fictitious person, or addressed otherwise than to the actual consignee of such package, should be guilty of an offense under the Act.

The Doherty Bill

Dissatisfied with this inadequate response on the part of the Dominion Parliament, the Ontario Branch of the Dominion Alliance, together with the Citizens' Committee of One Hundred of Ontario and the fighting temperance organizations of the other provinces of Canada, joined in calling a conference to consider the question of Dominion Prohibition. This meeting was held in Ottawa on Dec. 14, 1917, and resulted in the formation of the Dominion Prohibition Campaign Committee, with the Hon. Justice Eugene Lafontaine as president, and Mr. John H. Roberts, of Montreal, as secretary. This Dominion Committee took charge of the Dominion Prohibition campaign. A deputation waited upon Sir Robert Borden on Jan. 11, and presented to him the following resolution, which had been unanimously adopted at the inter-Provincial conference of Dec. 14, 1917:

Resolved. That in view of the necessity for conserving our country's national resources and preventing any impairment of the efficiency of our country's manhood, in the Dominion's present great effort to aid the Empire in her self-sacrificing struggle for the principles of honor and justice and liberty, the Dominion Government and Parliament be earnestly

urged to enact, as a war measure, a law prohibiting the manufacture of intoxicating liquor for beverage purposes in, and the importation of intoxicating liquor for beverage purposes into, the Dominion of Canada, and also prohibiting the sending, carrying, or bringing of any such liquor for beverage purposes from any place in Canada into any province or area in which the sale of such liquor is prohibited, and also prohibiting the delivering or receiving of any such liquor by any person in any such province or area.

War-time Federal Prohibition Urged

The question of maintaining or repealing the same to be submitted in a referendum to the electors after the conclusion of the war, but not before the expiry of three years from the time of the act going into force; or

In the alternative, if the Government and Parliament deem it desirable that a referendum be taken upon such a measure before its coming into force, that such vote be taken before next June, the result of the referendum to be effective on a majority vote, within three months after the voting.

The Ottawa Conference was of the opinion that, as the province is charged with the enforcement of all laws, it was wise that, as far as practicable, the law to be enforced should be Provincial, and that the Prohibition regulations, penalties, machinery, and procedure should be drafted by the authority directly charged with the enforcement of the same.

Moreover, it is a fact that, where there is concurrent jurisdiction, Dominion legislation takes precedence over Provincial. For example, the Canada Temperance Act, a Dominion measure, practically supersedes the Provincial law in so far as the area in which it is effective is concerned. Hence in Prince Edward Island and Nova Scotia, as soon as Provincial Prohibition was enacted, steps were immediately taken by the temperance people to repeal the Canada Temperance Act wherever it was in force, in order that the Provincial law might become operative. A Dominion-wide law that, without overriding or setting aside any Provincial measure, would fit into the situation created by the adoption of Provincial Prohibition, and that, by supplementing without interfering, would assist in the accomplishment of the purpose such laws seek to secure—this was the aim of the Ottawa resolution.

The plan of campaign adopted by the Conference included the petitioning of Parliament by churches, temperance organizations, municipal councils, labor unions, boards of trade, Canadian clubs, fraternal organizations, young people's societies, farmers' institutes, brotherhoods, patriotic associations, and other bodies in sympathy with war-time Prohibition. The circulation of all these petitions was relegated to the several organizations in the various provinces. It was further decided that deputations of electors should wait upon Members of Parliament to urge their support of, and secure their promise to vote for, the legislation sought. The Members were also to be approached by personal appeal and by letters from their constituents. A series of mass meetings was to be held in the principal centers, and these meetings were to adopt a standard resolution or memorial.

Temperance Workers' Campaign

The work was taken up vigorously in nearly all the provinces, and with great successs. Parliament was bombarded with petitions. These petitions were sent in duplicate to the House of Commons and the Senate in standard form authorized and approved by the Dominion Committee. It

was especially desired by those interested in the movement that there should be no evasion of responsibility by the Dominion Government—no action conditioned upon the action of a Provincial legislature or any other outside body.

The very serious shortage of foodstuffs and Food Controller Hanna's continuous insistence upon the necessity of economy in those commodities especially needed for overseas shipping, drew forth a cautious enactment in August, namely, the prohibition of the use of wheat in the manufacture of alcohol, unless used for manufacturing or munitions purposes. The practical inefficiency of this measure is shown by the fact that in the preceding year the total amount of wheat consumed for such purposes had been only 27,782 pounds.

Use of Wheat for Distilling Prohibited

October saw Canada's premier following the lead of Great Britain in forming a union Government in order to strengthen the country's efforts in the prosecution of the war. The Hon. N. W. Rowell, former Liberal leader in the Ontario Legislature and always a vigorous Prohibition advocate, was among the strong men in the reorganized Cabinet. One of the first actions of the new Government was to pass an order in Council on Nov. 2, providing that "after the first of December no grain of any kind, and no substance that can be used for food shall be used in Canada for the distillation of potable liquors." This measure, while preventing the annual waste of 84,970,237 pounds of grain by distillers, failed to attack the use by breweries of 98,522,300 pounds of foodstuffs, or more grain than had been used by the distilleries.

A Dominion election was close at hand at the time, and nothing more was done in the meantime. As soon as the election was over, however, and the union Government had received the approval of the people, no time was lost in announcing the Government's policy. On Dec. 22, 1917, the Prime Minister announced on behalf of the Government:

On Dec. 17 the people gave to the Government an unmistakable mandate for the vigorous prosecution of the war and for the employment of all the country's energies and resources necessary to achieve victory. It is essential, and indeed vital, for the efficient conduct of the war that wasteful or unnecessary expenditure should be prohibited, and that all articles capable of being utilized as food should be conserved. It is beyond question that the use of liquor affects adversely the realization of this purpose.

Policy of Union Government

The subject has been under consideration of the War Committee of the Cabinet, and the following conclusions have been reached:

(1) Any liquor or beverage containing more than 2½ per cent alcohol shall be regarded as intoxicating liquor.

(2) The importation of intoxicating liquor into Canada is prohibited on and after Dec. 24, 1917, unless it shall have been actually purchased on or before that date for importation into Canada, and unless, having been so purchased, it is imported into Canada not later than the 31st day of January, 1918. The final determination upon any question respecting such purpose shall rest with the Minister of Customs. This regulation shall not apply to importations for medicinal, sacramental, manufacturing or chemical purposes.

(3) The transportation of liquor into any part of Canada wherein the sale of intoxicating liquor is illegal will be prohibited on and after April 1, 1918.

(4) The manufacture of intoxicating liquor within Canada will be prohibited on and after a date to be determined upon further investigation and consideration of the actual conditions of the industry.

As above mentioned, the prohibition of importation becomes effective on Monday next, Dec. 24.

The regulations to carry into effect the other provisions above mentioned are being prepared, and as soon as approved, they will be enacted under the provisions of the War Measures Act.

The foregoing provisions will remain in force during the war and for twelve months after the conclusion of peace.

Following out this statement of the Government's policy an order in Council was passed the same day prohibiting the importation of liquor as stated by the Premier. This order in Council recited:

Whereas the War Committee of the Privy Council reports that there is urgent necessity for conserving all the energies and resources of Canada for the vigorous prosecution of the present war;

And whereas the War Committee recommends that for the purpose of preventing waste, and for the promotion of thrift and economy, the conservation of financial resources, and the increase of national efficiency, the importation of intoxicating liquors be prohibited during the continuance of the war, and for one year thereafter, etc.

This order in Council defined liquor as containing more than 2½ per cent of alcohol. This was not the intention of the Government, and on Dec. 26 a supplementary order in Council was passed, to provide that for the purpose of this regulation any beverage containing more than 2½ per cent of proof spirit should be deemed to be intoxicating liquor. This was in keeping with the existing legislation in nearly all the provinces of Canada.

Definition of Intoxicating Liquor

Yet another amendment of this order in Council was rendered necessary in the opinion of the Government by the exceptional difficulties of ocean transportation owing to the submarine menace, and it was accordingly provided by order in Council of Jan. 19, 1918, that liquor shipped, or in transit, on Jan. 31, 1918, and ordered before Dec. 24, 1917, might be imported into Canada upon producing satisfactory evidence to the Minister of Customs of these facts.

The action of the Dominion Government was good, not only in what it did, but in what it left undone. It wisely supplemented Provincial enactments without overruling them. It was complementary, not interfering. The Provincial laws prohibiting the sale of liquor, and all their wise provisions for enforcement, remained intact. Indeed their operation was facilitated and their purpose aided by closing up loop-holes for evasion and by the removal of agencies which thwarted the purpose and to some extent nullified the good effects of the various provincial laws.

After the issuance of the order in Council a large deputation of brewers waited upon the War Committee of the Cabinet, and asked either that they be allowed to increase the alcoholic strength of their product to 5 per cent or that they be granted compensation for the loss of their business. The answer to their urgent request was given by the Government on March 11, in another order in Council "announcing Regulations" which carried into effect the provisions of the order. There was absolutely no concession to the liquor interests. The most important details of the Regulations were the following:

1. "Intoxicating liquor" is defined as any liquor that contains more than 2½ per cent of proof spirits. (This made the standard the same as that already adopted by the Prohibition provinces.)

2. The manufacture of intoxicating liquors is prohibited after April 1, 1918. It is provided, however, that "in case the sale of intoxicating liquor of any class for beverage purposes is permitted in any province, this regulation shall not apply to the manufacture of such intoxicating liquor in such province until Dec. 31, 1918." (The latter provision was operative in two cases: the manufacture of beer in Quebec and of native wines in Ontario.)

3. Nothing in these regulations shall prevent a manufacturer from making or manufacturing intoxicating liquor for sacramental, industrial, artistic, mechanical, scientific, and medicinal purposes, in accordance with the terms of his license.

4. No person after the first day of April, 1918, shall send, take, transport into, or deliver in any prohibited area any intoxicating liquor or cause any intoxicating liquor to be so sent, transported or delivered.

War-time Liquor Regulations

5. No person after the first day of April, 1918, shall either directly or indirectly sell or contract or agree to sell any intoxicating liquor which is in, or which is to be delivered within, any prohibited area.

6. Nothing in these regulations contained shall prevent a licensee or manufacturer from selling, sending, taking or transporting intoxicating liquor to a licensee in any prohibited area, or prevent a common carrier by water, or by railway, from transporting or carrying intoxicating liquor through the prohibited area, nor prevent a licensee in a prohibited area from selling and delivering intoxicating liquor for sacramental, industrial, artistic, mechanical, scientific and medicinal purposes, in accordance with the terms of his license.

7. If in any prohibited area there should be no licensee authorized to receive and sell intoxicating liquor for sacramental, industrial, artistic, mechanical, scientific and medicinal purposes, the Governor in Council may authorize one or more persons in such prohibited area to receive and sell intoxicating liquors for such purposes, and any person so authorized shall be deemed a licensee within the meaning of these regulations.

8. The carriage of intoxicating liquor from a licensee or manufacturer to a licensee in a prohibited area, and carriage through any prohibited area shall be only by means of a common carrier by water or by railway, and not otherwise.

9. During the time any intoxicating liquor is being transported or carried into or through a prohibited area as aforesaid, no person shall open, or break, or allow to be opened or broken, any package or vessel containing it, or drink or use, or allow to be drunk or used, any intoxicating liquor therefrom.

10. The burden of proving the right to make or manufacture intoxicating liquor, or cause intoxicating liquor to be made or manufactured, or to send, carry, or deliver intoxicating liquor or cause intoxicating liquor to be sent, carried or delivered into or in a prohibited area, shall be on the person accused.

11. Infraction of the regulations imposes liability to a penalty for the first offense of not less than $200 and not more than $1,000; in default, imprisonment for not less than three nor more than six months. For the second offense, imprisonment for not less than six months, and not more than twelve months.

12. Provision is also made for the issue of search warrants and for the confiscation of liquors and containers.

13. The regulations are to continue in force during the war and for twelve months thereafter.

The action of the Dominion Government left Quebec in a strange position: this province was the only one that had not yet enacted a prohibitory law. As the Hon. Mr. Mitchell in the Quebec Legislature pointed out, in about a year's time, with the new regulation in force, the stock of imported liquors in Quebec would be exhausted. Besides, the prohibition of the manufacture would mean that in about the same time the supply of brewed liquor would be almost depleted. The province would then find itself issuing licenses for the sale of something which could not be legally manufactured in or imported into the country. Quebec was practically forced to fall into line.

Quebec the Only Non-Prohibition Province

Notwithstanding the adverse vote given in the Dominion plebiscite in 1898, and the fact that

the province had not as yet passed a measure of Provincial Prohibition, Quebec had in recent times been making rapid strides along the line of temperance advancement. For a good many years results were meager. Workers had to negotiate with governments which were unfriendly to the cause, or at least unfriendly to movements which sought to abolish the traffic by legislative methods.

In 1916 a most remarkable deputation, representing prelates and priests, clergymen of every Protestant denomination, business and professional men, working men, and many women, waited upon the Premier and members of the Cabinet asking for Prohibition. Not only was their request refused, but the Government refused at the same time to give the people the right to express themselves in a referendum.

However, at its next session, the Government passed some very important amendments to the license law, reducing the number of licenses, restricting the hours of sale, raising the age of minors for the purposes of the Quebec License Law, abolishing the treating system, and forbidding the licensing of any one person in a Prohibition municipality to sell intoxicating liquors for medicinal, scientific, or sacramental purposes.

By the working of local option and the Canada Temperance Act, 1,097 of the 1,187 municipalities of the province were dry. One of the most striking victories was that of Quebec City, which carried the Canada Temperance Act in October, 1917, by a majority of more than 3,000. In this campaign Cardinal Begin, head of the Roman Catholic Church in Canada, took an active part.

Consequently when the Hon. Mr. Mitchell, speaking on a Prohibition bill in the Legislature in February, 1918, said that, in view of the sentiment of the people in the province and throughout the country, the Government had come to the conclusion that it was the will of the people that such a measure should be passed, he had considerable authority in the way of popular action to substantiate his statement.

Under what was practically a threat of the resignation of the Government, Sir Lomer Gouin succeeded in the Quebec Assembly in having carried unanimously a bone-dry Prohibition law for the province of Quebec to come into force in May, 1919.

The caucus of the Liberal members, practically the whole House, gave the Government *carte blanche* in the matter of the liquor traffic. The Government, through the Hon. Walter Mitchell, brought in a bill for total Prohibition, and the Prime Minister insisted that the members accept it or express a want of confidence in the Government. "If we have not the confidence of the House we will submit to the consequences," declared the Prime Minister. The House then unanimously adopted the bill on its second reading, and it was sent to committee for study of clauses and was then given its third reading. The Government had come to the conclusion that it was the will of the people that it should be passed.

Quebec's Dry Law

In the interval between the adjournment of the Legislature in 1918 and its reassembling in 1919 the liquor interests, especially the brewers, carried out an intensive campaign to induce the Government to amend the new Act so as to permit the sale of light beer and wine. At the time the temperance forces were disorganized. A great union Prohibition convention was, however, convened by the Good Templars, The Dominion Alliance, Social Service Councils, Ministerial Associations, and other organizations, at which resolutions were adopted protesting against any amendment of the prohibitory law. The Government, however, introduced an amending bill which was passed, and on April 10, 1919, the following question was submitted to the electors: "Is it your opinion that the sale of light beer, cider, and wines, as defined by law should be allowed?" Unlimited funds were at the disposal of the liquor forces; a "Committee of Moderation," composed of prominent citizens, championed the moderate use of wine and beer; and the result of the voting was that the Prohibitionists were snowed under. The official return of the voting was:

Yes	178,112
No	48,413
Majority for beer, cider, and wine	129,699

On May 1, 1921, the Taschereau Government brought into force the Quebec Liquor Act, making the traffic in spirits legal through the agency of Government stores, and permitting the sale of wine and of beer (all restrictions as to the strength of these being removed) by hotels, clubs, and taverns duly licensed for the purpose.

The Yukon Territory was now the one spot in the Dominion that had not yet secured prohibitory legislation. It had in 1916 about 70 bars and between 5,000 and 7,000 white people.

The Territory stood in a different position from the provinces in that the Elective Territorial Council, while controlling the licensing and regulation of the liquor traffic, had not power to prohibit the sale of liquor, but could only forward a petition for and recommendation of such Prohibition to the Dominion Governor in Council.

In 1916 a campaign was conducted by temperance workers with that purpose in view. The movement had its beginning at the meeting of the British Empire Club of Dawson City. This meeting expressed unanimous approval of the action of the committee of representative business men of Ottawa in making an urgent appeal to Canadian clubs, boards of trade, and similar organizations in the Dominion for prompt and vigorous measures to secure the immediate suppression of the liquor traffic in view of the war situation. Following this, a mass meeting was called, committees were formed, and dry petitions circulated. The local temperance organization was the People's Prohibition Movement, with Mr. Henry Dook, of Dawson City, as president, and Mr. J. T. Patton as treasurer.

Members of the Woman's Christian Temperance Union and voluntary helpers made the first canvass of the city of Dawson, and copies of petitions were sent to reliable persons in other parts of the Territory. A whirlwind campaign was necessary, since the petition was to be presented to the Yukon Council at the session in June, which allowed only a month for the completion of the work. The signatures of a majority of the electors in the Territory were secured.

Yukon Territory

The liquor-sellers, to meet the situation, circu-

lated a petition asking for a reduction in the number of licenses, an increase in the license fee, and enforcement of the law.

The Prohibition petition asked for immediate action; but the Council decided that, before forwarding the petition to Ottawa, they would get an expression of public opinion in regard to it by a plebiscite to be held on Aug. 30. The following proposition was presented to be voted upon:

> Are you in favor of prohibiting the sale, importation and manufacture of intoxicating liquor for beverage purposes in the Yukon Territory?

The ordinance which provided for the plebiscite went on to say:

> If the majority of the votes polled are in favor of prohibiting the sale, importation, and manufacture of intoxicating liquor in the Yukon Territory for beverage purposes, the Commissioner shall with all reasonable despatch, memorialize the Governor in Council on behalf and in the name of the Commissioner in Council of the Yukon Territory, for the enactment or passage of legislation or order in Council prohibiting the sale, importation, and manufacture of intoxicating liquors in the Yukon Territory for beverage purposes from and after the 14th day of July, 1917.

Acting on the suggestion of the workers in the West, the Dominion Council of the Alliance sent one of their representatives, the Rev. Ben. H. Spence, Secretary of the Ontario Branch of the Dominion Allianee, to assist in this eampaign and in that which was proceeding at the same time in British Columbia.

The conditions of the vote were favorable to eleetion irregularities. There was no voters' list, the only qualifications for voting being that a person go to the polling-place on eleetion day, and make a declaration to the effect that he was a British subjeet, twenty-one years of age, and had lived one year in the Territory, and thirty days in the particular district in which he was voting.

Between the time of the eirculation of the petition and the taking of the vote, a large number of citizen-soldiers were sent to outside camps and, therefore, could not vote. An idea of the sentiment of these men may be gained from the fact that they themselves took a vote in one eamp in Sydney, the result showing 64 for Prohibition, 35 against. In one case the polling-place was actually switehed from a settlement to a spot where was located a road-gang that was working on the winter trail between White Horse and Carmack; and at this poll the vote stood 11 to 3 against Prohibition.

Enormous sums of money were expended by the liquor interests to defeat Prohibition, and most unscrupulous methods were resorted to. An example of this is a statement that was issued, purporting to come from a leading Prohibitionist, setting out how it was proposed the revenue should be raised if Prohibition carried. This document, which was a pure fabrieation, provided that a poll-tax should be levied upon each individual in the Territory; then also a head-tax on every dog, on all cattle and horses, a wheel tax on all vehicles, a business tax on all businesses, etc.

Liquor Interests Defeat Prohibition

The poll was held independently and, therefore, was rather small. The result of the voting was as follows:

For Prohibition	871
Against Prohibition	874
Majority against Prohibition	3

CANADA

In view of the closeness of the vote a recount was demanded, but it made no change in the results.

The organized body of workers were not content to accept as final this decision, and the monster petition originally prepared was sent on to Ottawa with an explanation of the facts in the easc.

An order in Council, passed March 11, 1918, was to the following effect:

> After the first day of May, 1918, the Yukon Territory shall be a prohibited area within the meaning of these regulations, provided that any intoxicating liquor actually shipped before the first day of May, 1918, may be delivered in the Yukon Territory by a common carrier within such period of time as is required for such delivery under the ordinary and usual conditions governing the business of such common carrier, but not later than the first day of June, 1918; provided, further, that nothing in these regulations shall prevent the sale or other disposal within the Yukon Territory of intoxicating liquor by any persons under a license issued under the authority of any ordinance of the Governor in Council relating to the Yukon Territory.

On April 8 following, this was amended by a further order in Council, under which liquor which had been actually shipped before May 1, 1918, might be delivered in the Territory not later than June 1 next following:

On Fcb. 25, 1920, another vote was takcn in the Territory, this time on the following two questions:

> "Are you in favor of the sale of spirituous and malt liquors in licensed premises?"
>
> "Are you in favor of the sale of spirituous and malt liquors through Government agencies?"

The result was a net majority for the Prohibitionists of 34.

In the North West Territories there had been a long period, ending in 1892, during which the following law was on the national statute-books:

> No intoxicating liquor or intoxicant shall be manufactured, compounded or made in the territories except by the special permission of the Governor in Council; nor shall any intoxicating liquor or intoxicant be imported or sold, exchanged, traded, or bartered, or had in possession therein except by special permission, in writing, of the Lieutenant-Governor.

From 1882, however, when the Hon. E. Dewdney was appointed Lieutenant-Governor, the issue of permits for the introduction of liquor for medicinal, sacramental, and industrial purposes was greatly abused. In 1888 the Hon. Joseph Royal became Licutenant-Governor and he proceeded forthwith to make the Territories praetically "wide open." A storm of indignation among the people was arousod; protests were made to the Lieutenant-Governor and appeals to the Governor at Ottawa; but all of them were in vain.

In 1891 a new eonstitution was granted to the Territories. An election for a new Assembly was held Nov. 7, 1891, with the result that only a small number of Prohibitionists were elected to the new Legislature, while a large majority was in favor of a license law. In its first sitting there was passed by the Assembly a rigid system of license with local-option provisions. "Prohibition was broken down and the liquor traffic had fully opened up to it our great, new, rich North-West Territories" (Spence, *l. c.* p. 189).

North West Territories

Naturally drinking and drunkenness greatly increased; and some of the half-breeds, when short of cash, even sold their cattle at a sacrifiee

to obtain liquor. The history of the alcohol problem in the North West Territories has been described as "one of the most disgraceful blots upon our country's history." In the plebiscite taken Sept. 29, 1898, the Territories gave a vote of 3,414 in favor of Prohibition.

The Prohibition reform swept Canada from coast to coast. Of the significance of the movement, the Hon. N. W. Rowell, speaking in the Dominion Legislature, said:

> In the early days of the war Mr. Lloyd George declared, "We are fighting Germany, Austria, and Drink; and, so far as I can see, the greatest of these three deadly foes is drink." Great Britain has made progress in her fight against all these enemies, but so far has not won a decisive victory over any. Canada has triumphed over the one which Lloyd George declared to be the greatest, and is now in position to concentrate her whole energy against the other two.
>
> Canada has led the democracies of the world in this phase of the conflict, and when the history of the war is written one of its most notable pages will record this struggle and the triumph of democracy over the organized liquor traffic.
>
> The Prohibition fight in Canada is not over, Some of the Prohibition measures are war-time enactments, to be voted on by the people and discarded or permanently adopted at the end of the war. But there is little expectation in Canada of any retreat.

The honored Canadian leader, the late Mr. F. S. Spence, speaking at Winona Lake, Indiana, on July 17, 1908, less than ten years before the realization of Dominion Prohibition, summed up the nature of the cause and its inevitable ultimate triumph. His words, read in the light of subsequent events, have a prophetic ring. He said:

> The story of the fight against the liquor power is the same in Canada as it is in the United States, and as it is throughout all Christendom. It is a story of stern effort and steady progress, to which there can be only one result . . . Wherever you find an evil of any kind, something that curses and hurts humanity, and into contact with that evil you bring men and women of Christian character, unselfish thought, and earnest purpose, there you have the elements of a moral reform. That reform will spring from these conditions, and will inevitably and irresistibly go on until either the moral purpose dies out or the evil is overthrown. This is the origin of this great reform: the awful curse of intemperance and the God-given desire to be rid of it. Therefore if you could wipe the whole movement out of existence, all its literature, its agencies, its methods and forms, but leave the curse and the God-inspired purpose, you would have the whole history over again . . . Just as surely as to-morrow will follow to-day, so surely will the suppression of the liquor traffic follow the unholy system of encouraging, of protecting, and of licensing that traffic by so-called, and shamefully miscalled, Christian legislation.

On October 20, 1919, a Prohibition referendum was held in Ontario at the time of the Provincial election.

Four questions were asked the electors upon one ballot. These were as follows:

1. Are you in favor of the repeal of the Ontario Temperance Act?

2. Are you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent alcohol weight measure through Government agencies and amendments to the Ontario Temperance Act to permit such sale?

3. Are you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent alcohol weight measure in standard hotels in local municipalities that by a majority vote favor such sale and amendments to the Ontario Temperance Act to permit such sale?

4. Are you in favor of the sale of spirituous and malt liquors through Government agencies and amendments to the Ontario Temperance Act to permit such sale?

The answers given to each were as follows:

Question 1—Yes, 369,434; no, 792,942; majority, 423,508.
Question 2—Yes, 401,893; no, 741,007; majority, 339,114.
Question 3—Yes, 386,680; no, 755,933; majority, 389,253.
Question 4—Yes, 450,370; no, 693,524; majority, 243,154.

This firmly established provincial Prohibition In Canada's largest province.

The Ontario Legislature during the 1920 session passed a useful prohibitory measure which is to come into force if and when the Dominion Government proclaims the prohibition of importation to be in force and which will then prevent the transportation, earriage, delivery or taking delivery of liquor for sale or consumption within the province except by the agencies authorized by the Government. This will make the province bone-dry.

Results of Prohibition

As to the results of Prohibition in Canada two interesting sidelights thereon may be cited. (1) The Neighborhood Workers' Association of Toronto, which is a clearing-house for the many soeial service and relief agencies of the city of Toronto, in its report for 1919 states that during the eleven months ended April 30, 1919, out of 773 cases calling for their charitable services, only 9 were reported as having the handicap of intemperanee. (2) The Toronto Board of Trade was asked, after Prohibition had been in force in that city for a year, to give a frank opinion as to its effect, beneficial or otherwise, The 397 replies received to the inquiry covered the major industries and commercial institutions of the city. Divided into five classes, the replies were classified as follows:

Strongly unfavorable	3
Mildly unfavorable	6
No opinion	22
Mildly favorable	25
Strongly favorable	341

These replies clearly evidenced also the following opinions as to the economic results of Prohibition:

1. Retail and wholesale business increased and improved, a larger proportion of cash trade, a greater demand for the better class of goods.
2. Increased regularity, punctuality, and efficiency of workers, resulting in greater earnings for labor and larger returns for capital.
3. More employment at better wages, better conditions and greater safety of work, higher standard of living.
4. Home life bettered, wages formerly wasted now used for family comforts and luxuries, poverty and pauperism lessened.
5. Rent and taxes more promptly paid, artisans building and buying homes for themselves.

The Toronto business men were asked if they considered the foregoing to be a fair statement as to the effect of Prohibition upon business. Their replies were:

Yes.....1,318 No.....96

Of thc general work of temperance organizations in Canada, Miss Ruth E. Spence, speaking at the Fifteenth International Congress Against Alcoholism, at Washington, D. C., Sept. 23, 1920, said:

> Organized temperance reform in Canada began early in the nineteenth century, very humbly, with a few individuals who, believing the use of intoxicating beverages harmful, pledged themselves to renounce it,

and formed little temperance societies for mutual encouragement and the propagation of their ideas. They were opposed, scoffed at, or ignored as a handful of fanatics. Yet it was not long before there was a Band of Hope, Blue Ribbon Club, or Temperance Lodge in almost every village. These early temperance societies took more definite form as fraternal and benefit organizations—Sons of Temperance, Independent Order of Good Templars, and Royal Templars of Temperance, which, following up the interest created by the pledge-signing crusade, went further and advocated total Prohibition as well as total abstinence.

At first this movement was entirely outside the organized church. But through the young people's societies the churches were swung into line, and, indeed, came in time to supersede the temperance societies, which gradually dropped out as their torch was carried forward by the older and stronger institution of the Christian Church.

The Woman's Christian Temperance Union was first organized in Canada in 1874. It has always stood for legislative action as well as moral suasion. Realizing that women could not effectively combat the liquor traffic without the ballot, the W. C. T. U. pioneered the road to the enfranchisement of women in Canada.

See also INDEPENDENT ORDER OF GOOD TEMPLARS; SPENCE, JACOB; WOMAN'S CHRISTIAN TEMPERANCE UNION; and separate articles on the several provinces.①

BIBLIOGRAPHY. — Ruth E. Spence, *Prohibition in Canada,* Toronto, 1919 (standard work on the alcohol problem in Canada).

CANADA TEMPERANCE ACT. A measure, passed by the Canadian Parliament in 1886, amending the local-option powers enjoyed by communities under the Dunkin Act, and permitting the taking of a poll on the petition of one fourth of the electors in any locality. It was known, also, as the "Scott Act" from its author, Mr. R. W. Scott.

See CANADA.

CANADA TEMPERANCE UNION. An organization formed at a convention held in Temperance Hall, Toronto, on Feb. 23, 1869, as the result of a joint committee meeting of the Grand Lodge of Canada of the Independent Order of Good Templars and of the Grand Division of the Sons of Temperance. The object of the Union was stated to be:

> To unite and concentrate the efforts of all temperance men and organizations favorable to the cause of total abstinence; to instruct and enlighten the public mind in regard to the great principles and truths of the temperance question; to promote temperance legislation and by immediate political action to secure, within the least possible time, the entire prohibition of the liquor traffic.

The platform of the Union contained the following plank: "That the temperance war must be fought out by the people at the polls, and it is therefore advisable as soon as possible to organize a temperance political party." The work of the earlier UNITED CANADIAN ALLIANCE was merged into the new organization. In the following year (1870) the Union decided to confine its operations within Ontario, and it took the name "Ontario Temperance and Prohibitory League." This action of the Union created a need for some national federation which should correlate the temperance activities of the whole of Canada. THE DOMINION ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC was

①More recent data relating to the alcohol problem in Canada, courteously promised by the Secretary of the Dominion Alliance, have not, unfortunately, been received at the time of going to press.—ED.

formed in 1897, and the Ontario Temperance and Prohibitory League amalgamated with it. (See Ruth E. Spence, "Prohibition in Canada," pp. 106, 118, 574.)

CANADIAN PROHIBITORY LIQUOR LAW LEAGUE. An organization formed in London, Ontario, March 21, 1853, and perfected at a convention held in the town hall, St. Catherines, on May 24, following. The object of the new association, as stated in the constitution adopted at the convention, was

> to procure by the use of all constitutional means the enactment and permanency of a law in Canada, to prohibit the manufacture and sale of intoxicating drinks as a beverage.

The preliminary meeting was presided over by Simeon Morrell, and W. G. Telfair acted as secretary. There were also present: H. W. Jackson (Sons of Temperance), Hamilton; C. H. VanNorman, Hamilton; T. J. Owens, Wellington County Branch; Wilber R. Vining, Nissouri, G. Belton, Nissouri; Benj. F. Lazier, Wentwirth County Branch; J. B. Jackson, Ingersoll; J. D. Waterman, Carlisle; John King, and W. Glasgow, Fingal.

The temporary officers selected at the March gathering were: President, John Wilson, London; vice-president, Charles Askew, London; B. F. Lazier, Dundas; J. A. Jackson, Ingersoll; T. J. Owen, Guelph; Rev. Jonathan Shortt, Port Hope; Mr. John Dougall, Montreal; Rev. R. V. Rogers, Kingston; Hon. M. Cameron, Quebec; C. H. VanNorman, Hamilton; J. C. Beckett, Montreal; John McNab, Toronto; Rev. W. Ormiston, Clarke; corresponding secretary, R. J. Evans; recording secretary, William Rowland, Jr.; treasurer, D. J. Hughes.

The executive committee, which had been appointed at the March meeting, reported at St. Catherines that:

> As to the propriety of soliciting the Legislature to put a stop to the Liquor Traffic, the Committee and the League generally have but one opinion. They believe it to be the duty of civil governments to suppress the existence of all evils which endanger and injure the well-being of Society. That the Government by its present License System admits the evil tendency of the sale of spirituous liquors by enacting laws for its regulation, but that the system of licenses as a means of restraint on intemperance has always been a failure:—that the countenance of Government should not in any degree be given to it, and that while the business is legalized and sanctioned by the Government all the efforts of moral influence will be futile. That an evil of such vast magnitude as this requires not regulation, but total suspension; and although such an enactment might appear to curtail the rights and privileges of some private individuals, yet that it is an acknowledged principle in all enlightened governments — that private interests must be made subservient to the general interests of the community.

The League was active for a few years in getting up petitions to the Legislature and in promoting Prohibition measures. In 1863 it was superseded by the formation of the UNITED CANADIAN ALLIANCE FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC.

CANADIAN ROYAL COMMISSION ON THE LIQUOR TRAFFIC. A commission appointed by the Government in 1891 to inquire into the working of the liquor traffic and the various methods in operation in different countries for the control of that traffic. Its report was presented to the Dominion Parliament in 1895. A summary of the report of the Commission was published by F. S. Spence in a 336-page volume

entitled "The Facts of the Case," and contained all the important matter collected by the Commission. See CANADA.

CANADIAN TEMPERANCE LEAGUE. A local pledge-signing society operating in the city of Toronto, Canada; founded in November, 1889, and incorporated in 1890. The work of the League has been mainly along educational lines and has been very effective in adding recruits to the ranks of the teetotalers, as well as in stimulating temperance sentiment generally. During twenty-three years of Sunday meetings, it is claimed that some forty thousand signatures to the total-abstinence pledge were obtained. Some of the ablest temperance leaders of the time have been identified with these meetings which have been declared by several authorities to be the largest continuous Sunday temperance meetings in the world. One of the most notable series of revival services ever carried on in Toronto was conducted for over a year by the converted saloon-keeper and prize-fighter, Joe Hess, under the auspices of the League. Beneficial work was also carried on in the city slums, in various public reformatory institutions, and in the schools. At one time prizes were given to school-children for the writing of temperance essays. A coffee-house movement was inaugurated in 1890, for the benefit of working men. For a number of years a house specially built for this purpose, was maintained by the League members. JAMES SMITH ROBERTSON is now president of the League.

CANARY ISLANDS. An archipelago, consisting of seven islands and six uninhabited islets, situated off the African coast in the Atlantic Ocean. The two principal islands are Gran Canaria and Teneriffe, on the latter of which is the capital, Santa Cruz. The total area of the group is 2,807 square miles; the total population, about 420,000. The Canary Islands constitute a province of Spain. The soil is volcanic, exceedingly rich, and most suitable for agriculture.

Until the middle of the nineteenth century wine was the chief product of the Islands, the annual value of the exports of it often exceeding £500,000 ($2,500,000). The best brand was that known as *Vidonia*. According to Morewood ("History of Inebriating Liquors," p. 357), the island of Teneriffe alone produced about 25,000 pipes of white wine annually. Among the Teneriffe wines was the *vin de malvaisia*, or Malmsey, a very rich sack, which, in the seventeenth century, was a great favorite in England. In 1853 a fatal disease attacked the vines, and thenceforward the production of cochineal supplanted viticulture in the Canaries.

The natives are, generally speaking, a sober, industrious people, and there is very little drunkenness on the Islands. A native red wine is the favorite beverage of all the working classes.

Replying to an inquiry concerning the alcohol problem on the Islands, the American Consul, George K. Stiles, courteously supplies the following information:

> There are no statistics available of the production of liquors in the Canary Islands, nor are any statistics given out as to the separate revenue that the Government may derive therefrom.
>
> To the best of my knowledge and belief, there have been no temperance movements, in the sense in which I conceive you use the term, in the Canary Islands.
>
> The bulk of alcohol consumed here by the native population consists of light red wine of the country.
>
> Extreme cases of drunkenness would appear to be comparatively rare here, at least in as far as the capital city of Santa Cruz de Teneriffe is concerned.

CANCHA. See CONCHA.

CANDIA. See CRETE.

CANDLEMAS GILLS. Allowances of one gill of ale to each householder at Horbury in Yorkshire, England, made by the trustees of the common lands. A deed of May 29, 1683, directed that the lands were to be let annually upon February 2d (if not a Sunday) by the constable of Horbury, at the best rent obtainable. After the lettings adjournment was made to an ale-house where the gills were dispensed, the expense being defrayed from the rental. The accounts of Jeremy Serjeant, for the common money, for the year March 25, 1687, to March 25, 1688, contain the item:

> Peniworth's of ale at Candlemas....14s. 0d.

The amount disbursed gradually increased until, about 1890, it had reached £11 ($55). Coal is now distributed in place of ale.

CANDY, ROBERT. Anglo-American merchant and temperance worker; born in Bristol, England, Nov. 25, 1845; educated in the local

ROBERT CANDY

schools. Soon after he was twenty-one he emigrated to America, and settled first in Chicago, where he lived from 1866 to 1872. In 1875 he married Susan Cole, of Wayne Center, Ill. From 1872 to 1878 he had no permanent residence, engaging in business of various kinds in a number of States. In 1878 he went to Columbus, O., where he became a successful business man, and where he continues to make his home. He was the founder, and later the president, of the Busy Bee Candy Kitchen and Restaurant which, with its various branches, developed into a very

prosperous concern. About 1917 he sold out his interest, and retired from active business. Candy has been active in most of the philanthropic and humanitarian organizations of Columbus and district. He has been a member of the Methodist Episcopal Church for more than 40 years, is a trustee of the Central Methodist Episcopal Church, teacher in its Sunday-school, and a director of the Columbus Methodist Episcopal Extension and Evangelical Society, and was chairman of the Central Methodist Episcopal Church minutemen for the great Centenary drive of 1919. For 24 years he was president of the Columbus Union Mission and Industrial Association, as well as a director of the Protestant Hospital. He was for some time director of the Columbus Young Men's Christian Association and he is a director of the Franklin County Humane Society.

Candy has been most active in temperance work. The first vote given by him after his naturalization was for Prohibition. He had signed the pledge when a boy, and has kept it throughout his life. He came out publicly for Prohibition when to do so often made a man unpopular. Many preachers and business men advised him that they were afraid of the possible consequences of Prohibition. Some years ago he ran for the position of State Senator; at another time he was the candidate for the mayoralty of Columbus —in both cases on the Prohibition ticket. The enmity of his opponents went so far as to cause him to be listed as an unfair trader, the public being advised not to deal with him. This, however, did not daunt him, and he continued to practise and work for the principles of temperance reform. For more than twenty years he has been a firm believer in, and a generous supporter of the Anti-Saloon League of America.

CANFIELD, ANDREW NAHAM. American Prohibition leader; born in Susquehanna County, Pa., Oct. 15, 1840; died in Washington, D. C., July 10, 1905. He was educated in the local public schools, attending only during the winter months, and working on his father's farm during the greater part of each year. After the outbreak of the Civil War he enlisted in the Fifth Iowa Infantry and was promoted to first lieutenant, receiving a commission as first lieutenant in the regular army at the close of the war. He served with the Thirteenth United States Infantry in putting down the Sioux uprising in North Dakota and Montana until 1869, when he resigned. Uniting with the Good Templars (I. O. G. T.) before entering the army, he in 1882 located in Washington, D. C., where he joined Minnehaha Lodge No. 1, serving successively in various responsible positions. In 1889 he was made chairman of the committee on legislation for the Grand Lodge of the District of Columbia. During his service in that capacity he was brought face to face with the necessity for a union of all temperance bodies, and was one of the leaders of the movement which resulted in the organization of the Anti-Saloon League of the District of Columbia in 1893.

In the same year Canfield was elected Grand Chief Templar of the District of Columbia, and it was in this capacity that he acted in promoting that federation of the churches and other temperance forces which constituted the Anti-Saloon League of the District. One incident among many may be cited to show how imperative was the need of a union of forces: Some months before the League was formed, Canfield, together with the other members of the law-enforcement committee of the District I. O. G. T. appeared before the District Commissioners to protest against further encroachment of saloons in the residence section of the city. After making his plea, Canfield was asked by the chairman of the Board how many persons he spoke for, and he answered 1,200. The chairman then asked him if he expected the Board to give heed to the appeals of 1,200 citizens in such a matter as the licensing of saloons. The doom of the saloons in the District of Columbia may be said to have been decreed in that hour by the little group of temperance leaders who listened to this pronouncement from the saloon-ridden officials of the city of Washington. Canfield became the chairman of the first executive committee of the Anti-Saloon League of the District, which was selected at a meeting of the League in Wesley Methodist Episcopal Church, July 7, 1893, and he continued active in the League councils up to the time of his death in 1905. He was also a leader in Good Templary during the same period.

The *Protest* for December, 1905, contained the following reference to Canfield: "In June, 1893, the time seemed ripe for a new movement in the interest of temperance, and to A. N. Canfield, more than to any other single individual must be given credit for the organization of the District League, three months before the movement took shape in Ohio."

CANNIKIN. See CAN.

BISHOP JAMES CANNON, JR.

CANNON, JAMES, Jr. American Methodist bishop and Prohibition leader; born at Salisbury, Md., Nov. 13, 1864; educated at Randolph-Macon College, Va., (A. B., 1884); Princeton

University, (A. M. 1889); Princeton Theological Seminary, (B. D. 1888). He received the honorary degree of D. D. from Randolph-Macon in 1903. He entered the ministry of the Methodist Episcopal Church, South, in 1888, and served in the pastorate in Virginia until 1894, when he became president of Blackstone College, serving until 1911, when he accepted the superintendency of the Southern Assembly, Waynesville, N. C., returning to the presidency of Blackstone College in 1914. In connection with his other duties he edited successively *The Southern Methodist Recorder*, and the *Baltimore and Richmond Christian Advocate*. He was also the founder of the *Richmond Virginian*. In 1918 he was elected a bishop of the Methodist Episcopal Church, South.

Long active in temperance work in Virginia and several other States, Dr. Cannon was chosen State superintendent of the Virginia Anti-Saloon League in 1910, after having worked in various campaigns under the direction of the League since 1902. He was one of the United States delegates to the International Conference on Alcoholism at Milan in 1913, and in 1914 he became chairman of the national legislative committee of the Anti-Saloon League of America. His skilful leadership of successive Prohibition campaigns in Virginia resulted in victories that seemed little short of phenomenal in the face of the massing of wet forces from practically every section of the country. Virginia was the second State in the Union to ratify the Prohibitory amendment to the Federal Constituion. As chairman of the commission on Temperance and Social Service of the Methodist Episcopal Church, South, Bishop Cannon went abroad during the World War, serving on the National Commission of the Anti-Saloon League to investigate moral conditions surrounding American soldiers in France and Great Britain. He also participated in the conference of temperance workers in Paris in April, 1919, and the same year be became chairman of the executive committee of the World League Against Alcoholism. Bishop Cannon has issued a number of booklets dealing with education, temperance, and other topics.

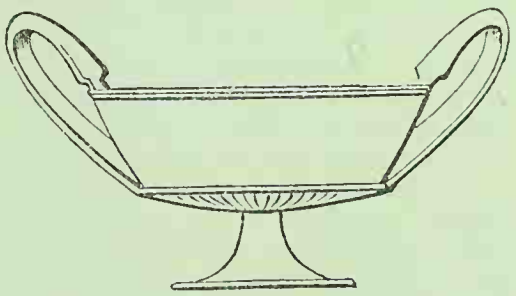
CANONS OF AELFRIC. See AELFRIC, CANONS OF.

CANONS OF ANSELM. See ANSELM.

CANONS OF DUNSTAN. See DUNSTAN.

CANTEEN. See ARMY CANTEEN.

CANTHARUS. The cup sacred to Bacchus, or Dionysos. From its name came that of Cantharus, the follower of Dionysos. (Pliny, xxxiii. Sec. 150. Macrobius, v. 21.) On ancient vases Dionysos is frequently represented holding a cantharus in his hand. The vessel had a foot, and two handles which curved upward from the rim near the foot, extending far higher than the upper rim. These vertical handles formed the main distinction between the calix and the cantharus. The cantharus was generally a large vessel, but was sometimes medium-sized. It was made of earthenware or of metal. Some of the larger ones, of gold and silver, were highly ornamented. The cantharus is often pictured as a great, two-handled goblet used by Bacchus and his train.



CANTHARUS

CANTOR LECTURES ON ALCOHOL. Primarily a lectureship of the Society of Arts of Great Britain (Royal Society of Arts since 1909), but best known in the temperance movement as a series of six lectures on alcohol delivered by Dr. (afterward Sir) Benjamin Ward Richardson before the Society of Arts in London, December, 1874, and January and February, 1875. They presented the results of much personal scientific experimentation by the lecturer, and immediately attracted much attention both among physicians and among the general public. They had very wide circulation in Great Britain and America, and were a powerful influence in starting the modern movement for popular temperance education in the scientific facts about alcohol. For the circumstances of their preparation, see Sir BENJAMIN WARD RICHARDSON.

CAOUIN or **KAAWY.** According to Morewood ("History of Inebriating Liquors," p. 313), a liquor consumed by certain tribes of Paraguay and Brazil. There are two sorts, red and white, and the fermentation of both is obtained by the mastication of certain herbs, like KAVA and CHICHA.

CAPE COLONY. A former self-governing British colony in the southernmost part of Africa, which took its name from the small promontory of the Cape of Good Hope.

Bartholomew de Diaz landed in Algoa Bay on Sept. 14, 1486, and eleven years later Vasco da Gama doubled the Cape. In the sixteenth and seventeenth centuries the British and the Dutch were alternately in control of the place until 1652 in which year the Dutch took possession of the Cape in the name of the Dutch East India Company. After many vicissitudes the colony was ceded in perpetuity to the British Crown by the Convention of London, Aug. 13, 1814. On May 31, 1910, Cape Colony became a member of the Union of South Africa under the official title "Province of the Cape of Good Hope."

The earliest known inhabitants of the country were Hottentots and Bushmen, but the latter have retreated before the advances of civilization, and but few now remain in the Colony. For statistics of population and for information concerning the alcohol problem, see CAPE OF GOOD HOPE, PROVINCE OF THE.

CAPE OF GOOD HOPE, PROVINCE OF THE. The largest province in the Union of South Africa, extending from 26° to 35° S. lat. and from 17° to 30° E. long.; area, 276,966 square miles; population, in 1921, according to the British "Colonial Office List for 1922," 2,781,185, of whom 2,129,631 were colored. The capital is Cape Town (pop. about 181,700). The colony of the Cape of Good Hope, which was first founded by the Dutch in the seventeenth century, became permanently a British possession by the Convention of London, Aug. 13, 1814.

The mineral and agricultural wealth of the country is very great. The most important mineral products are diamonds, coal, copper, gold, and tin, and practically all branches of agriculture are profitably pursued.

The Province includes the following territories: The Colony proper, East Griqualand, Tembuland, Transkei, Walfisch Bay, Pondoland, and Bechuanaland.

(For the early history of the Province, see CAPE COLONY.)

Whether any species of grape is indigenous to the country is not known. The cultivation of the vine in Cape Colony dates from the Dutch occupation under Van Riebeck (1652), but the wine industry may be said to have been started by the French, since the first vines were introduced from France by a group of Huguenot emigrants about 1688. The first vine was planted at a place not far from Cape Town, which is appropriately named, after the event, "Fransche Hoek" or French Corner.

The quality of the grapes grown in the Colony is unsurpassed by that of the best grapes of other countries, and the growth is abundant. It has been computed that 1,000 vines will produce over 600 gallons of wine. According to Morewood, Redding, and other authorities of the early nineteenth century, the Cape wines of that time, despite the adaptability of the soil to grape culture, were of inferior quality. This was attributed mainly to the negligence of the vine-growers in caring for the vines as well as in picking, sorting, and cleaning the grapes. Greater care on the part of the growers during recent years and the introduction of French-American resistant stocks have resulted in the production of some excellent wines, and in the increased popularity of the Cape vintages. The annual output of wine averaged about 6,000,000 gallons before the World War. Although recent statistics are not available, it is conceded that the diminished production of France and other countries during the War greatly stimulated the export of wine from the Colony, and encouraged the extension of vineyards. The chief wine-producing districts, namely, Paarl, Worcester, Robertson, Malmesbury, Stellenbosch, and the Cape, are in the southwestern part of the Colony. The principal wines are the muscadel, stein, pontac, hanepoot, and hermitage.

Much of the wine is of high alcoholic strength, owing to the fact that it has to be fortified with spirits to prevent it from souring. An average of 4½ per cent to 5 per cent (by volume) of alcohol is used for this purpose. The average strength of the wines thus produced is about 16.25 per cent.

The distillation of brandy is also an important adjunct of the grape industry, this liquor constituting the bulk of the distilled liquor produced in the Province. The annual production of spirits increased from 1,660,663 gallons in 1910 to 4,135,432 in 1918. Beer, also, is extensively manufactured, the production in 1918 amounting to 7,367,295 gallons.

There is little reliable information at hand concerning the use of alcoholic beverages by the aborigines of the Cape country. It is reasonably certain that the art of distillation was unknown to any of the natives before the coming

of the white men; but some tribes were undoubtedly familiar with the process of fermentation. Morewood writes of "a very intoxicating sort of mead or hydromel" made among the Hottentots "by fermenting honey with the juice of a certain root." Commenting on some of the habits and customs of these people (p. 280), he says:

The Natives and Liquor

> One circumstance attending the weddings of the Hottentots is laudable, which is that, though at other times prone to drunkenness, they never drink on these occasions, neither do they dance nor play upon musical instruments. Honey is plentiful in various parts of the interior; . . . The honey is, for the most part, mixed with an umbelliferous plant, termed *gli*, first reduced to a powder and then blended with cold water; after letting it ferment for a night, a sort of metheglin is obtained, two glasses of which are sufficient to produce intoxication.

Morewood also mentions a tribe of "Caffres" (Kafirs), the Amazizi, who had the art of making a spirituous drink from millet; and another tribe, the Jamatians, who made a wine "of fine flavor and of highly intoxicating quality" from a fruit termed *gagahoguha*. A light beer, made from sorghum and known as "kafir-beer," is widely made and consumed among the Kafir tribes.

Wine- and Brandy-farmers

The wine- and brandy-farmers in the southwestern districts of the Colony are practically all of Dutch descent; and, as their friends and relatives are spread throughout the Union of South Africa, the liquor problem touches the sentiment and the interests of the Dutch element of population everywhere. The saloon-keepers are for the most part Englishmen and foreigners, comparatively few Dutch engaging in the retail selling of liquors. Singularly, some of the wine- and brandy-farmers affect great contempt for the saloon-keepers; and, while they themselves make the liquor which the latter sell, many of them are prepared to support restrictions upon the sale by retail in their own districts, though they have no scruples about sending the drink to other places.

The liquor traffic among the natives has been for generations a blot in the annals of the Province and of Cape Colony. The pernicious practise, almost universal in the wine-producing districts, of giving colored servants wine rations, has imbued these people with a strong craving for alcohol. As much as two quart bottles per day are often given, and even boys ten years old get these rations. When not employed, they flock to the towns where liquor is sold, in order to satiate their thirst for spirituous liquors. The result is an enormous amount of drunkenness in these districts among this class.

Convictions for Drunkenness

In 1917 there were 11,403 convictions for drunkenness in the whole of the Cape Province, and 6,891 of these convictions occurred in the western districts, so that while these districts contain only one eighth of the total population, they are charged with 60.4% of the total inebriety of the Colony. The percentage of convictions for drunkenness among the colored population was 2.8 in 1917; the percentage for the Europeans, 0.5. In the chief wine-growing district the percentage was 3.8 of the total population.

The above figures, however, do not correctly in-

dicate the full amount of actual drunkenness that exists, for it is well known that the persons convicted of drunkenness form a very small portion of the number of people guilty of that vice. Under the law a man is only considered drunk when he is incapable of standing, and he is not arrested until he has fallen down. While still able to keep erect he is often arrested for breach of the peace and other crimes, but he does not then figure in the statistics for convictions for drunkenness. During the five years 1913 to 1917 the total number of convictions for drunkenness among colored people amounted to 24,940 and among Europeans, 4,711.

With regard to drinking customs, there are growing sections of both colored people and Europeans who are total abstainers; and drinking is not so general as the above statistics would seem to show. Temperance sentiment is undoubtedly gaining ground, while at the same time actual drunkenness seems also to be on the increase. The natives as a rule incline to the extremes of total abstinence or drunkenness. As a class they seem to be incapable, if they use liquor at all, of taking it in moderation.

Cecil Rhodes and the Liquor Traffic

The evil effect of liquor upon the natives was recognized by Cecil Rhodes, who, as prime minister of Cape Colony (1890-96), vigorously opposed the traffic among them, at the risk of losing some of his supporters among the brandy-farmers. He did suppress it entirely in the diamond-mines, and to some extent in the native territories and reserves; but the demoralizing influence of the wine- and brandy-farms remained. The Hottentots, especially, have been ravaged by drink, and even partially destroyed by it in some parts. Their stamina is being constantly undermined; and as the wine- and brandy-farmers are awakening to the fact that they are destroying their own labor market, many of them are beginning to abandon the custom of giving wine rations. Unfortunately many of the colored laborers are so thoroughly addicted to drink, that they are reluctant to work without the ration, thus furnishing the farmers an excuse for giving it to them.

Liquor Laws

Each province of the Union of South Africa still has its own liquor laws, the Union Parliament not yet having passed a consolidated measure applicable to the whole of the Union. In all provinces except the Cape there is total prohibition of the sale of drink to natives and colored people, but there is no such differentiation in the Cape Province. Licensing courts have the right to impose restrictions short of Prohibition in the case of aboriginal natives. As far as the colored population is concerned, as distinguished from natives, it is illegal to make any restrictions which do not apply to Europeans also.

A license system prevails under which licenses are issued for the sale of liquor, wholesale and retail, and at clubs. The wholesale and club licenses are not subject to any control by the public, and the licensing courts have absolute discretion in granting these. As regards retail licenses there is a measure of local option which is fairly effective as regards new licenses, but is utterly unworkable as applied to existing licenses. No new licenses may be granted unless a majority of the Divisional Council voters in the particular ward for which the license is being applied for sign in favor thereof. It is exceedingly difficult for the applicant to secure this majority except in the case of high-class hotels, and thus few new licenses are issued. An existing license can be canceled only by petition of a two-thirds majority of the voters of a town. As this majority has to be a majority of the actual voters on the roll, it becomes practically impossible of attainment. The licensing courts may, however, for breaches of the law, or other reasons, take away a license without a petition from the public, and they may, also, refuse a new license, even when a majority of voters have signed a notice in favor of it. Most of the licensing courts, however, are very chary about taking away licenses except for very urgent reasons. Strong sympathy with the licensee for the monetary loss he would sustain generally outweighs other considerations.

Hours of Sale

The hours for the sale of liquor are generally from 7 or 8 A. M. to 5 or 6 P. M. in the case of ordinary canteens, but hotels have what is known as "midnight privileges," which generally extend to 11 P. M., and in a few cases to midnight. In recent years licensing courts have been curtailing the hours more and more, and the practise of closing the canteens at 1 P. M. on Saturdays is fast gaining ground. That is the day when most drinking takes place, and it has been found that, by closing early on that day, drunkenness is considerably diminished. Sunday-closing is the law of the Province, and on that day people can get liquor only if they partake of a lunch at a "hotel" or "restaurant." This law is very commonly evaded, however, the saloon-keeper resorting to the usual simple expedient of keeping a few sandwiches on hand under pretext of conducting a restaurant. The fact that the police are not allowed to enter licensed premises during the legal open hours affords many opportunities for violating the law.

It is a hopeful sign that sentiment now seems to be growing rapidly in the Cape Province in favor of greater restrictions on the liquor traffic; and definite legislative reforms are to be expected within the next few years.

Temperance Activities

The first active temperance organization in Cape Colony was the Order of Good Templars, the first lodge of which was organized at Cape Town in April, 1873, by JOHN FOX-SMITH, who is still prominently connected with the Order. Members of the well known Schreiner family were also very active in promoting Good Templary. Miss Schreiner (afterwards Mrs. Stakesby-Lewis) and her brother, the late Senator THEOPHILUS LYNDALL SCHREINER, toured practically the whole of the Orange Free State and Cape Province, establishing Good Templar lodges wherever they went.

In recent years Good Templary has waned somewhat in the colony, and other temperance organizations have come to the fore. The Woman's Christian Temperance Union is very active, and the Church of England Temperance Society is also a potent influence. The Good Templar Order has become largely an organization of the laboring classes, and among them it is still doing

good work, while it sets the standard for all other temperance organizations as being the most thorough in its platform.

Owing to the color prejudice which exists in South Africa, it was thought advisable at the time when the Good Templars were first organizing in Cape Colony, to found a separate organization for the colored and native people. The True Templar Order was thus brought into existence. Led by Europeans at first, some of whom are still at the head of the Order, this movement has flourished, and the True Templars now have an actual membership of some 25,000 persons. The Order has completely outgrown the mother Order of Good Templars, which is confined almost entirely to Europeans, and which at present numbers barely 8,000. The two orders work along similar lines and cooperate on all important issues.

The SOUTH AFRICAN TEMPERANCE ALLIANCE, which was reorganized a few years ago, is now actively carrying on the political work of the temperance forces in the Cape and in other provinces of the Union of South Africa. Most of the other temperance organizations are affiliated with it. The Alliance has definitely inaugurated a Prohibition campaign for South Africa, and there is reason to hope that at no distant date its efforts will be successful. The World League Against Alcoholism has been applied to for assistance in the campaign.

See AFRICA.

CAPE SMOKE. A pale brandy made by the farmers of the western provinces of Cape Colony. It is usually distilled from the husks of grapes or from peaches, and, being sold unmatured, reeks with fusel-oil. It is sold at an extremely low price, and is purchased, wherever possible, by the natives and half-breeds, on whom it acts with the most injurious effects. See TRANSVAAL; CAPE COLONY; DOP.

CAPE VERDE ISLANDS. A group of islands belonging to Portugal, situated off the West African coast between 17° 13′ and 14° 47′ north latitude and 22° 40′ and 25° 22′ west longitude. Area, 1,475 square miles; population (census of Dec. 31, 1912), 149,793, including 4,799 whites, 87,621 colored people, and 51,509 negroes ("Statesman's Year Book," 1922). Ten islands compose the group, namely: Santo Antão, São Vicente, Santa Luzia, São Nicolão or Nicolau, Sal, Boa Vista, Maio, São Thiago, Fogo, and Brava. In addition there are four uninhabited islets. Boa Vista, the easternmost of the group, lies about 300 miles from the coast of Africa. The government is administered by a governor-in-chief appointed by the Crown, whose seat is at Praia, São Thiago. The chief products of the Islands are coffee, medicinal produce, hides, and millet.

The Cape Verde Islands were discovered in 1456 by the Venetian captain Alvise Cadamosto, then in the service of Prince Henry the Navigator, and were granted by King Alfonso V of Portugal to his brother, Prince Ferdinand. In 1495 they became part of the royal dominions. There is no record of any aboriginal inhabitants. The early settlers brought negro slaves in large numbers from Africa, and slavery flourished in the Islands until 1854, when the process of liberation was begun, ending in 1876. Until the closing years of the nineteenth century the colony was a place of deportation for Portuguese convicts.

The only alcoholic beverage manufactured in the Colony is *aguardente* (brandy), wines and other liquors being imported from Portugal. The production of aguardente in the Colony during the years 1914-18 was as follows:

1914	131,973	liters
1915	142,103	"
1916	137,802	"
1917	177,233	"
1918	153,456	"

The exports of aguardente during the same years were as follows:

1914	17,683	liters
1915	18,155	"
1916	10,226	"
1917	22,040	"
1918	51,711	"

The quantity of aguardente transported between the various islands of the group during the year 1918 was 74,197 liters. The Government issues licenses to distillers in four classes as follows:

Distillers of 100 liters of aguardente
" " 100 to 500 liters
" " 500 to 1,000 liters
" " more than 1,000 liters

The importations of alcoholic beverages during the years 1914, 1915 and 1916 were as shown in the accompanying Table (in liters). Later figures are not available:

YEAR	BEER	COMMON WINES	SPARKLING WINES	OTHER WINES	DISTILLED BEVERAGES
1914	16,751	671,085	396	7,915	8,109
1915	20,297	743,823	...	10,402	12,196
1916	42,292	516,572	...	18,588	19,121

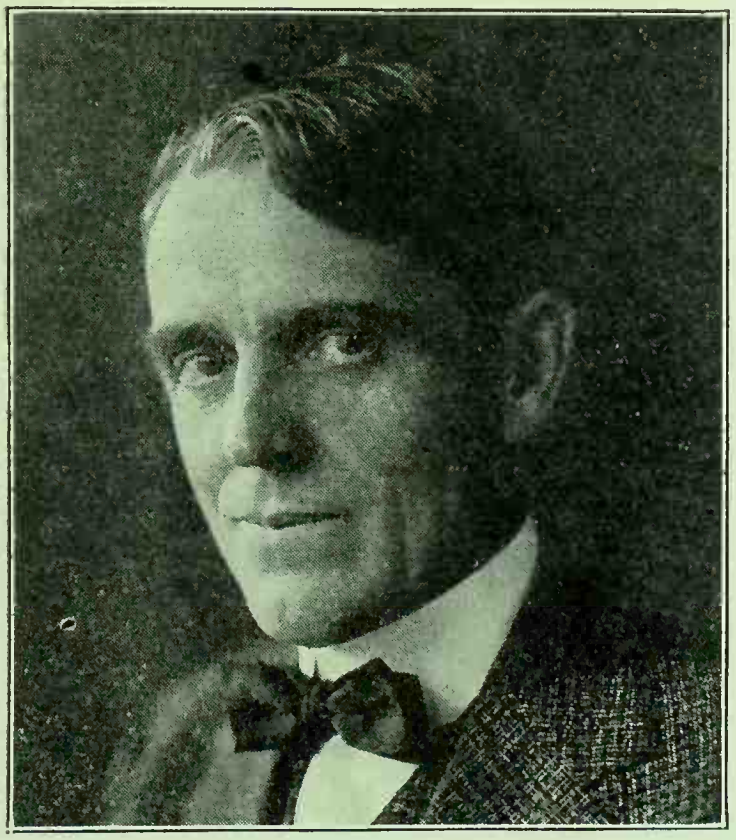
The countries from which the principal portion of these beverages was received were Portugal, France, England, and Holland. Owing to the fluctuations of money values it is not possible to give any useful statement of the value of the imports and exports.

CAPPER, ARTHUR. American newspaper publisher and United States Senator; born in Garnett, Kan., July 14, 1865; educated in the public schools of his native place. Having learned the practical side of the printing business during his school-days, he went to Topeka in 1884 and secured work as a typesetter on the daily *Capital*, of which he is now owner and publisher. Later he became a reporter on this paper and then city editor. He spent some time in New York on the *New York Tribune*, and in Washington as the *Capital's* Washington correspondent. Capper married in 1892 Florence Crawford, daughter of Samuel J. Crawford, third governor of Kansas, and the following year he started in business for himself by buying the *North Topeka Mail*. Later he purchased and combined with the *Mail* a paper known as the *Kansas Breeze*, now known as the *Farmer's Mail and Breeze*. The other Capper publications—*Missouri Valley Farmer*, *Capper's Weekly*, *Nebraska Ruralist*, *Oklahoma Farmer* and *The Household*—were added from time to time. In 1914 he was elected governor of Kansas on the Republican ticket, and was re-elected in 1916.

Capper has been president of the Kansas State Editorial Association, president of the Kansas State Good Roads Association, a member of the

executive committee of the State and local Y. M. C. A., president of the Board of Regents of the Kansas State Agricultural College (1909-13), a director for several years of the Topeka Provident Association for the relief of the poor, and vice-president for Kansas of the National Welfare League. The Goodfellows' Club of Topeka, which was organized by him, has given timely assistance to hundreds of needy persons. One of its functions has been the operation of a free employment bureau for those in need of employment—a labor exchange between employers and workers, without cost to either. Capper is president of the International Peace and Equity League, a member of the League to Enforce Peace and of the World's Court League, and an honorary member of the Kansas Woman's Christian Temperance Union.

Through his various publications and in the pulpits of the churches, as well as in political conventions, Capper has had much to do with the creation and promotion of Prohibition sentiment in Kansas. It has indeed been impossible for him to accept all the invitations from pastors



ARTHUR CAPPER

and local organizations of various sorts to discuss the temperance question and its relation to other reforms. In the first three years of his governorship he occupied the pulpits of more than 150 Kansas churches of all denominations. Largely through his influence the Legislature of 1917 passed a stringent "bone-dry" law, which was much in the nature of an answer to the baseless allegations from without as to a change of sentiment in the State of Kansas. In the State election of 1914 the candidate representing the Resubmission party, on an independent ticket against Governor Capper, received so small a vote as to make it clear that Prohibition was firmly rooted in the convictions of the people. Inquiries were showered upon the Governor from every State in the Union and from foreign countries. Many of these related to the falsehoods invented by parties outside of the State to bolster up their contention that in Kansas Prohibition was a failure. The Governor, therefore, found it needful to compile the real statistics, the actual facts concerning Kansas and the benefits of Prohibition, in a pamphlet. This publication has become historic; it has been used in every State campaign in the country for several years past. Governor Capper might have spent all his time outside of Kansas, and he would still be unable to respond to all the requests for his services. On Aug. 4, 1916, 10,000 persons heard his address in Lincoln, Neb., in the Prohibition campaign in that State, and the impression produced was so tremendous that half a million copies of the address were printed and circulated throughout the State. After the election the chairman of the Nebraska Dry Federation wrote thus to Governor Capper: "We give you credit for having done more than any other man to convince the voters of Nebraska of the wisdom and desirability of Prohibition. Your facts and arguments were unanswerable."

At the close of his second term as governor he was elected United States Senator for Kansas for the term 1919-25. He has been among the stanchest of dry leaders in the Senate, and a consistent advocate of the temperance cause.

CAPPIE. A variety of beer formerly drunk in Scotland.

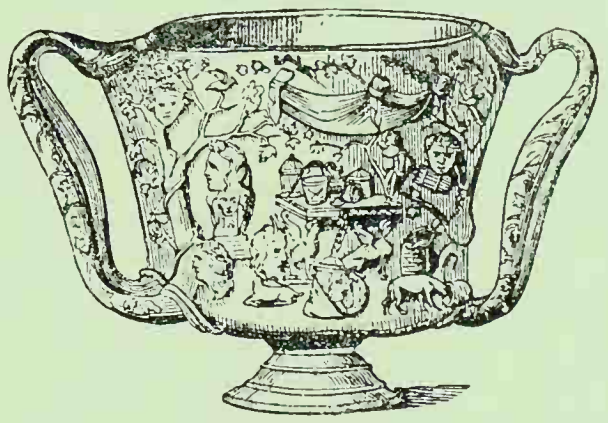
CAPPING ON. The adding of a certain quantity of malt for table beer in the third mash, after taking the first and second mashes for strong beer (Tuck, "The Private Brewer's Guide," London, 1822).

CARACA. A drink of Mexico and Yucatan, the liquid yielded by the coconut-palm. It is almost the same as toddy.

See ABORIGINES OF NORTH AMERICA.

CARACINA or **TERACINA.** A very intoxicating drink mentioned by Friar William of Rubruquis (*c.* 1215-70) as being in use among the Tatars. It was made from rice and resembled white wine in color, but nothing is known of the method of its preparation. (See Morewood, "History of Inebriating Liquors," p. 146.)

CARCHESIUM (Greek, Καρχήσιον). A drinking-cup in use among the ancient Greeks. It was

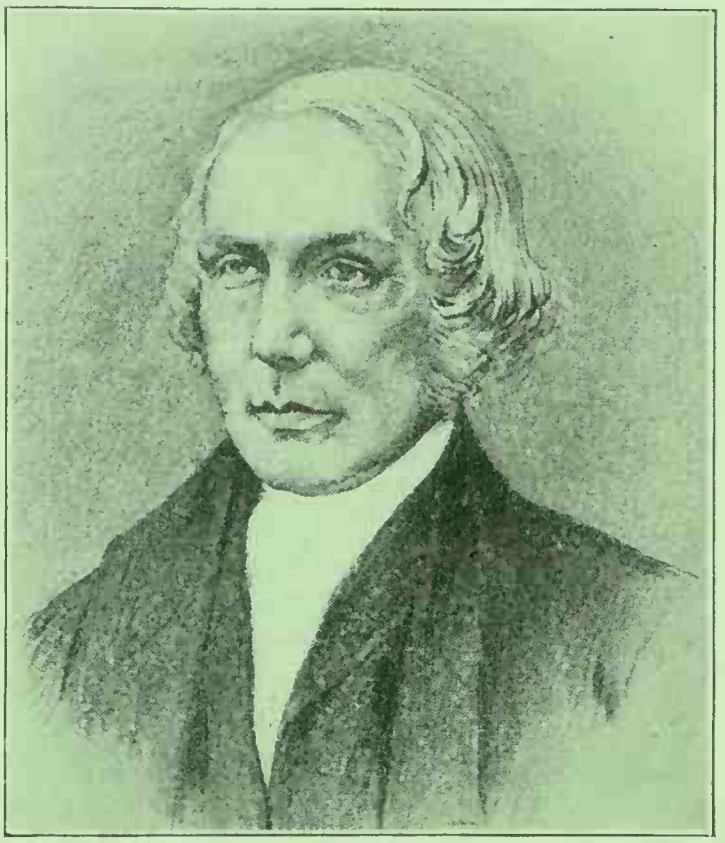


CARCHESIUM

a somewhat tall vessel, narrower in the middle than at the extremities, and having two handles extending from the bottom to above the rim, with which they were connected by crosspieces. Often it bore considerable decoration, the groundwork

of metal or precious stone being embossed or elaborately carved. The carchesium was generally used for wine, but occasionally for milk. (See Macrobius, "Saturnaliorum Conviviorum," book 7, v. 21; Vergil, "Georgics," iv. 380.)

CARD, NATHANIEL. British manufacturer, philanthropist, and founder of the United Kingdom Alliance; born in Dublin, Ireland, Feb. 1, 1805; died in Manchester, England, March 22, 1856. From early life and while working as an apprentice to his uncle (probably a draper) in Dublin, he exhibited a rare sympathy with every form of human distress and suffering. At this time he "was observed to be a diligent attender of the meetings for worship of the Society of Friends, of which he was a member to the time



NATHANIEL CARD

of his death." He cheerfully gave up his leisure time to visit and relieve the poor in connection with the various local charitable institutions, at the same time developing the qualities of an adept in securing employment for men who had formerly lived by begging. During the ravages of the cholera in Dublin in 1831-32 he visited, at great personal risk, the dwellings of the afflicted, supplying many of them with much-needed relief. He also, assisted his uncle, GEORGE HARRISON BIRKETT, in his temperance work. In 1837 he removed to Manchester, England, where he established a business of his own, various institutions sharing in his prosperity. The same year he joined the Manchester Temperance Association and several other local organizations. Card was not a platform man; but he proved to be invaluable in council, and energetic and capable in the work of extending and strengthening the temperance movement. At a time when the need of combining the existing local societies into a national organization had not yet become apparent to the many, he began to urge the leading workers to hold a conference to consider the matter.

His persistence was largely due to his study of the Maine Law, which was just then the sensation and the triumph of the temperance movement in the United States. A provisional committee was appointed, which met from time to time in Manchester; and as a result of their deliberations the UNITED KINGDOM ALLIANCE was formed in Manchester June 1, 1853. Sir W. C. Trevelyan, Bart., of Wallington, was elected president, and Nathaniel Card honorary treasurer and a vice-president. He continued to hold these offices till his death. The new movement excited amusement and no little ridicule at the outset; but Card lived to see the Alliance gather strength from year to year, until a number of the ambitious politicians who had scoffed at its beginnings found themselves compelled to reckon with it as representing the great body of the religious and moral sentiment of the United Kingdom. Amid his arduous labors in extending the Alliance movement, Card was invited to become a representative of Cheetham Ward in the Manchester City Council, and here he rendered most useful service during his remaining years.

CARDINAL. See BISHOP.

CARENE. A medieval English form of the Latin word *carenum*, denoting a sweet wine boiled down. Palladius, in his "Husbondrie," states (p. 204): "Carene is boyled here from three till two."

See DEFRUTARIUM.

CARENUM. See DEFRUTARIUM.

CARLILE, ANN JANE (HAMMIL). Pioneer temperance worker, especially among children; born at Rusky, Menaghan County, Ireland, on April 8, 1775; died in Dublin March 14, 1864. Miss Hammil married the Rev. Francis Carlile, Presbyterian minister of Bailieborough, County Cavan, in 1800. She and her husband kept a general shop for about eleven years; but after his death, in 1811, the widow gave up the business. She lived for some years in the city of Derry, and then removed to Dublin, where she spent the remainder of her life.

In 1827 Mrs. Carlile, as a member of the Female Gaol Committee, visited all the prisons in Dublin. While engaged in this work she became a total abstainer, and joined the first temperance society in Dublin. In 1830 she helped to found the Port of Dublin Temperance Society, in Poolbeg Street. In 1837 she aided in founding the Dublin Juvenile Temperance Society on total-abstinence principles, which later became the Dublin Total Abstinence Society. Thereafter she devoted herself with much earnestness to addressing children in the schools. She went several times to Scotland and England, addressing thousands of school-children and mothers, and taking temperance pledges. Following a visit to Leeds in 1847 the ladies of that city organized a committee to continue her work. Under the guidance of the Rev. JABEZ TUNNICLIFF the plan was shortly enlarged, resulting in the institution of the first Band of Hope in Great Britain. Mrs. Carlile is credited by some authorities with suggesting the name of the organization. In 1848 she was again in England, actively engaged in organizing Bands of Hope, which rapidly increased in number, and she made another visit there in 1854. In 1856, at the age

of 81, she was at work in Belfast, where she greatly revived the movement. She cooperated helpfully with Father Mathew, and was the author of several temperance tracts which had in their time a wide circulation.

BIBLIOGRAPHY.—Sherlock, *Ann Jane Carlile* (1897); Dawson Burns, *Temperance History,* passim; Charles Wakely, *Band of Hope Jubilee Volume* (1897).

CARLILE, WILSON. English Episcopal clergyman and temperance advocate; born at Brixton, London, Jan. 14, 1847; educated at the London College of Divinity. He received the honorary D.D. from Oxford in 1915. The son of a London merchant, Carlile entered commercial life when fifteen years old. He entered college in 1878, and was ordained to the ministry of the Episcopal church in 1880. Since 1892 he has been rector of St. Mary-at-Hill, in London, and in 1906 he was made a prebendary of St. Paul's Cathedral. In 1862 Prebendary Carlile founded in the slums of Westminster the Church Army, a temperance organization, the operations of which extended so greatly that its receipts for 1918 amounted to £1,260,616 ($6,303,080). He founded, also, the Social System of the Church Army in Marylebone in 1890.

See THE CHURCH ARMY.

CARLISLE. A city and the capital of Cumberland, England; population (1920) 56,347. It is one of the chief railway centers of Great Britain, and numbers among its important industries brewing, tanning, and the manufacture of woolen and cotton goods. Carlisle is both a municipal and a Parliamentary borough, the Parliamentary borough returning one member. The municipal borough is administered by a mayor, ten aldermen, and 30 councilors. The city is the seat of a bishop. Its history dates from a very early period, being first mentioned in 685, when, under the name of *Luel* (later *Caer Luel, Karliol)*, it was granted by Ecgfrith to St. Cuthbert as part of his see of Lindisfarne. During the ninth century the town was destroyed by the Danes, and no more is heard of it until 1092, when it is recorded that William Rufus built a castle there and made it the political center of the district. In the succeeding centuries of border warfare between the English and the Scots, the castle was one of the chief strongholds of the former. In 1292 the city was devastated by a great fire which wiped out nearly all the buildings. During the first half of the fourteenth century the plague wrought great havoc among the inhabitants. Owing to the almost constant warfare in which the people were engaged until the crowns of England and Scotland were united, little commercial progress was made before the middle of the eighteenth century, when cloth-manufacturies were established. The real prosperity of the town, however, did not eventuate until the nineteenth century, when Carlisle became an important point in the railway system of the country. Two parliaments were held in Carlile by Edward I during the Scottish wars: one in 1300, and another in 1307.

Early History

Special interest has centered in Carlisle, in connection with the British liquor problem, since July, 1916, when the CENTRAL CONTROL BOARD (LIQUOR TRAFFIC), which was chosen by the Government to control the traffic until a year after the World War, acquired, on payment of compensation, the whole of the liquor trade, both wholesale and retail, in the Carlisle area, and took over the operation of all public houses, taverns, and breweries.

The Government had established a large munitions plant at Gretna, a few miles north of Carlisle, which ultimately employed over 15,000 navvies and other workers, most of whom were lodged in the latter city. The presence of this element, the majority of whom were strongly addicted to liquor, led to serious disorders in the public houses. To check this condition and at the same time prevent the impairment of industrial efficiency resulting from excessive drinking, State control of the trade was inaugurated. The operations of the Control Board were not confined to the city of Carlisle. The whole area included in the State purchase scheme covered about 300 square miles and extended from Longtown on the northeast to Maryport on the southwest. The control area was placed under the management of Sir Edgar Sanders.

The Carlisle Experiments

Briefly stated, the plan of the Control Board for handling the Carlisle drink problem was (1) to reduce the facilities for drinking by the suppression of redundant licenses; and (2) to remodel and otherwise physically improve the remaining public houses and, at the same time, by strictly enforced regulations under responsible management, to raise the moral tone of all drinking-places. Upon assuming control of the licensed premises the Board immediately took steps to reduce the number of drink-shops, the original number, 119, being reduced to 69 at the end of three years. Many of the shops which were closed—some of very unsavory repute—were situated in narrow lanes and alleys and were held to be structurally unsuitable as places of public resort. All licensed grocer's shops were closed, and "off" sales (sales of liquor for consumption off the premises) were confined to thirteen houses distributed over the city.

Government Takes Over Public Houses

Although the actual management of the licensed premises remained in many cases in the hands of the people who managed them prior to the introduction of public ownership—the existing licensee being given an opportunity to continue as the manager for the Control Board—the responsible managers had no financial interest whatever in the sale of liquors, but were paid fixed salaries, except that they were allowed a commission on the sale of food and non-intoxicants. Thus, it was argued, there was not the usual incentive, as in the case of private public-house managers and employees, to encourage excessive drinking.

As the outstanding example of State Liquor Control in England, the "Carlisle experiment" has been closely observed and widely commented upon from all angles. Numerous investigations have been made with a view to determining whether or not the results achieved were such as to render advisable the adoption of State Liquor Control for all British territory. The Report of a deputation of trade unionists and members of the Labour party which visited Carlisle in December, 1919, attracted much

Visit of Labor Deputation

attention as urging "the organized Labour movement to press vigorously for the immediate extension of the Carlisle experiment to the whole country." The following description of the deputation's tour of investigation is thus given in the Report:

The majority of our party travelled to Carlisle from London during the night of December 18th, and returned the following night; so that we spent a complete day in the Carlisle district . . . Sir Edgar Sanders, General Manager of the Control Area, explained the general working of the scheme and answered questions put to him by various members of the party. We . . .made a tour of some of the reconstructed public houses in the city of Carlisle, and visited the wine and spirit store of the Control Board. Every facility was given us to question the managers and inspect the premises. We next visited Annan [the adjoining Scottish district] for the purpose of seeing the public house there known as "Gracie's Banking." From there we travelled to Longtown, and looked over the "Globe" Inn, and then returned to Carlisle. After tea, the party broke up so that each member could follow his own investigations. A few of our members visited the offices of the Control Board for the purpose of examining the accounts of the Board relating to the Control Area, whilst others paid visits to various public houses in the city. We were entertained to dinner by the Local Advisory Committee set up by the Control Board, and gained further knowledge from the point of view of those who had been intimately associated with the experiment.

Acknowledging the courteous reception extended the party by Sir Edgar Sanders, and the opportunity afforded the members of forming an independent judgment of the Carlisle experiment in public ownership, the Report continues as follows:

We may say before we enter upon our formal Report that we did not go to Carlisle holding a common point of view on temperance policy and the drink question. Some of us are total abstainers; others are not. The common bond between us was that we were members of either the Industrial or Political Labour movements, or both, and that we had much the same outlook upon economic and political questions. We were agreed that the Carlisle experiment, about which the Press had given conflicting accounts, ought to be examined from the Labour point of view. Our conclusions are conclusions reached by Labour men and women, and though we would have preferred to make a more detailed investigation, we are satisfied that we learned much which will be of value to Labour in forming its opinion upon the success or otherwise of the Carlisle scheme.

The conclusions of the deputations are based upon:

(1) The published reports of the Liquor Control Board.
(2) The statement of facts made by Sir Edgar Sanders, the General Manager of the Carlisle Control Area.
(3) The views expressed by the Local Advisory Committee.
(4) The statements made by employees of the Control Board.
(5) Personal observations of members of the deputation and conversations with members of the public in the Control Area.

"We naturally attaeh the greatest weight," say the observers, "to what we saw with our own eyes; and we have endeavoured to test information from other sources by our own investigations. The views expressed later in this Report are based upon aceurate information, and upon the unfettered observations of the members of our party."

The following information coneerning the finaneial results of the Carlisle enterprise is contained in the Report:

The accounts of the undertaking for the year ending 31st March, 1919, show that the capital involved in the whole area at that date amounted to £853,550, while the total trading profits were £137,895. After providing for interest on the money supplied by the Exchequer for the purpose of the undertaking, and for all ordinary trading charges, the net surplus accruing to the State for the year was £96,518. This sum gives a surplus of nearly 12 per cent on the average capital involved, in addition to the payment of interest. That is to say, there is a full return of 17 per cent on the capital employed in the scheme. From the inception of the scheme up to the 31st March, 1919, the total surplus which has accrued to the State has been £203,911. After meeting all ordinary recurrent expenditure and depreciation, defraying the charges for preliminary expenses and the cost of improvements not estimated to add to the realisable value of the properties, and paying interest on Exchequer issues and unpaid purchase moneys, upwards of one third of the average capital employed in the undertaking has been repaid. [Some of the houses under the Board are not paying propositions; they are retained to meet local needs, and because they are traditional social centres.]

Financial Results

Under the heading "Observations and Conclusions," the Report states:

The comparison which we were able to make between the public houses in which structural alterations have not yet been made and the premises which have been entirely rebuilt or largely remodelled impressed us very considerably. The old and the new exist side by side, throwing into violent contrast "what has been" and "what might be." Although the worst of the public houses have been swept away, we realised vividly something of the meanness and inadequacy of the older type of licensed house. Its whole setting, its miserable accommodation, its violation of all hygienic considerations made it unworthy of patronage by the working class. We feel that the workers are entitled to surroundings of a finer type, and in the reconstructed public houses in the Carlisle area we saw what licensed premises might become. They are all clean, bright, airy and healthy, and possess adequate sanitary arrangements . . . We were impressed by the evident attempts which have been made to convert the public houses into places which possess a certain dignity and beauty.

We were glad to notice that on both the outside and inside walls of the houses the advertisements of brewers and distillers had been removed. Advertisement is a necessity of private enterprise. Apart from the economic waste involved, the display of advertisements in the case of the drink interests is open to the further serious objection that it is a subtle inducement to drink, and whilst we have no desire to "rob the worker of his beer," we have the strongest possible objection to the incitements to drink which advertisements provide in the interests of private capitalists and shareholders.

Discussing further the policy of the Control Board, the Report says:

One remarkable feature which must strike all visitors to the Carlisle area is the widening conception of the public house. The policy of the Liquor Control Board appears to have been towards making the public house less of a mere drink shop and more of a real social centre aiming at the satisfaction of some of the many needs of the community.

One of the things we welcome most is the arrangement made in a number of public houses for the provision of food. It is possible to obtain in them excellently cooked and cheap meals. In some cases, for example where the dining room is largely used by female factory workers, intoxicating liquors are not sold in the room set apart for meals—an arrangement which, in our opinion, is to be commended. The Control Board has developed its policy in other directions. In some of the public houses, where circumstances allowed, billiard tables have been provided. "Gracie's Banking" at Annan is an example of the policy of the Liquor Control Board in its most developed form. There is no bar at this inn. All drink is served for consumption at small tables. There is a dining room, and also a large billiard room, a soda fountain and a confectionery store. In the grounds are bowling greens and attached to the inn is a large cinema. "Gracie's Banking" resembles a club, and is a center of social activity more than an ordinary public house. It indicates possibilities which might well be realized in other parts of the area.

Referring to the economies resulting from the elimination of competition and private ownership, and from the policy of coneentration, the investigating committee says:

Notwithstanding the cost of re-building and adapting premises, upwards of a third of the capital involved, as we have already pointed out, has been repaid and the surplus for the year ending March 31st, 1919, amounted to 17 per cent. If the capital employed were distributed amongst debenture and preference shares, paying a fixed return, the remaining "ordinary" capital would have paid a dividend of 30 per cent. or more. Financially, the Carlisle scheme has proven to be a conspicuous success.

With regard to the compensation of employees, the earnings of the Control Board's employees, so far as the deputation was able to ascertain, compared favorably with those of public-house employees elsewhere, except perhaps in the case of some of the managers, whose remuneration was probably less than that obtained by the previous tenants of the public houses.

The following comment was made on the Local Advisory Committee:

One valuable feature of the Carlisle scheme is the Local Advisory Committee, consisting of 24 men and women of local knowledge and experience. Its composition is, however, open to criticism. The operation of the State scheme directly affects the working men and women of the area far more than any other section of the community, and we think, therefore, that there should be adequate representation of working-class organizations. At present, the Committee includes one representative nominated by the Carlisle Trades and Labour Council. We observe with satisfaction that there are three women members of the Advisory Committee. The number of women and of working-class representatives, ought, in our opinion, to be increased.

While admitting that the Carlisle scheme has not met with universal approval, and that many minor criticisms were encountered during the course of the inquiry, the Labour deputation minimized the importance of these criticisms and held that such objections as were expressed by residents in the area "could be remedied, and did little to invalidate the principles of the scheme." In regard to the sobriety of the community, the Report says:

The reduction in the convictions for drunkenness is a great gain. Whereas the average number of convictions per year in Carlisle before the war was about 250, in 1918 this number had fallen to 80 and in 1919 to 78, though in the other parts of the country convictions for drunkenness increased considerably during last year. We are informed that in the twenty largest towns in the northern counties the total convictions in the first forty weeks of 1919 rose to 9,306 from 6,450 in the corresponding period of the previous year, an increase of 44 per cent. As the circumstances which have led to the increase in drunkenness have operated over the whole country, we can only conclude that the absence of more drunkenness in Carlisle is due to the State scheme.

The Report of the Chief Constable of Carlisle for the year ending Jan. 31, 1919, is quoted as a testimonial to "the excellent management of the Drink Trade by the Control Board":

The somewhat drastic rationing regulations which the Control Board put into force in May worked exceedingly well so far as public order was concerned, and except for the complaints as to the general shortage there has been little ground, so far as the Police have been able to ascertain, for any legitimate grievance by any class of the inhabitants. So far as my knowledge and information goes, the arrangements made during the year for the conduct of the trade have worked with remarkable smoothness notwithstanding the difficulties of the situation, and to this is due, in large measure, the very gratifying reduction in the number of convictions.

The beneficial effects of this increased sobriety are far-reaching and fundamental. No statistics can be furnished from the nature of the case, but there has undoubtedly been a resulting improvement in the economic efficiency of the people, and the reduction in misery, crime and degradation of every sort may easily be imagined . . .

653 surprise visits were made by the Police to licensed premises during the year, and I am glad to be able to report that the improvement in the management and supervision of the premises, and the sobriety of the customers referred to in my last report has been fully maintained.

CARLISLE

The deputation attached great weight to the resolutions adopted Nov. 8, 1919, by a conference of trade-union and labor organizations convened by the Carlisle Trades Council and Labour party. These resolutions, which were passed almost unanimously by the conference (the actual voting was 220 to 1), read as follows:

Labor Conference Resolutions

RESOLUTION I

That this Conference of Trade Union and Labour Organizations in the Carlisle area, convened by the Carlisle Trades Council and Labour Party, affirms its belief in the Public Ownership and Control of the Liquor Trade, and urges all local Labour Parties and Trades Councils to press for the extension of the principle of State Ownership and Control to the whole country, subject to such modifications in the administration as experience may have shown to be neeessary.

RESOLUTION II

That this conference of Trade Union and Labour Organizations, representing 15,000 organized workers in Carlisle and district, urges the Government to continue the principle of the Public Ownership of the Liquor Trade in the Carlisle area, and further to extend the principle to the whole country, with provision of such machinery as will ensure proper effect being given to public opinion in the various areas.

In conclusion the Report states:

Broadly, our opinion is that, having regard to the abnormal circumstances and difficulties of the time and the relatively short period during which the Carlisle scheme has been in operation, the Liquor Control Board is to be congratulated on a most remarkable achievement. We have criticised the experiment in certain particulars, but we are satisfied that it has more than justified itself.

It has proved that State enterprise is not necessarily inefficient, that the elimination of private profit and competition may mean the elimination of waste, that public ownership is an effective means of reducing excessive drinking, and that a State-owned enterprise may be conducted with imagination and public spirit.

It is the fact that a very large section of the people of this country consume alcoholic beverages, and that, therefore this must be taken into account in the future policy of the nation. We believe that the real line of advance is in the direction pointed out by the Carlisle scheme.

In view of the fact that the powers under which the liquor trade has been regulated during and since the War will shortly lapse, the Government must introduce a Liquor Bill this session. We would urge the organized Labour movement to press vigorously for the immediate extension of the principles of the Carlisle experiment to the whole country.

We hope that the influence of the organised Labour movement will be brought to bear upon the Government to ensure that an end is put to the system of private ownership, which thrives at the expense of the workers, and that there is substituted for it a system based upon public ownership and full public control.

Contrasted with the commentatory tenor of the above report on the Carlisle experiment is the severe criticism expressed by the Carlisle Railway Temperance Union. This organization, having made a close study of the Control Board's public-house system, issued in 1920 a manifesto calling for a continuation of national restrictions, but emphatically declaring against State purchase or liquor nationalization in the following terms:

Criticisms of the Carlisle Plan

We temperance workers of Carlisle, who have closely watched the effect of the Control System, still find too much drunkenness and the resultant distress in our city, and we wish to make it known that we disapprove entirely of the State purchasing or controlling what has been proved (even in Carlisle) to be a curse to mankind, and we ask for a bill to be introduced into Parliament in favour of Prohibition by Local Veto.

Referring to an appeal by the ministers of Carlisle against returning to the unrestricted sale of intoxicating liquors such as prevailed before the World War, the manifesto says: "We regret that the intention of the [ministers'] manifesto is being misused by the advocates of State Control or State Purchase."

The appointment, by the Board, of Carlisle publicans as public-house inspectors is characterized by the Railway Temperance Union as "preposterous." While admitting that the Board's restrictions were effective to a considerable extent in bringing about an improvement in the number of convictions for drunkenness, the manifesto argued that the convictions did not adequately represent the amount of drunkenness remaining, and that the measure of the improvement was chiefly attributable to the absence of large numbers of men and to the shortage and dilution of the liquor available.

Regarding the "pretensions of the Board to turn Public-Houses into Victualling-Houses," it was stated that of the 69 Carlisle houses retained, over 50 were for indoor consumption, and only seven of these had had hot meals supplied in them.

In some 25 others sales of light refreshments have been attempted and largely "failed" as admitted in the printed report. The houses therefore (except the seven taverns at which meals are supplied) are almost wholly liquor-shops. Not a single non-liquor Temperance house is held by the Board in the city or district. It closed its only Temperance house, which was at Longtown. It proposed to take over the principal Temperance Hotel in Maryport, but stopped on finding the Deeds would prevent liquor-sale therein. It bought the flourishing Maryport Coffee Tavern and is selling drink therein—though protested against by the Maryport District Council and by Church people.

One of the most exhaustive inquiries in connection with the Carlisle experiment has been that undertaken by Alderman Joseph Malins, J. P., Patriarch Templar of the International Order of Good Templars. Mr. Malins takes sharp issue with those who claim that State purchase and control of the liquor traffic have been undoubtedly beneficial to Carlisle. Without disputing the figures which have been presented to show a decrease in drunkenness in the area, he says, "The pretence that the revolution in sobriety in Carlisle (apart from Sunday closing and spiritless Saturdays) was mainly the result of State ownership in Carlisle is a flagrant imposture." Drunkenness reached its greatest height, he says, when about 12,000 navvies had swarmed into the neighborhood early in the war.

Alderman Malins' Investigation

As they began to depart, the drunkenness began to rapidly decrease (as the Control Board diagram itself shows), some weeks before the Board took over any one of the drink shops—their acquirement being gradual through the last half of the year. The first Control Board tavern was not opened till some weeks after the greatest drunkenness was reached. Even with Control Board houses the Chief Constable said the city had got into a "shocking condition."

How did Carlisle get the reputation for extreme sobriety? Because the supporters of State Purchase cited the high figures of drunkenness caused by the navvies; and when the retirement of the navvies caused the huge decrease, such decrease was mainly credited to the Board's management instead of to the departure of the intemperate navvies—which was obviously the main cause.

Challenging the assertion that a list of only 78 convictions in Carlisle in 1919 proved the city to be, for the time at least, the most sober

CARLISLE

or one of the most sober boroughs in all England, Mr. Malins states:

Far from that. Although in 1919 there had been a general increase, and in some boroughs an enormous increase, owing to relaxations and still more to demobilisation, yet Carlisle in 1919 *had a larger percentage of drunken convictions in proportion to its population than is shown in 170 out of 237 municipal boroughs throughout England,* though none ot these boroughs had the Carlisle advantage of an enormous reduction of licences since 1914. Thirty of these more sober boroughs have, like Carlisle, a population of between 40,000 and 60,000.

Declaring that the Carlisle administration has not justified the Board's declaration to the Government that their primary achievement was "strict enforcement of the law," Alderman Malins charges that the opposite is the case. In support of this statement he cites frequent violations of the Control Board order prohibiting treating, among others the following:

Control Board's Statistics Challenged

In January, 1919, the Workington Trades and Labour Councils' Industrial Section sent a deputation of trade unionists to investigate Carlisle conditions—without being "personally conducted" by Sir Edgar Sanders. In each public-house the notice "TREATING STRICTLY PROHIBITED" was conspicuously painted, and that law was in legal force till mid-summer, 1919. The group of six men successively visited a number of the Board's houses, and, time after time, one or other of them ordered and paid for drinks for all six—four being intoxicating in each case. On each occasion the public-house managers or attendants accepted the order and money from one for all, and served the treats without hesitation!

The Control Board is criticized by Mr. Malins for its failure to give out any information concerning the yearly quantity of liquors sold by the Carlisle administration.

This question has been repeatedly put in Parliament, but in vain. The Board and its adherents will not, in any speech, report, or book, reveal their enormous liquor sales at any period. The Board is safeguarded by this secrecy on matters which the whole community have a right to know when the traffic is thus conducted in their behalf as a State establishment.

The foregoing observations and comments by Mr. Malins are taken from his article entitled "The Bursting of the Carlisle Bubble," which appeared in the *Rechabite Magazine* for July, 1920. The article deals with the Carlisle experiment in a very comprehensive manner and is well worth the careful study of those who desire to go more fully into the subject.

The Carlisle experiment came up for important consideration at the Labour party's conference at Scarborough, June 25, 1920. A resolution was introduced noting that the particulars of the experiment had been under observation by the Carlisle Trades Council and Labour party and by a representative Trade Union and Labor deputation which visited Carlisle, and calling upon the Government, in its forthcoming legislation, to acquire the liquor traffic in England and Wales at not more than pre-war values. Notwithstanding the favorable reports of the above organizations, the State Purchase resolution was rejected by the Labour party by a vote of 1,672,00 to 1,352,000.

State Purchase Rejected by Labour Party

Perhaps the greatest single factor contributing to the rejection of the resolution was the opposing influence of Mr. Philip Snowden—a man whose name has been associated for years with the nationalization of the liquor traffic,

and one of half a dozen men who initiated the Carlisle experiment itself. In opposing the resolution for State Purchase, Mr. Snowden said—although he had spoken and written more on behalf of public ownership of the drink traffic than any man in the British Socialist movement—that he was greatly disappointed by the Carlisle experiment.

In *The Alliance News* for December, 1922, Mr. Peter Chalmers, of Bearsden, describes a week-end visit to Carlisle by a party of four, two of whom were disguised. The other two went through the public houses in their ordinary costume. As the result of this visit "the visitors came to the conclusion that they could not understand how anyone who went round the drink-shops in Carlisle on Saturday night could say that State Management of the liquor traffic was better than Private Management." The correctness of Mr. Chalmers' statements and conclusions is challenged by Mr. Arthur Sherwell in a pamphlet entitled "Carlisle and its Critics" (London, 1923).

In 1920 the convictions for drunkenness in Carlisle were 136, as against 78 in 1919; in 1921 they were 154; and in 1922 they fell to 94.

CARLISLE, ROSALIND (FRANCES), Countess of. British temperance leader; born at Alderley Park, Cheshire, Feb. 20, 1845; died in London, Aug. 12, 1921. She was the youngest daughter of the second Lord Stanley of Alderley. On Oct. 4, 1864, she was married to George James Howard, at that time a young painter of considerable talent, and afterward ninth Earl of Carlisle. A young woman of striking beauty and remarkably forceful personality, an accomplished musician and linguist, with a taste for art and literature, and a love for public service, her home at once became a popular gathering-place for artists, writers, philanthropists, reformers, and others with common interests. During the early years of their married life the Howards, with their family, which grew to eleven children, traveled much in Europe, especially in Italy, building up a large circle of foreign acquaintances. In 1870 the failure of the Paris Commune brought many French Communists to London, and a number of exiled scholars and artists found relief and entertainment at the Howard home.

Politics gradually absorbed much of the attention of both husband and wife. Mr. Howard became Liberal Member of Parliament for North Cumberland, and the house in Palace Green, Kensington, was much frequented by politicians and advocates of the Liberal party, among whom were such men as Sir G. O. Trevelyan, Joseph Chamberlain, John Morley, Frederic Harrison, Stopford Brooke, and Sir Wilfrid Lawson. When the last-named began his crusade for local veto, the Howards strongly supported his cause and themselves became abstainers.

It may be remarked here that temperance was the one issue on which the whole family—husband, wife, and children—remained united throughout their lives. The question of Home Rule, as brought to an issue by Mr. Gladstone in his Bill of 1886, caused a division of opinion in the family which was unfortunate. Mr. Howard became a Liberal Unionist, while his wife stood out uncompromisingly for Home Rule. Her refusal to compromise or modify her opinions or acts even for the sake of domestic harmony was characteristic of the woman. An intimate memoir, published in the *London Times*, Aug. 13, 1921, contains the following apt comment on this phase of her character:

> A woman in Mrs. Howard's position would usually have tried, by some sacrifice of principle, or at least some change of activity, to soften the difference between herself and her husband. But that was not her way. Public causes were to her a religion; and she would face, and impose, any ordeal rather than compromise what she regarded as a sacred duty. London society was intolerant of Home Rulers, and still more so of a woman who preached Home Rule against her husband's wishes. A worldly woman would have tried to make her peace with society. A very tactful and conciliatory one might have succeeded. But Mrs. Howard was utterly unworldly, cared little for tact, and despised conciliation.

Thus, on account of her political views, she found herself, in middle life, at odds with the society in which she had long been a leading figure; and gradually drifting away from many of her old associates, she gave herself more and more to public work and the management of the great estates which came to her husband when he succeeded his uncle as Earl of Carlisle, in 1888. The Earl himself, an artist rather than a business man, was content to leave an increasing share of business responsibility to Lady Carlisle; and her sagacious handling of the estate resulted eventually in the clearing off of the heavy debt which had burdened it from the days of the fifth earl, Frederick, a member of the notorious gambling coterie of Charles James Fox. The movement for woman suffrage made a strong appeal to her. She was the leader of the section in the Women's Liberal Federation which demanded that female suffrage be included in the Liberal platform. The proposal was opposed by the male Liberal leaders chiefly on the ground that it was unwise at that time to complicate the issue of Home Rule by the introduction of other issues; but even Mr. Gladstone was unsuccessful in attempting to preach opportunism to her, and she was persistent in pushing the question to the front. With equal persistence she opposed Tariff Reform and the Boer War.

Castle Howard and Naworth Castle became centers for all sorts of temperance activities, and Lady Carlisle was recognized as one of the great women leaders of the cause. Speaking of her adoption of total-abstinence principles, Mr. T. P. O'Connor, M. P., wrote:

> At once she found an outlet for some of her abounding energy in preaching this cause; and as the cause gained upon her, her vehemence—it might be said her intolerance—increased. She began by giving wine to her guests; but this in time she abandoned; and if you went to her table you had to do without your whisky or your wine. It is not true, however, that she destroyed a beautiful wine cellar of the best vintages. She did get rid of a large quantity of strong old ale that had remained from a brewery that a predecessor carried on at a previous epoch. What happened about the wine was that during the war the cellar was found to contain a considerable quantity of not very good German wine, and it was so old as to be valueless. But bottles happened to be very scarce and very valuable, and the worthless wine was poured out to yield up the valuable bottles.

In 1888 and 1890 she vigorously opposed the Government's Compensation proposals. She earnestly and effectively supported Sir William Harcourt's Local Veto Bill in 1895, the Government Licensing Bill of 1908, and the Temperance (Scotland) Act of 1913. In 1903 she was elected president of the National British

ROSALIND, COUNTESS OF CARLISLE

Women's Temperance Association, her succession to this office coming providentially at the time when the doctrine of "Disinterested Liquor-Management" (i. e., public management of the liquor business) threatened to split the ranks of the Association and undermine the morale of the organization. She stood for no compromise on the liquor question and did not hesitate to declare that Prohibition was the goal toward which she worked. "What is the main thing we are working for?" she said to a conference of workers in 1906. "The power of the people to break the power of the liquor traffic in our midst. What does that spell? Prohibition! I am not afraid of the word. We should use it as often as we can until the world becomes familiar with it and learns its true meaning." Her acceptance of the presidency of the World's W. C. T. U. in 1906 added greatly to her duties and responsibilities, but she gladly welcomed the opportunity to extend her sphere of usefulness, and she continued to serve faithfully this office as well as the presidency of the National B. W. T. A. up to the year of her death. She was also a vice-president of the United Kingdom Alliance, and an energetic worker for the World League Against Alcoholism. Her indomitable courage enabled her to surmount the many personal sorrows which came to her, chiefly the death of Lord Carlisle, in 1911, and the loss, one after another of five of her six sons, the youngest of whom, Michael, was taken from her by the European War. In the face of these bereavements, and despite her advancing years, she faced the War bravely, supported it resolutely, and continued to carry on until the end, her work for the great principles to which she was devoted. In 1920, while in Venice, she was taken ill with the sleeping sickness, from which she never recovered, and she died at her Kensington home in the summer of the following year. In accordance with her request, her remains were cremated, the ashes being interred in Lanercost Abbey.

With the passing of Lady Carlisle, the women's temperance army of England lost one of its most distinguished and able warriors — a noble stateswoman, beloved by many and respected by all. The *White Ribbon* for October, 1921, a memorial number dedicated to her Ladyship by the National B. W. T. A., renders tribute to her in a number of interesting sketches and personal reminiscences.

CARLSEN, VILHELM. Danish editor and temperance pioneer; born at Aalborg, Denmark, Jan. 5, 1850; died June 13, 1914. He was editor of *Vendsyssel Tidende* at Hjoring, and was the first editor whose paper took up the fight in Denmark against alcohol. From 1892 to 1901 he was a member of the executive of Danmarks Afholdsforening ("Denmark Total Abstinence Society"), and from 1900 to 1901 was president of the Danish Temperance Societies Central Union. He was a member of the Dansk Tedsforening ("Danish Peace Society"). Carlsen was the author of "War As It Is," which has been translated into several languages.

CARLYLE, THOMAS. British essayist, historian, and philosopher; born at Ecclefechan, Scotland, Dec. 4, 1795; died in London Feb. 4, 1881. His early educational advantages were limited to the parish school and the Annan grammar-school. In 1809 he walked to Edinburgh and entered the University where he spent five years. In 1814 he became teacher of mathematics at Annan, and two years later was appointed master of a school at Kirkcaldy. He found the work of teaching uncongenial, and relinquished it; and he also gave up his intention to enter the ministry, though he had entered the University of Edinburgh with the expectation of being a preacher. He studied law for a time, but found it as distasteful as schoolmastering or preaching. He was feeling his way toward his true vocation, and began to have articles accepted for publication in the leading periodicals. He passed through years of struggle and poverty, however, before his work became popular. His first successes were translations of German books, and he did more than any other man of his generation to make the English-speaking world familiar with German literature and German modes of thought. He married Jane Baillie Welsh, of Haddington, Oct. 17, 1826. Mrs. Carlyle was already well known in literary and social circles as a gifted and brilliant woman; but straitened circumstances compelled the retirement of the pair from the literary society of Edinburgh, where they had for a time settled, to the solitude of the dwelling-house on a farm at Craigenputtock which Carlyle's brother had

THOMAS CARLYLE

taken. Here much of Carlyle's literary work was done. They afterward (1834) removed to London, and made their home at 5 (now 24) Cheyne Row, Chelsea.

The following are among the most important of Carlyle's published works: "History of the French Revolution"; "Heroes and Hero Worship"; "Oliver Cromwell's Letters and Speeches"; "Life of John Sterling"; and "The Life of Frederick the Great." Carlyle's writings, if they did not mark an epoch in English literature, were at least a unique and sensational contribu-

tion thereto. His style was as novel as his mode of treatment; some of his unfriendly critics dubbed it "Carlylese," rather than English; but all classes presently admitted the tremendous power of the man. A modern giant, his friendly crities have considered him, wielding the hammer of Thor against the shams and injustices, the frauds and falsities, of the existing order, soeial, political, religious. His radiealism, however, stopped well short of anarchy. He could not eonsent to the chureh creeds of his native land; still less could he abide the pretentious monthings of a blatant atheism.

Carlyle did not pose as a temperance reformer, but he was sometimes seen in temperance meetings nodding assent to the most positive declarations of the speakers; and his few recorded utteranees on that subject are far from being equivoeal. "Go to thy father the devil for compensation!" was his reply to the demand of the liquor-sellers who denied society's right to abolish their nefarious business. In his "Past and Present" (Book 3, chap. 13) he says:

> No man oppresses thee, O thou free and independent Franchiser; but does not this stupid Porter-pot oppress thee? No son of Adam can bid thee come or go; but this absurd Pot of heavy-wet, this can, and does! Thou art the thrall, not of Cedric the Saxon, but of thy own brutal appetites, and this scoured dish of liquor. And thou pratest of thy liberty? Thou entire blockhead!

In declining an invitation to attend a hearing on the Permissive Bill, he wrote (April 18, 1872):

> My complete conviction goes, and for long years has gone, with you in regard to this matter; and it is one of my most earnest and urgent public wishes that some such Bill do become law. From the bottom of my heart I wish you success complete and speedy.

CARMAN, ALBERT. Canadian Bishop of the Methodist Episcopal Church and Prohibition leader; born at Iroquois, Ontario, Canada, June 27, 1833; died Nov. 4, 1917. He was educated at Dundas County Grammar School and Victoria University (B.A. 1855; M.A. 1860). Victoria conferred upon him the honorary degree of D. D. in 1891, and Northwestern University, Chicago. Ill., that of LL. D. a little later. On graduating from Victoria he became head master of the Dundas County Grammar School, remaining in that position until 1857, when he was ehosen professor of mathematics in Belleville Seminary (now Albert College). He was made principal of the institution in 1858, and through his instrumentality it was affiliated with Toronto University in 1860 and raised to college rank. In 1860 he married Miss Mary Sisk. He was elected a bishop of the Methodist Episeopal Church in Canada in 1874, and held that position until the union of the several different braneches of Canadian Methodism in 1883, when he was elected general superintendent of the Methodist Chureh in Canada. Dr. Carman was long and aetively connected with the Prohibition movement in Canada. As educator, bishop, and presiding officer of large assemblages of influential church people, he spent many years in traveling and lecturing in various provinces of the Dominion, sowing the seed of later splendid harvests. He was vice-president of the Ontario branch of the Dominion Alliance and president of the Moral and Social Reform Council of Canada. At the head of various delegations he repeatedly waited on the Premier and other Gov-

ernment offieials to urge the right of the people to such legislation as would enable them to proteet themselves against the liquor-sellers.

CARNEGIE, ANDREW. Ameriean "general of industry" and philanthropist; born at Dunfermline, Scotland, Nov. 25, 1837; died at Lenox, Mass., Aug. 11, 1919. His parents, who were people of very humble circumstanees, emigrated to America when he was eleven years old, and settled in Allegheny City, across the river from Pittsburgh, Pa. He started to work as a bobbin-boy in a cotton-faetory at $1.20 a week, leaving this occupation to become a telegraph clerk and operator. Whatever handicaps may have stood in the way of his progress, as the result of his early lack of edueational opportunities, were speedily overcome by diligent study during his leisure moments. His unusual efficieney and initiative brought him to the attention of Col. Thomas A. Scott, then division superintendent of the Pennsylvania Railroad, who employed him as a secretary. When Scott be-

ANDREW CARNEGIE

came vice-president of the eompany, he made Carnegie superintendent of the western division of the road. When the Civil War broke out, Seott was Assistant Secretary of War, and Carnegie was made superintendent of military railroads and Government telegraph lines in the East.

The enormous fortune which Carnegie subsequently amassed, had its genesis in the introduction of a railway sleeping-car—invented by F. F. Woodruff, and financed by Carnegie and Seott—and in the purehase (1864) of Storey Farm on Oil Creek, where he made a large profit from oil operations. Before he was thirty he beeame interested in the development of the iron and steel industries of Pittsburgh. Foreseeing the extent to which the publie demand for iron and steel would grow, he started the Keystone Bridge

Works, the Edgar Thomson steel-rail mill, and, as years went by, various other companies. In 1868 he introduced into the United States the Bessemer process of making steel. In 1901 the various Carnegie interests were merged by J. Pierpont Morgan in the United States Steel Corporation, the transaction involving the transfer of approximately $500,000,000.

Carnegie now retired from business and announced his intention of devoting the remainder of his life to philanthropic objects. The campaign of giving upon which he embarked was on a scale of hitherto unparalleled magnitude. His well-known gifts to libraries, colleges, churches, and charitable organizations; his establishment of the Carnegie Hero Funds, and his endowment for international peace and for scientific research—these and a long list of other important but less commonly known benefactions, aggregated, before his death, more than $350,000,000.

In 1887 Carnegie married Louise Whitfield of New York, the sole issue of this marriage being a daughter, Margaret (now Mrs. Roswell Miller). During his later years he made his home partly on his Scottish estate, Skibo Castle, and partly in New York. Some of his time was given to writing, the most notable of his productions being "Triumphant Democracy" (1886), "The Gospel of Wealth" (1900), and "The Empire of Business" (1902).

Liquor-drinking and the use of tobacco were described by Carnegie as "twin evils." He never indulged in either habit and did all he could to discourage others from so doing. At Skibo he established the custom of paying an annual bonus of 10 per cent on the salary of each employee of the estate who had abstained entirely from the use of intoxicants during the previous year. His attitude against drinking is well expressed in the following lines of advice to the young:

> Viewing you as young steeds trained for the race of life, I know of no one habit so likely to defeat in the contest as the drinking of alcoholic liquors. Taken in excess they destroy the character of men and render them useless members of society. The line between excess and sufficiency is so narrow that it is very seldom the drinker knows and observes it. Better be on the safe side. Why run into danger? As no possible good can result from indulgence, no risk should be incurred. Believe me, in the stern game of life you all have to play, you can afford to throw no advantages away. I do not wish to preach to you, but to put the case simply as a matter of policy. This is one habit involving great danger from which you can protect yourself completely in the campaign of life, and it is good sense for you to do so.
>
> Drunkenness is the great rock ahead in the career of every young man. It is far more important that he insure himself against it than against death. A drink policy is worth ten life policies. Abstain and avoid the danger.

CARNEGIE INSTITUTION OF WASHINGTON. An American corporation for the promotion of investigation, research, and discovery; founded at Washington, D. C., Jan. 28, 1902, by ANDREW CARNEGIE. The original endowment consisted of registered bonds of the par value of $10,000,000. To this fund an addition of $2,000,000 was made by Mr. Carnegie on Dec. 10, 1907, and a further addition of $10,000,000 on Jan 19, 1911, bringing the total endowment up to approximately $22,000,000. The Institution was originally organized under the laws of the District of Columbia and incorporated as the Carnegie Institution, but was reincorporated under its present title by an Act of the Congress of the United States, approved April 28, 1904. Organization under the new articles of incorporation was effected May 18, 1904, and the Institution was placed under the control of a board of 24 trustees, all of whom had been members of the original corporation. The president of the corporation is Robert Simpson Woodward, who has served in that capacity since 1905. Elihu Root is chairman of the board of trustees; Charles Doolittle Walcott, vice-chairman; and Cleveland Hoadley Hodge, secretary.

The objects of the Institution, as stated in the articles of incorporation, are in general: "To encourage, in the broadest and most liberal manner, investigation, research, and discovery, and the application of knowledge to the improvement of mankind; and in particular to conduct, endow, and assist investigation in any department of science, literature or art, and to this end to cooperate with governments, universities, colleges, technical schools, learned societies and individuals; to appoint committees of experts to direct special lines of research; to publish and distribute documents; and to conduct lectures, hold meetings and acquire and maintain a library." The work of the Institution is world-wide in scope, and follows widely divergent lines of investigation.

One of the important lines of research has been that conducted by the Nutrition Laboratory at Boston, under the direction of Professor Francis G. Benedict, to determine the psychological and physiological consequences of the ingestion of moderate doses of ethyl alcohol in man. The first publication of results entitled "Psychological Effects of Alcohol," (Carnegie Inst. Wash. Pub. No. 232, 1915), by Raymond Dodge and Francis G. Benedict, deals with the effect of alcohol on the neuromuscular tissues with especial reference to its effects on mental processes. The data contained in this publication are supplemented and amplified by the later publication, "Effect of Alcohol on Psycho-Physiological Functions," (No. 266, 1918) by Walter R. Miles. The unique feature of this alcohol study is the comparison of results from two series of alcohol experiments (namely, those of Messrs. Dodge and Benedict and those of Miles) performed on the same subject, employing identical apparatus, technique, and laboratory conditions, but by different investigators. The subject treated in Miles's experiments was the one of the normal group employed in the Dodge and Benedict experiments who exhibited the least general susceptibility to the effects of alcohol. The experiments occupied five hours per day for six consecutive days, thus being more intensive than those of the previous series. Of the 30 results in the second series which were assumed as indicators of the alcohol effect, 27 (90 per cent) showed inferior functioning of processes after the dose. In 16 cases the change was less than 10 per cent and in 11 cases it ranged from 10 to 37 per cent. The alcoholic dose used in the Miles series was 30 cubic centimeters—a fact establishing the fallacy of ANSTIE'S LIMIT, which fixed the amount of alcohol utilizable by the body of a full-grown man without visible disturbance in the organism at from 1¼ to 1½ ounces (36.97 to 44.36 cubic centimeters). The results of the Miles series and those of Dodge

and Benedict, are in practical agreement concerning the direction of the alcohol effect, and together they establish the fact that the subject was affected by alcohol in substantially the same way as five or six other normal men, although he clearly demonstrated certain individual peculiarities.

Other researches now in progress in connection with the alcohol problem are: (a) A study of the respiratory exchange and the rapidity of the absorption of alcohol by normal individuals under varying conditions; (b) a study of the influence upon metabolism of the rectal feeding of alcohol, with special reference to the time relation and the intensity of the metabolism, the plan being to extend this study to include the combination of alcohol with protein, fat, and carbohydrates.

CARNS, JOHN BOOTH. American clergyman and Prohibition advocate; born at Leesburg, Ohio, July 17, 1844; educated at Mt. Union College, Alliance, Ohio (A. M. 1873), and Illinois Wesleyan University (Ph. D. 1900). He married Miss Isabella Smith in 1868. Entering the ministry of the Methodist Episcopal Church, he became a member of the North Indiana Conference in 1871, and held various pastorates until 1889, when he was appointed superintendent of the Black Hills Mission Conference, retaining that position for seven years, when he was transferred (1895) to North Nebraska Conference, and resumed pastoral work at Grand Island. In 1898 he was appointed State superintendent of Nebraska Anti-Saloon League, and devoted the next eleven years to the task of developing and organizing Prohibition sentiment in that State. A gratifying fact in connection with Dr. Carns's labors in Nebraska was that in October, 1903, the State had a temperance governor and four temperance Congressmen. Returning to pulpit work in 1909, he became superintendent of Long Pine district in Northwest Nebraska Conference, and filled out a six-year term. He was appointed pastor of Alliance in 1915, and retired from the active ministry in 1918. Dr. Carns who now lives at University Place, Neb., has continued to preach and deliver Prohibition addresses as his health has permitted.

CAROUSAL or **CAROUSE.** (1). A jovial feast; a drunken revel.

(2). A cupful drunk at a draft. Milton, in "Of Reformation Touching Church Discipline in England . . .," writes:

> The Prelats revell like Belshazzar with their full carouses in goblets and vessels of gold snatcht from God's Temple.

CARPENTER, JOSEPH ESTLIN. English clergyman, educator, author, and temperance advocate; born at Ripley, Surrey, England, Oct. 5, 1844; educated at University College School, London University, and Manchester (New) College, Oxford (M.A. London, M.A. and D.Litt. Oxford; also holds degree of D. Theol. from the universities of Jena and Geneva and hon. D. D. from Glasgow University). Ordained to the ministry of the Unitarian Church, he held pastorates at Oakfield Road Church, Clifton, Bristol, 1866-69, and Mill Hill Chapel, Leeds, 1869-75. In the latter year he was appointed lecturer at Manchester (New) College, Oxford, and served until 1906, when he was chosen principal. He held that position until 1915. A total abstainer from childhood, he took part in Band of Hope meetings and became a speaker in these and other similar organizations. In 1916 Dr. Carpenter was elected president of the Unitarian Temperance Society. He has been a busy editor, author, and translator of important historical and theological works. He was joint editor with the Rev. G. Hartford-Battersby of the Hexateuch according to the Revised Version.

CARPENTER, WILLIAM BENJAMIN. English physiologist, naturalist, and author; born in Exeter Oct. 29, 1813; died in London Nov. 10, 1885. The son of Dr. Lant Carpenter, member of a family deeply interested in the temperance question, William Benjamin Carpenter studied medicine at University College, London, and at Edinburgh, where he received the degree of M. D. in 1839. He was afterward lecturer on medical jurisprudence at Bristol Medical School, Fullerian professor of physiology in the Royal Institution (1845), professor of forensic medicine in University College (1849-1859), and registrar of the University of London (1856-1879). In recognition of his work on comparative neurology, he was elected a Fellow of the Royal Society in 1844 and was awarded the Royal Medal in 1861.

Carpenter was a gifted teacher and lecturer and a leader in popularizing scientific knowledge. To general medical literature he contributed, among other works, "Principles of General and Comparative Physiology" (1839) and the "Popular Cyclopaedia of Science" (1843). In 1846-47 he assisted actively in securing the signatures of nearly a thousand physicians to the National Medical Declaration on alcohol, which was issued in 1847. He wrote an article on "Physiological Effects of Alcoholic Drinks," which appeared in the *British and Foreign Medical Review* (October, 1847). The work by which he is best known in the temperance movement was his essay entitled "The Use and Abuse of Alcoholic Liquor in Health and Disease," which gained the prize of 100 guineas offered by Mr. Joseph Eaton. It was dedicated by permission to the Prince Consort, and the scientific rank of the author gave it immediately a wide hearing. It was republished in 1853 and in 1870 under the title "The Physiology of Temperance and of Total Abstinence," and was circulated in large numbers by British temperance organizations. It was one of the first books to analyze the physiological effects of alcohol in their practical relations to strength, endurance, mortality, and heredity, and served as a guide to many later investigators and writers. Dr. Carpenter was the author of many shorter articles on alcohol, and he freely participated in the public temperance lecture work and discussions of his time.

CARR, GEORGE WHITMORE. Irish clergyman and temperance worker; born in 1779; died Jan. 27, 1849. He was ordered deacon in the Established Church of Ireland; but Dawson Burns ("Temperance History," i. 32) designates him "the Congregational minister of New Ross in the county of Wexford." Early in his residence at that place, where he remained for several years, the evils of drinking were continually brought to his attention, and he set himself to find a remedy. In due time the famous appeal of Prof.

John Edgar, of the Royal College of Belfast, was published in the *News-Letter* of that city, and Carr was so impressed by it that he invited Professor Edgar to New Ross for consultation and help in organizing a temperance movement. The persons interested were assembled in the Friends' Meeting-House, where, after Professor Edgar's address, The New Ross Temperance Society was organized (Aug. 20, 1829). This was one of the earliest temperance societies in Ireland. It enjoined abstinence from distilled liquors except as a medicine, and further obligated its members to discourage social indulgence in ardent spirits. Its pledge read in part:

> That we will not allow the use of them in our families, nor provide them for the entertainment of our friends; and that we will in all suitable ways discountenance the use of them in the community at large.

Carr advanced beyond his teacher. He was later made aware of the inadequacy of this pledge to deal with the gigantic evil of alcoholism, which always begins with moderation. Taking his stand upon the platform of total abstinence from all forms of indulgence, he devoted his life to exposing the fallacy that reduced so many of the early temperance societies to insignificance or positive failure. In 1834 he was selected as one of the nine agents of the British and Foreign Temperance Society, and continued very effectively the work of lecturing and organizing in the various centers of England and Ireland until his death.

CARRÉ, HENRY BEACH. American theologian; born in New Orleans, La., June 9, 1871; educated at Tulane University, New Orleans, La. (A.B.), and Vanderbilt University, Nashville (B.D.), subsequently taking courses in the universities of Berlin and Marburg, Germany, and receiving the degree of Ph.D. from the University of Chicago in 1913. He married Mary O. Vaughan of Nashville, Tenn., March 22, 1906. Ordained to the ministry of the Methodist Episcopal Church, South in 1893, Carré served for several years in the pastorate while filling a professor's chair in Centenary College, Louisiana; later (1902), becoming president of that institution. In 1903 he was appointed to the chair of Biblical theology and exegesis in Vanderbilt University. His interest in the temperance cause led him to take an active part in every campaign. In 1911 he was elected president of the Tennessee Anti-Saloon League, and in 1913 he was made a member of the executive committee of the Anti-Saloon League of America. A volume entitled "Paul's Doctrine of Redemption" is from his pen. During the progress of the Great War in France Carré accepted an appointment to do Y. M. C. A. work in that country. His home is in South Nashville, Tennessee.

CARRIER, WILBUR OSCAR. American clergyman, educator, and Prohibition advocate; born at Marshall, Mich., Feb. 28, 1860; educated at Albion (Mich.) College and Auburn (N. Y.) Theological Seminary, graduating from the former institution in 1883, and from the latter in 1886. He married Miss Myrta Pitts in 1885. Ordained to the ministry of the Presbyterian Church, he held pastorates at Shortsville, N. Y. (1886-89), Wausau, Wis. (1889-1901), and Chicago, Ill. (1901-04). In 1904 he was elected president of Carroll College, Waukesha, Wis., retaining that position until 1917, when he accepted war service in France. In 1892 Ripon (Wis.) College conferred upon him the honorary degree of D.D., and in 1911 Alma (Mich.) College that of LL.D. Carrying on a Prohibition propaganda in every community where he resided as pastor and educator, he was president of the Wisconsin Anti-Saloon League for the last ten years of his residence in that State, and took an active part in the campaign which secured the Wisconsin local-option law.

CARROLL, CHARLES T. American business man and Prohibition advocate; born in Prince George's County, Md.; educated in the public schools of his native country. Entering the employ of an industrial insurance company as a young man in the city of Washington, his frequent visits to the homes of working people—many of them within sight of the national Capitol—made him acquainted with the vast amount of poverty and unhappiness occasioned by strong drink. He connected himself with the Independent Order of Rechabites (1907) and entered enthusiastically into the different lines of work, filling efficiently a number of positions until he was elected High Chief Ruler of the Order. Here his ability and devotion, tested by a long series of joint efforts with other temperance units to make Washington a dry city, have been abundantly rewarded. Since his first election as High Chief Ruler, he has been five times continuously reelected. As his private affairs permitted, Carroll appeared frequently on the platform in various sections, taking part in State and local campaigns.

CARROLL, CHARLES WILBUR. American clergyman, educator, and Prohibition advocate; born at Lincolnville, Crawford County, Pa., Oct. 20, 1851; educated privately. He married Lucy M. Spencer, of Claridon, Geauga County, Ohio, in 1874. Carroll was superintendent of schools at Garrettsville, Ohio, 1874-76; he studied law and was admitted to the bar in Cleveland, Ohio, in 1877; practised law at Chardon, Ohio, 1876-78; and was superintendent of schools at Chardon, O., 1878-87. In 1888 he entered the ministry of the Congregational Church, and served pastorates at Steubenville (1888-91) and Hudson (1891-94), Ohio, and at Hough Ave., Cleveland (1894-1908). In 1908 he entered the employ of the Pennsylvania Anti-Saloon League, becoming superintendent of the Pittsburgh district (1908-09), assistant State superintendent (1909-10), and superintendent of the Pennsylvania Anti-Saloon League (1910-13). He was afterward superintendent of Congregational Home Missions. His first aggressive temperance work was done under the auspices of the Independent Order of Good Templars in Ohio, where, in Geauga County, he served as Worthy Chief Templar and was one of the leaders in the movement which cleared the saloons out of that county.

CARROLL, HENRY KING. American author, editor, and statistician; born at Dennisville, N. J., Nov. 15, 1848; educated in the public schools. In 1885 he received the honorary degree of LL.D. from Syracuse University. He married Annie Barnes, of Brooklyn, N. Y., in 1872. From 1876 to 1898 he was religious and political editor

of *The Independent* (New York). During the latter part of that period he entered the employ of the United States Government, serving first in the Census Bureau, where he had charge of the church statistics of the country in the census of 1890. In 1898-99 he served in Porto Rico as United States Commissioner. At the General Conference of the Methodist Episcopal Church in 1900 he was elected assistant corresponding secretary of the Missionary Society, and served until 1908. In 1911 he was executive secretary of the Western section of the Ecumenical Methodist Conference, and he served in a similar capacity in the great church gatherings at Edinburgh in 1910 and Toronto in 1911. He is the author of a number of books dealing chiefly with the history and progress of religious movements in the United States. Ever since his official connection with the census of the United States in 1890, he has been in the employ of various religious periodicals as an expert in church statistics. His tabulations appear early in each year and are published in the secular as well as in the religious press. He has written much on the temperance question, and has taken part in many local and general campaigns against the liquor traffic. He has been since early manhood an advocate of Prohibition, and he was for a time chairman of the New Jersey Prohibition State Central Committee. He resides at Plainfield, N. J.

CARSE, MATILDA BRADLEY. American philanthropist and Woman's Christian Temperance Union official; born at Saintfield, near Belfast, Ireland, Nov. 19, 1835; died in New York, N. Y., June 3, 1917. Mrs. Carse, who was a daughter of John and Catherine Bradley, was singularly reticent about her earlier life; and, but for general public knowledge of the killing of her child (who was run over by a wagon driven by a drunken man in Chicago), the fact would probably never have escaped her lips that this was one of a series of tragedies which impelled her to devote her life to the temperance reform and allied causes. Her husband, Thomas Carse, was a railroad manager, who died in Paris in 1870, leaving three small children to her care. Entering business circles in Chicago, where her home had been since 1858, Mrs. Carse displayed talents of a high order, together with energy and enterprise that did not hesitate in the face of the largest undertakings, whether of a commercial or philanthropic character. In 1878 she was elected president of the Chicago Central W. C. T. U., and held that office for forty years. Of her earlier achievements, "American Women" (New York, 1897) speaks as follows, twenty years before her career culminated:

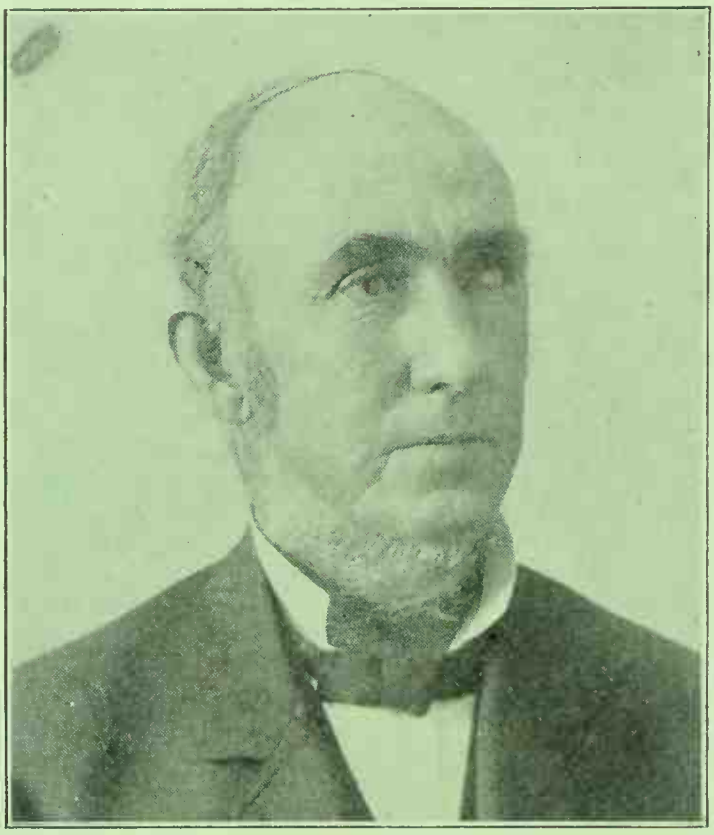
To Mrs. Carse is due the credit of establishing, under the auspices of her union, the first crèche, or day nursery, in Chicago, known as Bethesda Day Nursery. That was followed in a year or two by the establishment, through her efforts, of a second, known as the Talcott Day Nursery. Besides those nurseries the Union supports two kindergartens among the very poorest class; two gospel temperance meetings; two Sunday-schools; the Anchorage Mission, a home for erring girls; a reading-room for men; two dispensaries for the poor; two industrial schools; and three mothers' meetings. Those charities are supported at a cost of over ten thousand dollars yearly. Mrs. Carse personally raises almost the entire amount.

The same authority also states that:

in 1885 she began planning for the great building, the Woman's Temperance Temple in Chicago, the national headquarters of the Woman's Christian Temperance Union. The ground is valued at one million dollars; the building cost one million, two hundred thousand dollars . . . the capital stock is six hundred thousand dollars, one half of which is now owned by the Woman's Christian Temperance Union, and it is expected all will be secured to that association.

Mrs. Carse was also the founder of the Woman's Temperance Publishing Association, which publishes *The Union Signal*, the national W. C. T. U. organ, and the wide variety of reform literature issued by the national organization.

CARSKADON, THOMAS ROSABAUM. An American farmer, agricultural writer, and Prohibition advocate; born at Sheetz's Mill, Va., (now Headsville, W. Va.), May 17, 1837; died at Keyser, W. Va., Jan. 21, 1905. He was of Scotch-Irish parentage. His father, though a slave-holder, favored a measure for the abolition of slavery in the Virginia House of Delegates, of which he was a member for six years. The son, inheriting his father's opposition to slavery, joined with it a still more intense hatred of the



THOMAS ROSABAUM CARSKADON

liquor traffic. He witnessed the destruction of the former evil in his young manhood and rejoiced over its downfall, but was revolted and alarmed as he noted the emergence of the liquor power, stronger than ever, "the real victor," as he expressed it, "in the war for the Union." He married Sarah J. Babb, daughter of a leading farmer, of Grant County, W. Va., in 1858, and early in their married life the young couple erected a home at Keyser, Mineral County. Carskadon was early enlisted in politics. He was originally a Whig, and actively opposed the organization which carried the greater part of the State into the Secession movement, while the western counties remained generally loyal to the Union. Casting in his lot with the newly formed Republican party, his aptitude for stump speaking, including a very ready wit and overflowing humor, gave him prominence in the popular eam-

paigns and also in the judicial proceedings by which the infant State of West Virginia was piloted through the labyrinth of difficulties that attended its separation from the mother State. He was the youngest member of the convention which, in 1862-63, framed the constitution of the new State; and shortly after that work was finished President Lincoln appointed him United States Assessor of the Second West Virginia district. He was reappointed by President Johnson, but was removed from office on account of his radical views. He was one of the Grant Presidential electors in 1868 and a Hayes elector in 1876. His break with the Republican party occurred in 1884 at the State convention, when his urgent request for the submission of the liquor question to the people was not only refused, but was greeted with jeers and howls of derision. In 1885 he resigned his seat on the Republican States Committee. He became one of the leaders in the founding of the Prohibition party in West Virginia, and in 1888 was the first nominee of that party for governor of his State. From that time onward to the end of his life he was prominent in the State and National councils of the party, a large contributor to its funds, and untiring in the prosecution of its local and general campaigns. If unsparing warfare on the liquor traffic might be called his vocation, farming with stock-raising was his avocation, and in this pursuit he came to be recognized as a leader. He was a frequent and welcome speaker at agricultural gatherings of all sorts, and his contributions appeared in a number of farm journals. His book on "Silos and Ensilage" was an early authority on that subject. Active in church work, he was a lay delegate to the General Conference of the Methodist Episcopal Church which met in Baltimore, Md., in 1876.

CARSON, HORACE FULLER. American educator and Prohibition advocate; born at Newmarket, Ohio, Nov. 11, 1868; died at Lincoln, Neb., Dec. 25, 1919. He was educated at Gibbon (Neb.) Baptist Seminary, Gibbon Collegiate Institute, and Chicago Law School. He was county superintendent of schools for Buffalo County, Neb., 1897-1901, was instructor in Fremont Normal College 1901-07, and was engaged in private school work 1907-10. In the latter year he entered the employ of the Nebraska Anti-Saloon League as one of the district superintendents; becoming successively assistant State superintendent and acting State superintendent. In 1911 he was elected superintendent of the Nebraska Anti-Saloon League and he held that position till his death, participating in and actively leading the various campaigns which weakened and then broke the saloon power in Nebraska. Carson succeeded to the State superintendency in the year when the long-sought local-option law failed to pass the Legislature. A subsequent Legislature passed the measure.

CARSON, JOSEPH HUGH. Canadian Bible Society official and Prohibition advocate; born in Montreal, Canada, May 22, 1854; educated in the public schools of St. John's, Quebec. He spent some years as an officer in the St. John's Garrison Artillery. Later he resigned from the service and took a position with the American Bible Society, becoming general agent of the Montreal Auxiliary in 1902, and continuing in

that position to the present time. For many years he has been active in the temperance cause, belonging to the I. O. G. T., the Royal Templars, and the Provincial and Dominion organizations. For thirteen years he was secretary of the Quebec Provincial Branch of the Dominion Alliance. He then became the corresponding secretary of the Council of the Dominion Alliance, and honorary president of the Anti-Liquor League of the Province of Quebec. Since 1920 he has been president of the Council of the Dominion Alliance. A devoted church worker, he was a delegate from St. James Methodist Church, Montreal, to the Ecumenical Conference held in Washington, D. C., in 1891. In 1877 he married Isabella Gillespie. His home is in Montreal.

CARSON, THOMAS L. American editor and temperance leader; born at Salem, N. Y., March 3, 1807; died at Syracuse, N. Y., Nov. 21, 1868. While still a boy he removed with his parents to Elbridge, N. Y., and that place continued to be his home during the greater part of his life. He was early enlisted in the temperance cause, and had scarcely reached the age of manhood when he realized the essential lawlessness of many of the men engaged in the business of liquor-selling. It was this conviction that gave shape and color to his whole after-life. The New York Legislature passed a local-option law in 1846, under which many towns gave majorities against the saloon; but a large number of the dealers kept their bars running in total disregard of the law. Public sentiment was not organized to compel law-enforcement. Thomas Carson began to agitate for a union of citizens to secure compliance wth the law in communities which had voted against the traffic. This organization grew in numbers and influence, and came to be known as "The Carson League." It spread into adjoining States, and at length, in 1853, the leader of the movement started a periodical which took the title of *The Carson League*. This paper was published at Syracuse, and took an active part in the temperance campaign which resulted in the defeat of Governor Seymour, and in the election of Myron H. Clark (1854), the temperance fusion candidate, as governor of New York. Following this triumph Carson removed his paper to New York city; but the time was not yet ripe for such a venture, and the greater cost of publication led to its discontinuance. Later the Carson League was merged in the State League, and a periodical called *The State League* was started to support it. Carson continued to edit this paper as long as he lived. He was an alert and courageous combatant, sparing neither friend nor foe. On one occasion he prosecuted his own brother for keeping a hotel with a bar in violation of law. One of his sayings was "The best temperance tracts I know of are rum-sellers' tracks to jail."

CARSON LEAGUE. An organization formed "for the purpose of exterminating the grog-shops and of overthrowing the liquor traffic by combining the money, political, and judiciary power of the State against the great enemy of humanity." According to G. F. Clark ("History of the Temperance Reform in Massachusetts, 1813-1883," p. 85), the League is supposed to have been introduced into Massachusetts in 1851. The objects of the League were to be attained "through the

ballot-box in all the towns and cities, if possible, by the election of men to office who were opposed to the legal sale of alcoholic drinks." Each member was required to give his note for the amount for which he was willing to be assessed —paying a certain percentage of it each year. The originator of the League was T. L. CARSON, of Elbridge, N. Y. Clark was without information as to the number of members or length of continuance of the organization. He presumed "it was not received with much favor here [Massachusetts], and soon ceased to exist." It may, perhaps, have suggested the idea of the MILLION DOLLAR FUND.

CARSWELL, EDWARD. Canadian artist, author, and temperance leader; born at Ware, England, Feb. 19, 1833; died at Oshawa, Ontario, Canada, June 10, 1910. During his childhood, the family removed to Canada, settling in Toronto, where the boy received his education in the public schools. At the age of sixteen he went to Oshawa, Ontario, where he studied ornamental painting, engraving, and designing. In 1856 he married Rebecca Thomas, of that place.

REV. HENRY CARTER

His skill as a designer and illustrator gained recognition in a number of the large publishing houses and yielded him substantial returns. Besides illustrating the work of others in books and magazines, he made a number of successful ventures in authorship, becoming his own illustrator. Among the more familiar titles of his publications are: "Let it Alone," "Pen and Pencil," "Stories and Sketches," and "Alice Mapleton's Ordeal." He joined the Sons of Temperance in 1849 and filled successively a number of the highest positions in that body, becoming widely known as a campaigner and organizer. He was much in demand on the lecture platform, and filled many engagements in various parts of the United States as well as in Canada.

CARTER, HENRY. English clergyman, editor, and temperance advocate; born at Plymouth, England, Nov. 3, 1874; educated in a private school, later attending Plymouth public school. He went in 1888 to Cardiff, Wales, where he was apprenticed to a firm of iron-merchants. He spent ten years in business life, and in 1898 entered Handworth Wesleyan Theological College, Birmingham. Ordained to the ministry of the Wesleyan Methodist Church, he served circuits in Bristol (1901-7), London (1907-10), and Birmingham (1910-11). In 1910 he was appointed secretary of the Temperance and Social Welfare Committee of the same church, later (1915) becoming honorary secretary of the Temperance Council of Christian Churches. In 1912 he founded the Wesleyan Methodist League of Abstainers. In 1918 he was acting editor of *The Methodist Times*. From 1916 to 1919 he was a member of the Central Control Board (Liquor Traffic) appointed under the Defence of the Realm Act. He visited America in 1919, and became a member of the General Council of the World League Against Alcoholism. He is the author of: "The Church and the New Age" (1910); "The Control of the Drink Trade, a Contribution to National Efficiency, 1915-1917" (1918; 2d ed., London, 1919); and the pamphlets "Licensing Bill Explained" (1908) and "Children's Act Explained" (1909).

He married Elizabeth Rumbelow in 1905, and his address is 1 Central Building, Westminster, London, S. W.

CARTHAGE (Phenician, *Kart-hadshat*, "new city"; Latin, *Carthago;* Greek, *Karchēdon).* One of the most famous cities of the ancient world, on the north coast of Africa. It was situated in the southernmost part of the Sinus Uticensis (the modern Gulf of Tunis) in latitude about 36°55′ N. and longitude about 10°20′ E. The original city is supposed to have stood on the northeastern part of a peninsula surrounded by the sea on all sides except the west, but this part of the African coast has been so altered by the deposits of the River Bagradas that the peninsula is no longer distinguishable as such.

The colony of Carthage was founded, according to tradition, about 853 B. C. The mythical account of its foundation relates that it was first planted by Tyrian emigrants led by Elissa or Elissar (afterward called Dido, "the fugitive"), the daughter of the Tyrian king Belus, who fled from the tyranny of her brother Pygmalion. Dido bargained with the natives of the region for "as much land as could be contained by the skin of an ox," and then proceeded to cut the skin of an ox into strips thin enough to circumscribe the whole of the hill which afterward was called, from this episode, *Byrsa.* The fact, however, seems to have been that the part of the city first built was probably called in the Phenician tongue *Betzura*, or *Bosra* ("a castle") which was corrupted by the Greeks into *Byrsa, i. e.*, "a hide," and it is probable that the myth had its origin in this play on words.

Its Foundation

The authentic history of Carthage does not begin until about the sixth century B. C. At this time the city appears to have been a capital of considerable wealth and military power, with numerous colonies on the North-African coast

extending from the Pillars of Hercules to the center of the Great Syrtis. About 550 B. C. a series of wars began between the Carthaginians and the Greeks, which continued nearly three centuries and culminated in the supremacy of Carthage in Sicily and the Punic domination of the Mediterranean. During this time the Carthaginians developed extensive relations with the interior of northern Africa, and explored the western coasts of Europe and Africa.

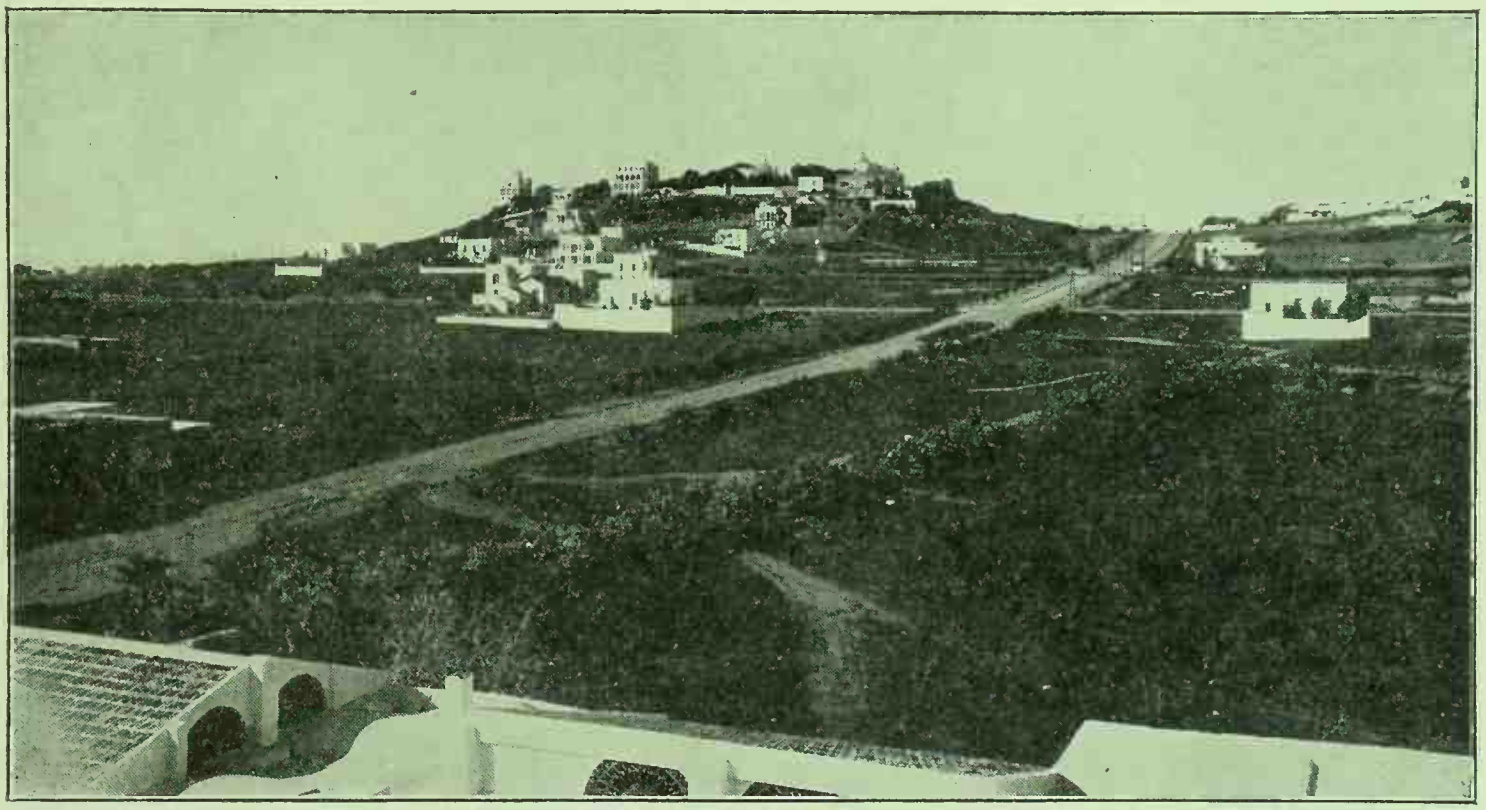
Historians generally agree that the tone of social morality in Carthage, at least during its earlier history, was high. Indeed there was a censorship of public morals under the care of the gerusia, which was a select body of about one hundred within the senate. The chief function of the gerusia was to control the magistrates and to guard against any attempts at tyranny by generals returning from foreign service. The senate was the supreme governing body, while the two chief magistrates were known as "suffetes." The latter seem to have been elected for life. By the Greek and Roman writers they are called "kings." Especially worthy of note is the fact that all magistrates were required during their term of office to abstain from wine.

The domination of the Carthaginians over Sicily and the Tyrrhenian Sea brought them into conflict with Rome in 268 B. C. The first of the three great wars (known as the "Punic Wars") between the two powers lasted 27 years, and terminated in the loss to Carthage of Sicily and the Lipari Islands. Following this was a fierce contest, known as the "Libyan War," between Carthage and her disbanded mercenaries, which was brought to an end by the genius of Hamilcar Barca. Notwithstanding the damaging effects of these struggles, Carthage soon recovered her strength and undertook the conquest of Spain, succeeding in occupying Spanish territory as far as the Iberus.

First and Second Punic Wars.

CARTHAGE

At the beginning of the Second War with Rome (218 B. C.) the city numbered probably a million souls, and it enjoyed remarkable prosperity both from its industries and from its foreign commerce. The Carthaginians excelled in the manufacture of woven goods, which were esteemed a luxury throughout the ancient world. The Second War was precipitated by Hannibal's capture of Saguntum, which was in alliance with Rome. Hannibal advanced through Spain and Gaul and carried the war into Italy in a wonderful campaign which earned for him a place among the greatest generals of all times. He destroyed or routed the Roman armies in a series of battles culminating in the battle of Cannae (Aug. 2, 216 B. C.), but the shameful withholding of support by the Carthaginian senate at this time and the defeat of his brother Hasdrubal with his relieving army at the Metaurus allowed the Romans to recover their hold in Spain and to carry the war back to Africa, thus forcing Hannibal to return and defend his own territory. He opposed Publius Cornelius Scipio at Zama (Oct. 19, 202 B. C.) but his hastily recruited army was defeated with staggering losses. Carthage was obliged to sign a disastrous peace treaty which stripped her of her fleet and of all but her African possessions.



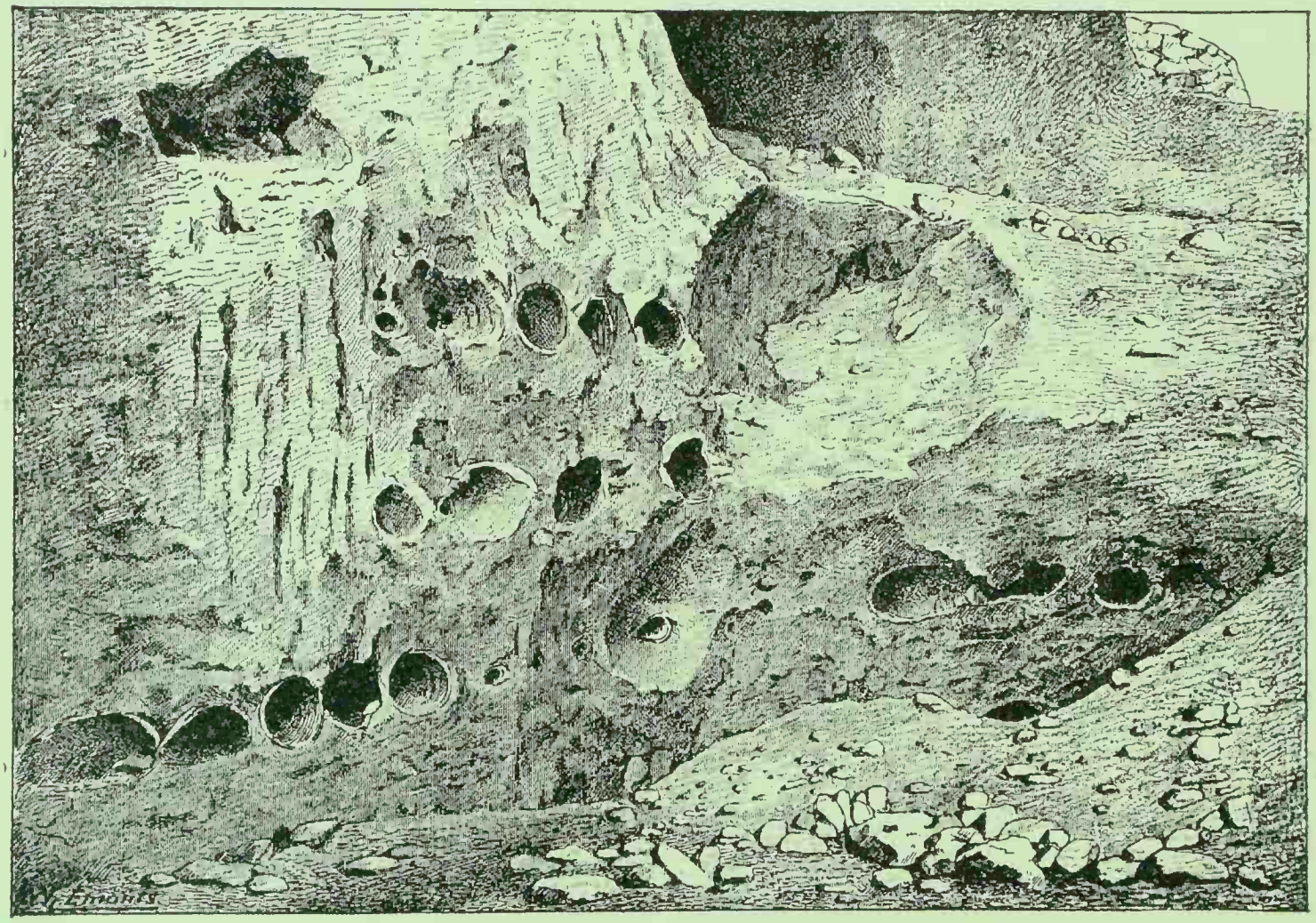
CARTHAGE AS IT APPEARS TO-DAY

Although Carthage scrupulously observed the terms of the treaty for fifty years, and more than once humbled herself to avoid a renewal of the conflict with Rome, the Romans, moved by the oft-repeated warning of M. Porcius Cato, *Delenda est Carthago* ("Carthage must be destroyed"), at length found a pretext for a new war. This third Punic war lasted from 149 to 146 B. C. At the end of a three-year siege, of 700,000 persons who had inhabited the city there were only 50,000 survivors to surrender to the Romans. The city was razed to the ground. Thirty years later the Gracchi established a colony, call-

Third Punic War

ed "Junonia," on the old site, which maintained a feeble existence until the times of Julius and Augustus Caesar, when a new city was built south of the former, on the southeastern side of the peninsula, which took the name "Colonia Carthago." Under the Roman régime it became the first city of Africa. It was captured by the Vandals A. D. 439, was retaken by Belisarius in 533, and was entirely destroyed by the Arab conqueror Hasan ibn en-Noman in 698.

The area covered by Carthage in its greatest prosperity is represented by a triangle formed by Cape Gamart, the present-day Arab village of Sidi-bu-Said, and the small harbor of Goletta (La Goulette, Halk el Wad). The ancient site of the citadel, Byrsa, is to-day occupied by the convent of Les Pères Blancs ("White Fathers") and the cathedral of St. Louis.



WALL OF AMPHORAE DISCOVERED AT CARTHAGE

—*Courtesy of Bulletin Archéologique*

That the Carthaginians were a most temperate people all the evidence of antiquity seems to show. The lack of accusations of debauchery against them, even by their bitter enemies, the Romans, who charge them with almost every other crime, indicates tacitly that they were a sober people. Light is gained on the discipline of the Carthaginian army from Plato's "Dialogs" (ii. 674). The *Athenian* maintains that the model state can never permit any one, who may so wish, to drink whenever he may with whomsoever he pleases. He goes on to say:

Carthaginians a Sober People

I could never approve that it is fit for such a city, or such a man, to allow of inebriety. But even more than I endorse the custom of the Cretans and the Lacedaemonians do I approve *the law of the Carthaginians*, that no one in camp shall ever touch this drink (wine), but shall drink water only all the time. And in the city itself no male or female slave shall ever taste it, nor the magistrates *(archontes)* during their year of office; nor pilots, nor judges in office may taste wine at all; nor whoever is going to deliberate upon any grave matter in the Senate; nor in daily life should any one use it unless for bodily exercise or on account of disease; nor should it be used by parents about the time of the procreation of children.

Aristotle refers ("Oeconomica," i. 5) to the fact that the Carthaginians prohibit the use of wine in their warlike expeditions. Dio Cassius mentions *(Liber* lx. 6) an order of Emperor Claudius about A. D. 41, closing all the drinking-places opened by the Emperor Caligula.

It has been the misfortune of Carthage to have her history transmitted to posterity by malignant foes, but even the testimony rendered by the latter all points to the maintenance of a high standard of temperance throughout the Carthaginian nation.

That wine was commonly drunk in Carthage is quite probable. On this point Father Delattre, the well-known archeologist at Tunis, writes THE STANDARD ENCYCLOPEDIA as follows:

There is no doubt they drank wine in Carthage. We have proof of this for the Roman period in the notae of *amphorae* and in an inscription on the face of a pedestal which carried a statue of Bacchus. This read:

DEO LIBERO
AMPLISSIMAE KARTHAGINIS
OENOPOLAE CUM MERARIS OMNIBUS

Toward the close of the nineteenth century there was discovered at Carthage an enormous deposit of Roman amphorae, forming a sort of

retaining wall at the south corner of St. Louis Hill. The wall was constructed of eight layers of amphorae placed horizontally and touching each other. More than 1,000 amphorae were taken from this wall.

Many of the amphorae retained traces of the matter which they formerly contained, and the inscriptions on several of them showed that they had originally contained wine.

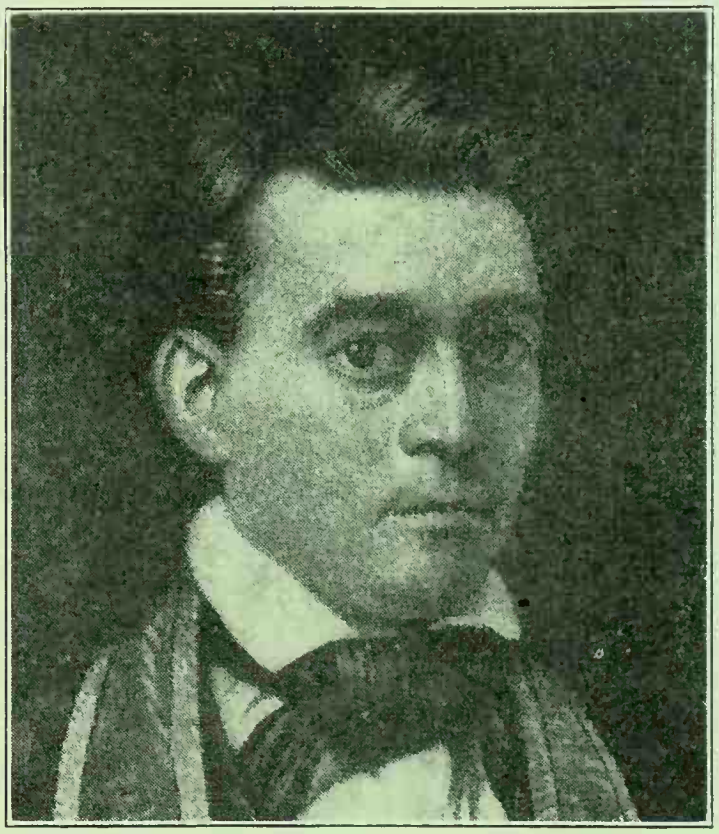
See, also, TUNIS.

BIBLIOGRAPHY.—Miss Mabel Moore, *Carthage of the Phoenicians,* London, 1905; A. J. Church and A. Gilman, *Carthage,* in *Story of the Nations* series, 1886; R. P. Delattre, *Le Mur à Amphores de la Colline Saint-Louis à Carthage,* in *Bulletin Archéologique,* Paris, 1894.

CARVOSSO, ANNIE (ADAMS). Australian Woman's Christian Temperance Union official; born at Camborne, Cornwall, England, Aug. 18, 1861; educated privately and at the Teachers' Training College, Sydney, New South Wales, her family having removed to Australia in 1871. From 1880 to 1884 she devoted herself to teaching, and in 1885 she married William Henry Carvosso, of Brisbane, Queensland, afterward making her home in that city. During the first year of her residence there Mrs. Mary C. Leavitt, the White Ribbon missionary from America, then touring Australia, reached Brisbane, to begin her work of organizing the Woman's Christian Temperance Union in Queensland. Mrs. Carvosso was one of the first Queensland women to enroll in the Union, becoming a charter member of the local organization, which was formed Sept. 3, 1885. She was elected president of that branch in 1900, serving also as corresponding secretary of the State Union from 1889 to 1914, with only a short interval in which she filled the office of president. From 1903 she was corresponding secretary of the Australasian W. C. T. U. At the Tenth Triennial Convention of the latter body, in 1918, Mrs. Carvosso was elected a life member of the World's W. C. T. U. She compiled a "Handbook" for the use of W. C. T. U. workers, and also edited the Australian paper, *The White Ribbon Outlook.*

CARY, SAMUEL FENTON. American lawyer, Congressman, and temperance orator; born in Cincinnati, Ohio, Feb. 18, 1814; died at College Hill, Ohio, Sept. 29, 1900. While he was still an infant his parents removed to College Hill, then an unbroken wilderness, this place continuing to be his home for the rest of his life. He graduated from Miami University, Oxford, O., in 1835, and some years afterward received the honorary degree of LL. D. from his alma mater. He graduated from the Cincinnati Law School in 1837 and formed a partnership with William B. Caldwell, afterward chief justice of the Supreme Court of Ohio. Cary was extraordinarily successful in his law practise, and was elected by the State Legislature to the Supreme Bench when he was only a few weeks over the legal age, but, owing to his large private practise, he declined the honor. In 1845 he retired from the law and devoted himself to farming. He was early enlisted in politics, and at the age of twenty-two had stumped Ohio and Indiana for William Henry Harrison, the Whig candidate for President. During the Mexican War he was paymaster-general of the Ohio troops. At the outbreak of the Civil War he became a Republican and devoted himself to the work of raising recruits for the Union Army. In this task he proved highly efficient. In 1867 he was elected to Congress on an independent ticket as Representative of the Second Ohio district. Later he affiliated with the Greenback party, and in 1876 became its candidate for the Vice-Presidency of the United States.

Cary was long and actively interested in the temperance movement, working at the outset under the auspices of the Sons of Temperance. He was a charter member of the first division of that order in Ohio, was elected Grand Worthy Patriarch of the Grand Division of Ohio in 1846, and two years later became Most Worthy Patriarch of the National Division. In 1852-53 he edited the *Ohio Temperance Organ,* and in 1856-57 the *Crusader,* another temperance magazine. For many years Cary lectured almost constantly throughout the United States and in England, Ireland, Scotland, and Wales. He won and held a foremost place among the great American orators who gave themselves to the work of persuading their fellow-men to give up intoxicants. He was one of the founders, and for more than fifty years a member, of the College Hill Presbyterian Church. He was the author of the "Cary Memorials," a genealogy of the Cary family. He was twice married: (1) to Maria Louisa Allen, of Cincinnati, in 1836 (died 1847); (2) to Lida S. Stilwell of Oxford, O.



SAMUEL FENTON CARY

CASCARILLA. A brandy made from a variety of grapes peculiar to the southern districts of Peru. It is similar to PISCO, but is rendered bitter by the addition of Peruvian bark.

CASE OF WINE. A trade term denoting twelve quarts of wine.

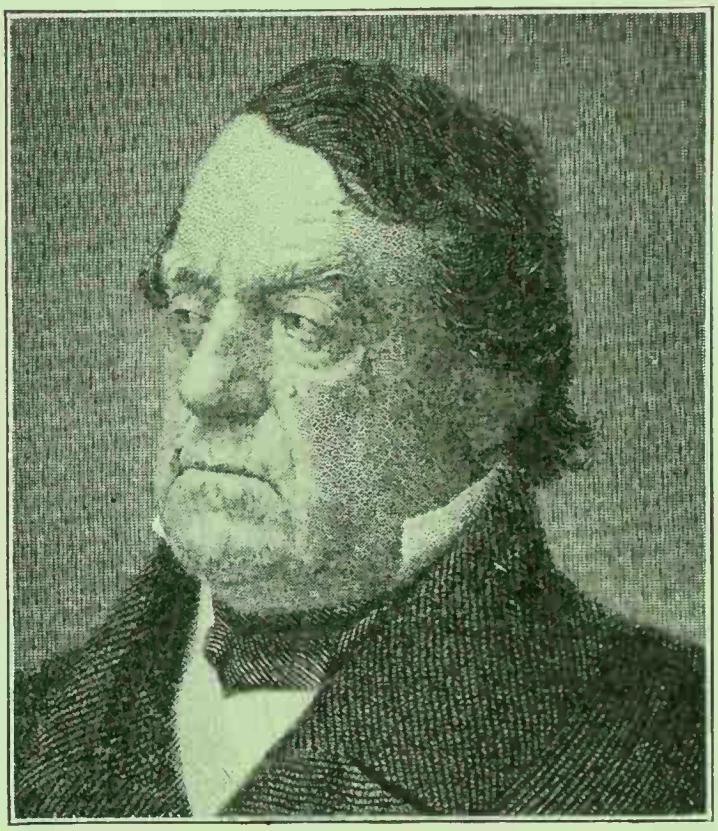
CASEY, THOMAS WILLET. Canadian editor and Prohibition advocate; born at Adolphustown, Ontario, Canada, Oct. 25, 1834; died at

Napanee, Ontario, April 10, 1903. He was educated at Victoria University, Coburg, Ontario, and was for some years a farmer; then, becoming interested in aggressive temperance movements, he was successively a local preacher, editor, and organizer for different temperance societies; and in these activities he found his true vocation. He became connected, as editor and editorial writer, with a number of temperance and other periodicals, including the *Canada Casket*, organ of the Independent Order of Good Templars, the *Canadian Voice*, and the *Royal Templar*. He was one of the early agitators of Prohibition in Canada, during the days of the Dunkin Act and the Scott Act, and was appointed license inspector under the Mowat Government in Ontario, in which office he proved himself a conscientious and fearless public official. Holding membership and influential positions in a number of temperance bodies, including the Good Templars, Sons of Temperance, and Royal Templars, he used his best endeavors to combine the various temperance units of the Dominion in a mass movement against the common foe. He was grand secretary of the I. O. G. T. during the period 1869-86. In 1872 he purchased the *Napanee Express*, and during his conduct of that paper a history of the counties of Lennox and Addington was published which contained the following reference to the editor of the *Express*:

> Mr. T. W. Casey understood thoroughly the newspaper business, was an eloquent speaker and an easy writer, but, above everything else, was a most ardent supporter of the cause of temperance, and lost no opportunity to give his support to every measure and organization which had as its purpose the suppression of the liquor traffic. The columns of his paper afforded an excellent opportunity to lay before the public his views upon a subject which was so near his heart, and every issue was devoted more or less to the progress of the temperance cause.

CASH, THOMAS. English insurance company official; born at Peckham Rye, London, Oct. 13, 1827; died at Hove, Sussex, Sept. 28, 1901. Interested in the temperance reform from his youth, he served the cause faithfully until the end of his life. He possessed business talents of no common order, and by his careful attention to detail, came to be relied on as a safe adviser, particularly in the economic and financial features of the movement. In 1853 he was elected a director of the United Kingdom Temperance and General Provident Institution. He was afterward (1862) elected secretary, at a later date (1891) managing director, and finally (1897) chairman of the institution. He gave his active support to a number of temperance organizations, including the United Kingdom Alliance; but he was especially devoted to the London Temperance Hospital, of which he was one of the founders, and chairman of its board of managers from 1873. Year after year he was reelected until 1899, when he retired, a beautifully illuminated address and an album being presented to him by his colleagues on the occasion. He was then chosen vice-president (1890-1900) and afterwards president (1900-01) of the Hospital. Cash always labored to promote harmony and united action among the various bodies opposed to the liquor traffic, and was a member of the joint committee which secured the consolidation of the London Temperance League with the National Temperance Society in 1856.

CASS, LEWIS. American lawyer, statesman, and temperance advocate; born at Exeter, N. H., Oct. 9, 1782; died in Detroit, Mich., June 17, 1866. He received the principal part of his education at the academy in his native town; afterward studying law in the office of Governor Meigs, at Marietta, Ohio, to which State the family removed in 1800. Admitted to the bar in 1803, he began practise in Zanesville, O. In 1806 he married Elizabeth Spencer, of Virginia, and shortly afterward was elected to the Ohio Legislature. His great abilities as a leader and legislator were quickly recognized, and for the next half-century and more he occupied high positions in State and nation, being successively soldier in the second war with Great Britain (attaining the rank of brigadier-general), Civil Governor of the Territory of Michigan, Superintendent of Indian Affairs, Minister to France, Secretary of War in President Jackson's cabinet, and Secretary of State in the cabinet of President



LEWIS CASS

Buchanan. He was also for several terms United States Senator from Michigan. Through all the variations of his distinguished political career he remained a total abstainer and an outstanding opponent of the liquor traffic. He was chosen first president of the Congressional Temperance Society, and, as Secretary of War, he promoted the legislation which empowered him to substitute coffee for the spirit ration in the army, and to prohibit absolutely the sale of liquor to soldiers by sutlers. The following is his own testimony, quoted from "Permanent Temperance Documents" by Winskill in "Temperance Standard Bearers of the Nineteenth Century," 1897, pp. 207-208:

> I have never tasted ardent spirits, nor have I, at any time during life, been in the habit of drinking wine. It is, of course, almost useless to add that I know nothing of the effects of stimulating liquors upon the constitution, except by observing them in others. I have, perhaps, during a portion of my life,

been as much exposed as most men. Having lived since boyhood in a new country, having served in the army during the war, and having been led by official duties to traverse almost all the western region north of Ohio and east of the Mississippi, it is impossible to say what effects would have resulted from the use of stimulating liquors, at periods of great exposure or fatigue. I can only say that I have done well enough without them.

CASSELL, JOHN. British publisher and temperance leader; born in Manchester, England, Jan. 23, 1817; died in London April 2, 1865. His father, who kept a public house, was very poor, and John had but little schooling, his education being for the most part limited to such knowledge as he could acquire by his own efforts. He was apprenticed to a joiner as soon as he was old enough to go to work, and before reaching his twentieth year he became a journeyman carpenter. While working on a new building in the vicinity of the Manchester Tabernacle, in 1835, he attended the meetings which were being held under the auspices of the temperance organization known as the "Oak Street Society." These gatherings were addressed by Dr. R. B. GRINDROD and THOMAS SWINDLEHURST. Cassell soon became convinced of the truth of the principles for which they declared, and signed the total-abstinence pledge, thus taking the first step of a remarkable temperance career.

JOHN CASSELL

The following year he decided to go to London, expecting to earn a livelihood by means of his trade, but determined, if possible, to find work in the temperance field. It took him three weeks to make the journey, as he walked the entire distance and made frequent stops at the towns along the way to deliver addresses. It is said that he never lacked an audience, for he carried with him a bell, the sound of which never failed to attract a crowd; but his message was not always kindly received, and at times he was subjected to abuse and ridicule. He was unabashed by hardships, however, and continued his addresses from town to town until he reached London. Arrived in the metropolis, he soon acquainted himself with the temperance circles, and took advantage of every

opportunity which offered, to speak in behalf of his cause. Shortly he began to attract a good deal of attention and was talked of as the "Manchester Carpenter." Though awkward in appearance, roughly clad in his workman's clothes, and provincial in his manner, John Cassell's strong and winning personality dominated his meetings; and his addresses, always based on truth and sound logic, fired with his unbounded enthusiasm, and reflecting his kindly humor, eventually won him a host of friends and brought many recruits to the temperance ranks. Taking advantage of every opportunity to increase his little store of learning, his studious habits and perseverance more than offset his lack of early schooling; and by his own efforts he acquired a very broad general education, a particularly thorough knowledge of English literature, and a fair mastery of French. His ability as a temperance speaker brought him to the attention of John Meredith and others of the New British and Foreign Temperance Society, who employed him as one of their agents to do professional speaking. In this capacity he worked for a number of years with characteristic zeal and perseverance, preaching the doctrine of "teetotalism" from one end of England to the other, and persuading thousands of Englishmen to sign the pledge. Among these —later to become famous themselves as temperance leaders—were Thomas Evans, the Congregational minister, John Rutter, solicitor, of Shaftesbury, Charles Garrett, Wesleyan minister, and others.

In 1847 he set up in business as a tea and coffee merchant, but soon after, in the course of a speaking tour in Lincolnshire, he met his future wife, and his marriage put him in possession of sufficient means to embark in the publishing business, a field which he had long desired to enter because of the increased opportunities it would afford him to promote temperance and the welfare of the working classes—the two causes for which he labored constantly. He first published some temperance tracts, and at length brought out the *Working Man's Friend*, a weekly paper, as editor and publisher of which he attained not only national, but international, prominence. In March, 1846, he launched the *Teetotal Times and Monthly Temperance Messenger*, which obtained a wide circulation for a time, and on July 1, 1848, he began publishing the weekly newspaper, the *Standard of Freedom*. He published, also, the *Popular Educator* (1852-55) and the *Family Paper* (from 1853). In his publications he offered frequent cash prizes for winning essays on temperance subjects, and constantly sought to devise new ways of keeping the movement foremost in the public mind. Meanwhile he continued to deliver addresses whenever time and opportunity would permit, and was very active in the National Temperance Society and other organizations of its kind. In 1853 he attended the World's Temperance Convention in New York, and on his return, in company with Dr. F. R. Lees, was honored with a public reception at the Whittington Club, by the London Temperance League.

By 1859 his business had become too large for one man to administer, and Cassell entered into partnership with Messrs. Petter & Galpin, the firm thus created being known as "Cassell, Pet-

ter, Galpin, & Co.," until 1883, and since that time as "Cassell and Company, Limited."

It is said that Cassell took particular pride in the fact that he had begun life as a poor working man. It is certain that he never lost sight of that fact, nor failed throughout his lifetime to exert his utmost endeavors for the betterment of the working elasses.

BIBLIOGRAPHY.—Dawson Burns, *Temperanee History,* London, n. d.; P. T. Winskill, *The Temperance Movement and Its Workers,* London, 1891.

CASSIS. A liqueur made from black currants. The ehief center of the eassis industry is in Burgundy, espeeially at Dijon, where more than 20,000 heetoliters are produeed annually. A mixture of black eurrants and other berries is macerated from fifteen to thirty days, after whieh the berries are crushed and the product is strained through a eloth. The produet is then distilled.

CASTLE, HOMER LEVI. Amerieau lawyer and lecturer on reform topics; born at Clyde, Ohio, July 20, 1859; edueated at Beaver Collegiate Institute, Pa., and the University of Michigan (LL. B. 1881). He studied law and began practise in Pittsburgh in 1885. He married Belle R. Kinkead of Turtle Creek, Pa., June 3, 1886. Castle was early enlisted in the total-abstinence and Prohibition movement. Uniting first with the Independent Order of Good Templars and afterwards with the Prohibition party, his leeture engagements and enthusiastic partieipation in numerous Prohibition eampaigns won him from the law, after more than a quarter of a eentury of sueeessful praetise. For some years past he has devoted his time almost exelusively to the platform.

CATAWBA. (1). A variety of the American fox-grape *(Vitis labrusca)* having its origin in the State of North Carolina, U. S. A. It is round in form, of a red eolor, and exeellent in quality, and is largely used as a dessert grape. It was used, also, in wine-making in Ameriea.

(2) A white wine produeed from the Catawba grape.

CATAYA. According to Morewood ("History of Inebriating Liquors," p. 314), a plant with a pungent taste, used in the manufacture of rum by the inhabitants of Brazil. Morewood states that the herb is known to the Portuguese as *herva debichu.*

CATCH-MY-PAL TOTAL ABSTINENCE UNION. A temperance organization having its headquârters at Belfast, Ireland. Members of the soeiety are pledged not only to abstain entirely from aleoholic indulgenee, but, as the name implies, are required to bring a "pal" to do the same, thus ereating, in theory at least, an endless ehain of abstainers. The movement was launehed in 1909 by the Rev. Robert J. Patterson, as the result of an impromptu but warmly inspired meeting held by the latter in the streets of Armagh. On the evening of July 13, as Mr. Patterson was passing along the main strect of the eity, he was aeeosted by John Elliott, one of a group of six working men gathered about a lamp-post and engaged in serious conversation. Elliott explained to the minister that the subject under discussion by himself and his eomrades was that of temperanee, and he suggested that Mr. Patterson should give them the benefit of his views on the subject with the idea of indueing them all to sign the total-abstinence pledge. At the end of a brief but earnest conference it was agreed that the six men, John Elliott, James Allen, James Farr, Robert Graham, Cecil Matson, and William Reid would meet in the pastor's study three days later to take the pledge. All appeared at the appointed time, and Patterson, alive to the possibility of utilizing the zeal and ardor of these converts to further the cause of temperance in the eommunity, proposed that their pledge, in addition to the renuneiation of all personal indulgenee in alcoholie beverages, should also include the promise of endeavor to seeure pledges from others. He put this statement before them:

> The men who drink to excess are the men who make the drink problem. Let those who make the problem solve it. Let the drinkers take the pledge and go and get their "pals" to do the same. Let the responsibility of the reform of drinkers be largely left on the shoulders of the drinkers themselves. Let the drinkers be inspired with the idea that even they are their brothers' keepers.

Eaeh man signed with the understanding that he was to go out and get at least one other to do the same. At a meeting a week later, eaeh man appeared aeeompanied by a "pal," and the twelve men formed themselves into the Protestant Total Abstinence Union. At a third meeting, held on July 26, thirty-one men were present, some of whom were regarded as hopeless derelicts. Within a short time some 500 eitizens of Armagh were enrolled in the society and sueh a benefieial ehange was wrought in the social conditions of the city that other eities became interested in the movement.

In September, 1909, the designation "Protestant Total Abstinenee Union" was dropped in favor of the popular and mueh more signifieant name whieh it now bears. The movement spread rapidly throughout the province of Ulster and eventually to all parts of Ireland. During the first year about 130,000 Irishmen signed the pledge. The erusade has sinee extended to nearly all English-speaking eountries, as well as to Holland, Germany, China, Afriea, and the West Indies.

Sinee it has been found that the best workers of the soeiety are among those who were formerly the worst drinkers, the work of the organization is eondueted on the theory that the *reclaimed drunkard* is the most effeetive medium through whieh to reaeh other vietims of the drink habit. Great stress is laid on publieity and pledge-signing. The various branehes of the society have been instrumental, in many parts of Ireland, in the setting up of "temperance saloons" as counter-attractions to the publie houses. Weekly meetings are held for recruiting purposes. These are of a religious nature, and while temperanee work is the ehief subjeet of diseussion, other topics of general interest are given a place. The pledge is:

> For God, and Home and Native Land, I promise, by God's help, to abstain from all intoxicating drinks as beverages, and to do all that in me lies to promote the cause of Total Abstinence by getting others to join the Union.

After the repetition of the pledge with uplifted hand, all members shut their hands as the sign of Christian determination and say word by word in unison: "WE—WILL—SEE—THIS—THING—THROUGH."

While the immediate object of the Union is the

salvation of the drinker apart from legislation, that is, by moral suasion, the ultimate aim is the creation of a temperance sentiment which will demand prohibitive legislation.

CATHOLIC CHURCH. See ROMAN CATHOLIC CHURCH.

CATHOLIC CLERGY PROHIBITION LEAGUE OF AMERICA. A league of Roman Catholic clergymen favoring Prohibition, founded at South Bend, Ind., April 23, 1919. The Rev. GEORGE ZURCHER, of St. Vincent's Church, North Evans, N. Y., was elected president of the organization, and he was reelected in 1920. The League aided the passage of the sacramental wine regulations incorporated in the Volstead Act, and has distributed tens of thousands of copies of its official organ, *Catholics and Prohibition*, of which Father Zurcher is editor. It exposes "the sophistry of wet Catholic politicians," and gathers facts in regard to the benefits of Prohibition among Catholics. The League was represented during the Prohibition campaign in New Zealand in 1922 by Father Zurcher, who delivered fifty addresses in that country. Among the most active members of the Catholic Clergy Prohibition League of America are: Rev. C. P. Baron, Columbus, Ind.; Rev. M. Mahony, Mendota, Minn.; Rev. Amedée Jacquemet, O. P. Priory, Fall River, Mass.; Rev. M. F. Sperlein, Nadeau, Mich.; Rev. P. J. Murphy, Dalhart, Tex.; Rev. E. A. Hannan, Washington, D. C.; Rev. P. Saurusaitis, Bayonne, N. J.; Rev. M. J. Whyte, Sunnyvale, Calif.; Rev. J. McNamee, Chicago, Ill.; Right Rev. Bishop Lenihan, Great Falls, Mont.; and Rev. J. Kubacki, Cleveland, O.

CATHOLICS AND PROHIBITION. See ROMAN CATHOLIC CHURCH.

CATHOLIC TOTAL ABSTINENCE FEDERATION OF IRELAND. An organization created to promote cooperation between the Roman Catholic total-abstinence societies of Ireland, to encourage the establishment of new societies, and to inform and strengthen public opinion in Ireland on the temperance question. The creation of such a body was conceived by a group of priests belonging to the Father Mathew Union, who felt that the various Irish-Catholic temperance movements, hitherto more or less sporadic and lacking coordination, would be greatly strengthened by the affiliation of all Irish-Catholic temperance societies with a central body. To bring these various organizations together and to give fresh impetus to the temperance movement generally, a great convention, known as the "National Catholic Total Abstinence Congress," was held in Dublin June 24-28, 1914. The meeting of the Congress was followed by the All-Ireland Temperance Demonstration, in which some sixty thousand people took part.

A constitution was drawn up and presented to the Congress by the Very Rev. FATHER ALOYSIUS, and with its adoption the National Catholic Total Abstinence Federation of Ireland was inaugurated. A provisional general council was nominated, which met Oct. 14 of the same year, appointed permanent officers, and elected an executive committee for the purpose of organizing the Federation throughout the country and to promote its objects. The archbishops and bishops of Ireland were made patrons, and the Most Rev. John M. Harty, Archbishop of Cashel, was appointed Spiritual Director. The active head of the organization is the president, the Rev. Dr. PETER COFFEY.

The work of the Federation has been planned and conducted with characteristic Catholic efficiency and thoroughness. For administrative purposes the several distinct branches are placed under the following sub-committees: (1) Organization; (2) Publication and Propaganda; (3) Legislation; (4) Education; (5) Medical and Scientific; (6) House and Bureau; (7) Finance.

Notable progress has been made by the organization committee, upward of 200 societies having been affiliated with the Federation. Special attention has been paid to the organization of juvenile total-abstinence societies, and in some dioceses the bishops have been persuaded to order the establishment of such societies in all parishes. The Committee on Publication and Propaganda publishes pamphlets on temperance subjects from time to time and endeavors to keep the temperance question constantly before the public by means of the press. Considerable difficulty has been experienced in enlisting the aid of the Irish newspapers, but the committee maintains its crusade to make the press the medium of active temperance propaganda.

CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA, THE. A society organized in Baltimore, Md., Feb. 22, 1872, to advance religion and to promote the cause of total abstinence. It is founded on a thoroughly Catholic basis. According to its Year Book,

> Members are required to approach Holy Communion at least once a year. They are recommended to go four times in the year, and the societies are gradually adopting the recommendation.
>
> The Constitution and Laws of every Society must receive the approval of the pastor of the parish before they can go into effect.
>
> No Society can be enrolled or retained in the Union without the consent of the pastor.
>
> No secrecy, pass-word or the like, are tolerated, and no member of a secret society condemned by the Church, can be received into a Union society.

Its operations extend over the entire United States; and it has about 80,000 enrolled members, besides many thousands unlisted. It issues a monthly publication, the *Catholic Temperance Advocate*, in addition to many booklets and tracts on the subject of temperance. Some of the individual societies composing the Union pay benefits to their members, but this is not compulsory. The President of the Union is the Rev. J. G. Beane, S. T. B., of Pittsburgh, Pa., who is also the editor of the *Advocate;* the secretary is Thomas E. McCloskey of Danbury, Conn.; and the headquarters of the organization are at the latter city. The Union holds an annual convention. The Forty-ninth, Fiftieth, and Fifty-first conventions (1920-22) were held respectively at Washington, D. C., Boston, Mass., and Philadelphia, Pa.

CATHOLIC WOMEN'S AUXILIARY OF ANTI-SALOON LEAGUE OF AMERICA. A women's temperance organization. It was founded at Walnut Hills, Cincinnati, Ohio, June 1, 1912, under the leadership of Miss (SARAH) MADELINE DONNELLON, with a charter membership of twelve Cincinnati women: Miss Madeline DonNellon (president and delegate), Miss Maria A. Brown (vice-president), Miss Maria J. Flynn (secretary), Mrs. Catherine Barkus, Miss Catherine Brown, Miss Mary Brown, Mrs. Mary

Hickey, Miss Janet O'Shaughnessy, Mrs. Mary O'Shaughnessy, Mrs. Walter Retsch, Miss Bertha Shay, and Mrs. Norman Walters. No dues were required and traveling expenses were defrayed by some of the members. The organization has engaged in various branches of beneficent endeavor, and its work in various parts of the country has been very helpful to the cause of sobriety. Its work in cultivating temperance sentiment through the church and in the home has been especially meritorious. At one time the members conducted a house-to-house temperance crusade in Hamilton and Butler Counties, Ohio, and in Kenton and Campbell Counties, Kentucky. The movement was also extended to New York, Connecticut, and Pennsylvania. In the latter State, where the efforts of the society were centered in the factory districts, the campaign was materially strengthened by the cooperation of a number of mill and factory heads. In New York city a number of policemen whose drinking proclivities had endangered the tenure of their positions were persuaded to take the total-abstinence pledge for life. A branch of the Women's Auxiliary was established in New Haven, Conn., but was unsuccessful in obtaining the support of the local clergy and expired after a short time. A branch organization was also started in Kentucky with headquarters at Dayton.

In Cincinnati the society conducted an active propaganda against the saloons, and vigorously attacked the sham enforcement of the Sunday-closing law. A saloon which stood in the shadow of St. Stephen's Church was razed through the efforts of Miss DonNellon and her associates, who circulated a petition for its removal. A court decision was rendered in favor of the petitioners, which resulted in the purchase of the saloon property of the city and its subsequent sale to the Church.

Pamphlets issued by the society were "Catholics and the Saloon," and "Echoes of Church, Home, and Nation."

CAUDERLIER, ÉMILE. Belgian author and temperance leader; born at Ghent Jan. 11, 1846; died at Brussels June 18, 1920. He became interested in the cause of temperance reform in 1882, and for a dozen years was general secretary of the Ligue Patriotique contre l'Alcoolisme. Among his numerous articles in the Reviews and among his books are to be found the following: "Les Boissons Alcooliques et leurs Effets Sociaux en Belgique," 1884; "Les Boissons Alcooliques et leurs Effets sur l'Appauvrissement du Pays," 1885; "L'Alcoolisme en Belgique," 1885; "Les Moyens Légaux Employés pour Combattre l'Alcool," 1886; "Les Remèdes à l'Alcoolisme en Belgique," 1887; "La Monopole de l'Alcool," 1888; "L'Alcoolisme en Belgique, la Mal, les Causes, le Remède," 1893; "Le Gin et le Congo," 1895; "Une Loi Néfaste," 1896; "Question de l'Alcoolisme, Notes sur le Travaux de la Commission d'Enquête du Sénat," 1897; "Les Remèdes à l'Alcoolisme," 1900. Further, in his last book, "L'Évolution Économique du XIX Siècle," he treats of the various economic effects of alcoholism in France, England, Belgium, and the United States.

CAUDLE. A warm drink made of ale or wine mixed with sugar, bread, spices, and, sometimes, eggs. It was formerly given to the sick and especially to women in childbed and their visitors.

CAUPONA. In ancient Rome a house devoted especially to the sale of wine, mostly for consumption off the premises.

CAUSER, JOSEPH WOODFORD. English lecturer and temperance leader; born March 15, 1856; educated at Monmouth Grammar School and Sunderland Theological Institute. Following his theological course, he became a minister of the Free Church in Rotherham, Yorkshire, and, later, served pastorates in Nottingham and in Wigan, Lancashire. Joining the Young Abstainers' Union, the Independent Order of Good Templars, and the Lancashire and Cheshire Band of Hope Union, he had ample opportunity to observe the ravages of drink on all classes and on working men in particular. The misuse of the Sabbath Day by the many who turned it into a day of carousal and sottish drunkenness was to him especially distressing; and, in the belief that he could labor more effectually for the cure of the evil outside of the pulpit than in it, he turned aside from the ministerial calling and became a lecturer to various bodies of working men on social and economic questions. At the same time he edited the *Sunday Guardian* and the *Sunday Closing Reporter*. Causer, who for some years past has resided at Denmark Hill, London, is a member of the executive body of the Imperial Sunday Alliance, a lecturer for the Working Men's Lord's Day Rest Association, and a department officer of the British and Foreign Bible Society.

CAUVIN, GUSTAVE. French temperance leader and Prohibition advocate; born at Saint André, a suburb of Marseilles, Jan. 4, 1886. One of a large family of children, he received only the rudiments of an education, being obliged at the age of eleven to go to work as a mason's apprentice in order to help his father, an overworked laboring man, support the family. Later he was employed for a time as a ship's kitchen-boy, but he abandoned the sea to return to his original trade, and in due time became a journeyman mason. As a very small boy he conceived an intense abhorrence for the liquor traffic; and he was fortunate in spending his school-days under an enlightened teacher. He says, "Already, at my bench in school, my good and devoted instructor Émile Arbaud had aroused my interest; and as I grew up my hatred of alcohol, its defenders, and its profiteers, grew also."

At twenty he enlisted in the temperance crusade, and gradually the cause absorbed his time and energy until it became the great passion of his life. Despite the poverty of his resources, he began to travel extensively throughout the country delivering temperance addresses, organizing meetings, and utilizing every opportunity which presented itself to spread the gospel of Prohibition. Oblivious of self and utterly indifferent to his own comfort and welfare, he often endured the severest hardships and made painful sacrifices in order to carry his messages to places where the question of expense and personal discomfort would have deterred a less determined spirit. More than once in his travels he dined on a crust of bread, and at the close of a meeting sought his night's rest in a railway-carriage for want of funds to procure a more satisfactory

lodging. "I must be sure not to miss my early-morning train," he would say to his comrades, to whom he dared not acknowledge his financial straits.

A working man himself, Cauvin has been especially interested in the relationship of the alcohol problem to the interests of his fellow-workers, and no Frenchman has done more than he to awaken the laboring classes to the evils of alcoholism and the benefits of total abstinence. He was one of the first to recognize the useful possibilities of the cinema in connection with temperance lectures, and he attributes much of his success to this medium of disseminating temperance propaganda. Since 1910 he has organized more than 1,200 dry meetings in France, some of which have numbered as many as 5,000 persons. Since 1915 his activities have received the support of the LIGUE NATIONALE CONTRE L'ALCOOLISME, in which he holds the office of general delegate, and in connection with which he founded the paper

GUSTAVE CAUVIN

Le Travail. Later he established the popular illustrated journal of moral and social hygiene, called *"Fraternité,"* which is published at Lyons. He is general secretary of the LIGUE POPULAIRE ANTIALCOOLIQUE, in which are included some of the most active temperance organizations in France, and in 1922 he was the representative of this league at the convention of the World League Against Alcoholism, in Toronto, Canada. Numerous pamphlets and brochures dealing with the alcohol problem have come from his pen, of which the following are among the more important: "La Guerre . . . et la lutte contre le fléau"; "Le Péril alcoolique"; "Une Campagne à travers la France"; "La Campagne contre le Poison National"; "Vers la Delivranee." Cauvin is popularly known throughout France as the "Moine-Prêcheur" (Monk-Preacher), a sobriquet given him by the publicans, perhaps from his beard.

CAVA. See KAVA.

CAXAS. A clear and transparent drink made by the natives of Brazil. It has a close resemblance to Scotch whisky. Morewood states that the natives use it in bathing as a preventive of cold; also, that it is sometimes drunk with the admixture of salt ("History of Inebriating Liquors," p. 316).

CAYMAN ISLANDS. A group of three islands in the West Indies, forming a dependency of Jamaica. They consist of Grand Cayman, Little Cayman, and Cayman Brac. Grand Cayman is situated about 180 miles W.N.W. from the nearest point of Jamaica. It is about 17 miles in length and varies in width from 4 to 7 miles. Its total population, which in 1911 was 4,128 had risen in 1921 to 5,253. The principal industry of the inhabitants is catching turtles for export; the value of this traffic averaging about $25,000 a year. Little Cayman and Cayman Brac, which are about 70 miles distant from Grand Cayman, are maintained by the hawk-bill turtle fishery and by the earnings of seamen abroad. Population estimated at 95 and 1,213 respectively. The government of the Islands is administered by a Commissioner. Justices of the peace are appointed by the Governor of Jamaica. Georgetown (population about 1,450), on Grand Cayman, is the capital.

The Cayman Islands were discovered by Columbus on his return voyage from Porto Bello to Hispaniola. He named them the "Tortugas" (Spanish for "turtles"), from the abundance of turtles in the surrounding water. They were never settled by the Spaniards, but their colonization by the British took place soon after the conquest of Jamaica. The proportion of white inhabitants is much greater than in most of the islands of the West Indies.

No alcoholic liquor is manufactured in the Islands. There are two licensed drink-shops. The total consumption of liquor in 1917 was 600 gallons; in 1918 it was 902 gallons (beer 392 gallons., spirits and wines 510); in 1919 the total was 885 gallons (beer 500, spirits, etc., 385); in 1920 total 1291 gallons (beer 185, spirits, etc. 1106). Later figures are not yet available.

Any person desirous of obtaining a license to sell liquor shall make the necessary application in writing to the Clerk of Courts. This application is brought before the half-yearly sessions of the Grand Court, and the Justices of the Peace there assembled grant or refuse the request.

The law provides that any licensee who permits drunkenness or disorderly conduct on his premises, suffers any gaming therein, permits persons of notoriously bad character to assemble therein, or supplies spirits to a person already intoxicated, shall, on conviction thereof, forfeit and pay for a first offense, any sum not exceeding forty shillings, and for a seeond offense, any sum not exceeding five pounds, and for any subsequent offense he shall not only pay any sum not exceeding ten pounds, but shall be liable to forfeit his license. Legal penalties are also imposed on persons guilty of drunkenness or disorderly conduct.

The Cayman Islanders are not addicted to drunkenness, and crime is practically non-ex-

istent in the Islands. No temperance movement has been recorded.

BIBLIOGRAPHY.—*The Colonial Office List,* London, 1922.

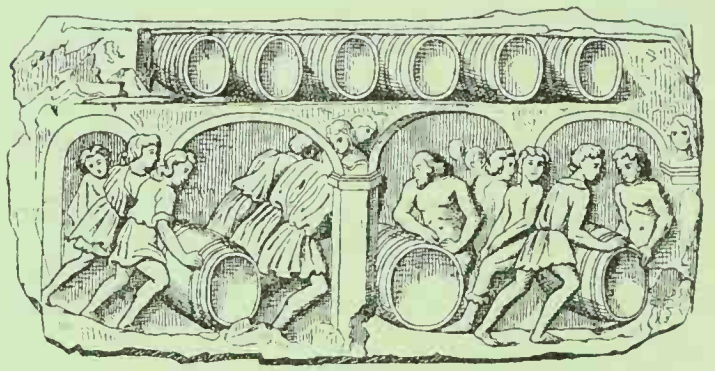
CELIA. See CEREA.

CELLAR. An underground room or vault; especially one used for storing wine. Among the Romans the cellar was often on a level with the ground (see CELLA VINARIA). Fosbroke, in his "Encyclopedia of Antiquities" (London, 1843), i. 139, has the following paragraph about cellars:

> Cellarium was a generical term for granaries, cellars, wardrobes, &c. The wine-cellar discovered at Herculaneum was a cave, around which were many vessels of pottery, ranged and built up in the wall; a circumstance which shows, that the wine, not having space to ferment, was the occasion why the ancients did not drink their wine, till it was very old. Another cave, or wine cellar, at Pompeii, is divided by a horizontal wall into an upper and lower compartment, about the height of a man, for the purpose, as said, of fumigating the wine, which opinion Winckelman rejects. In the Middle Ages we find wine-cellars marked with a cross before the door; cellars used as larders for bread, salt-meats, &c. and for prisons.

CELLARER. The keeper of a cellar. In former times, in England, the cellarer was, also, a kind of house-steward. In a manuscript in the Cottonian Library, the cellarer of St. Alban's is represented carrying in one hand the two large keys of the cellar door, and in the other a bag of money. In the monastic institutions of early English times, the cellarer not only had charge of the commissariat, but, subject to the abbot, enjoyed extensive powers and emoluments outside the precincts of the monastery. In the twelfth century the cellarer of St. Edmundsbury held court and had a prison in which he confined wrong-doers. He was displaced for drunkenness. Tocell, his successor, for certain offenses was condemned by the abbot to eat no meat and drink nothing but water ("Monastic and Social Life in the Twelfth Century," pp. 30-31).

CELLA VINARIA. A Latin term signifying "wine-cellar"; among the Romans the place where they first stored their wines. It was a cool chamber toward the north, and was either entirely above ground or so much so that windows could be built in. The wine was afterward removed to the apotheca, or storeroom, in the upper story.



GERMANO-ROMAN WINE-CELLAR

—After Schreiber, "Atlas of Classical Antiquities"

CENTRAL ASSOCIATION FOR INSTRUCTION IN TEMPERANCE. See CENTRALFÖRBUNDET FÖR NYKTERHETSUNDERVISNING.

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY. A British temperance organization, founded in Manchester, England, Oct. 21, 1866 (Winskill, iii. 161, gives the date of forma-

A CELLARER

—From a carving in St. Lawrence's Church, Ludlow, Shropshire, England

tion as Oct. 26, 1866). It has for its object the passage of a law to prohibit entirely the sale of intoxicating liquors on Sunday throughout the British Isles. The Association has been active at all times since its inception in agitating the question of Sunday closing, and has otherwise been a very useful influence in connection with temperance legislation. Since its formation Sunday closing has been adopted in Ireland (excepting Dublin, Belfast, Cork, Waterford, and Limerick) and Wales. The headquarters of the Association are in London. The president is Sir ROBERT WILLIAM PERKS; the secretary, JOSEPH WOODFORD CAUSER.

CENTRAL CONTROL BOARD (LIQUOR TRAFFIC). A board instituted by the British Government on May 19, 1915. Primary reasons for its formation were (1) the recognition that the war efficiency, industrial output, and social relationships of the nation were being vitally impaired by indulgence in strong drink and (2) the need for additional and stringent restraint on the sale of alcoholic beverages in areas in Great Britain where munitions were being made or transported or where troops were assembled. The Prime Minister, Lord Kitchener, the Home Secretary, the Chief Commissioner of Police in London, competent military and naval authorities, Cabinet Ministers, Members of Parliament, chairman of licensing courts, employers, and labor leaders united in emphasizing the perils of the drink traffic during a time of war.

The original members of the Board were: Lord D'Abernon (chairman), Hon. Waldorf Astor, M. P., Mr. Neville Chamberlain, Mr. E. Richard Cross, Col. J. M. Denny, M. P., Mr. Hodge, M. P., Sir William Lever (afterward Lord Leverhulme), Sir George Newman, M. D., Mr. (afterward Sir) John Pedder, C. B., Mr. R. Russell Scott, C. S. I., Mr. Philip Snowden, M. P., and Mr. (afterward Sir) William Towle. Mr. W. Waters Butler and the Rev. Henry Carter joined the Board on Jan. 31, 1916, Mr. R. S. Meiklejohn, C. B., on May 23 of the same year, and Mr. S. O. Nevile on July 26, 1917. Mr. J. C. G. Sykes, C. B. was secretary of the Board.

The powers of the Board were definitely limited, and could only be exercised in areas in which war work was in progress, or men of the services assembled. The restrictive work of the Board included the lessening of the hours of sale of alcoholic beverages for consumption either on or off licensed premises, for Sundays as well as week-days. On week-days the Order of the Board in standard form (as operating in January, 1921) restricted the sale and supply for consumption on the premises to 6½ hours, namely, 2½ hours at midday and 4 hours in the evening. The usual hours were from 12 noon to 2:30 P. M., and from 6 P. M. to 10 P. M. One evening hour less was allowed for "off" than for "on" sale. On Sundays the Order restricted the hours of sale to 5 for "on" and 4 for "off" sale. Clubs were subjected to the same restrictions as licensed premises. In three English areas entire Sunday closing was ordered. Additional restrictions were imposed upon the sale and the strength of spirits. The "long pull," or the giving of overmeasure to attract custom to a licensed house, was prohibited, as was also the supplying of liquor on credit by retailers. A system of supervision was established over certain areas where intemperance was wide-spread. The hawking of intoxicating liquor, canvassing for liquor orders, and the "C. O. D." (cash on delivery) system of supplying liquor were stopped.

The Board's constructive enterprises included the provision of over 800 industrial canteens in shipyards, dock areas and munition-works, where cheap and good food could be obtained in a clean and comfortable environment. Over 90% of these canteens were "dry." Direct control of the drink trade, following the purchase of the public houses and hotels, was established in Enfield Lock (London), the Cromarty First Area (Scotland), and in the Gretna and Carlisle (Cumberland) districts. Attempts were also made to stimulate the sale of food on licensed premises and to encourage the supply and sale of light, non-intoxicating beer.

An investigation into the effects of alcohol on health and industrial efficiency was carried out by an Advisory Committee of eminent medical authorities, appointed by the Board in November, 1916. The members of this committee were: Lord D'Abernon, G. C. M. G. (chairman); Sir George Newman, K. C. B., M. D. (vice-chairman), Principal Medical Officer to the Board of Education; Prof. A. R. Cushny, M.D., F. R. S., Professor of Pharmacology at University College, London; H. H. Dale, M. D., F. R. S., Head of the Department of Biochemistry and Pharmacology under the Medical Research Committee, National Health Insurance; M. Greenwood, M. R. C. S., Statistician to the Lister Institute of Preventive Medicine, and Reader in Medical Statistics in the University of London; W. McDougall, M. D., F. R. S., Reader in Mental Philosophy in the University of Oxford, and Fellow of Corpus Christi College, Oxford; F. W. Mott, M. D., F. R. S., Pathologist to the London County Asylums and Consulting Physician to Charing Cross Hospital; Prof. C. S. Sherrington, M. D., F. R. S., Waynflete Professor of Physiology in the University of Oxford, and Fellow of Magdalen College, Oxford; W. C. Sullivan, M. D., Medical Superintendent of the Rampton State Asylum for Criminal Lunatics. The Advisory Committee published the results of its investigations in a weighty and authoritative report entitled "Alcohol: Its Action on the Human Organism" (London, H. M. Stationery Office, 1918). Special attention was directed in this report to the injurious effects of alcohol upon the brain, and to the inevitable impairment of self-judgment and self-control which accompanies the use of intoxicants.

The effects of the Board's work may be briefly summarized as follows: A speedy and marked decrease in drunkenness, and in the graver results of alcoholic excess; an increase in the efficiency of labor; a marked improvement in the sobriety of the army and navy; recognized advantages to home life, child-welfare, and to public health and order. So emphatic and noticeable were the beneficial effects of the Board's operations that a general hope was expressed that there would be no reversion to the pre-war order; but the War restrictions on the sale of intoxicating liquor were repealed, and the Central Control Board was abolished on the passing

of the Licensing Act, which received the Royal Assent on Aug. 17, 1921. The powers of the Board passed to the Home Office. Under the Licensing Act the hours during which intoxicating liquors may be sold in licensed premises were fixed generally throughout England and Wales at eight, with a nominal closing hour at 10 P. M. In London a nine-hour day was fixed, with 11 P. M. as the closing hour.

See CARLISLE.

BIBLIOGRAPHY.—Henry Carter, *The Control of the Drink Trade*, 2d ed., London and New York, 1920 (a valuable text-book on the subject by a member of the Board who had access to its official records).

CENTRAL COUNCIL OF TEMPERANCE. See CONSEJO CENTRAL DE TEMPERANCIA.

CENTRAL FEDERATION OF AUSTRIAN ANTIALCOHOL SOCIETIES. See ZENTRALVERBAND OESTERREICHISCHER ALKOHOLGEGNERVEREINE, DER.

CENTRAL FEDERATION OF HUNGARIAN ABSTINENCE SOCIETIES. See HUNGARY.

CENTRALFÖRBUNDET FÖR NYKTERHETSUNDERVISNING (Central Association for Instruction in Temperance). A Swedish organization having for its object the dissemination of information relating to temperance and other cognate questions. On the initiative of JOHAN AHLÉN, representatives of the various Swedish temperance bodies met in conference at Goteborg in August, 1901, and drew up plans and statutes for the Association, which was formally established with headquarters at Stockholm on Aug. 24-25, the same year. The management of the Association is in the hands of a so-called "assembly of representatives," which convenes at least twice a year. The "assembly" includes representatives from the various Templar Orders, the Blue and the White Ribbon Associations, teachers' and physicians' temperance associations, and others, the basis of representation being one representative for each 25,000 members.

An important part of the Centralförbundet's work consists in arranging for public lectures on temperance. For a number of years the Government has made an annual appropriation to defray the expenses of such lectures, and this sum has all been handled under the supervision of the Centralförbundet. Up to 1923 the total amount of the annual appropriation by the State was Kr. 106,200 (1 krona=$0.268). This included a sum of Kr. 56,100 for special courses of study of the alcohol problem, which was withdrawn for the year 1923. It is expressly stipulated by the Government that the funds thus appropriated shall not be used to carry an any agitation either for or against Prohibition, but shall be used purely in an educational way.

The Centralförbundet maintains a temperance library and publishes the periodical *Tirfing*, edited by August Ljunggren. During the period of its existence the Association has arranged more than a hundred general courses of study of the temperance question, each lasting about a week and open to the public. Special courses of study are conducted for teachers, ministers, and militia officers. A large amount of temperance literature is distributed annually by the Association, and antialcohol exhibitions are held from time to time. The aggregate membership of all organizations belonging to the Association is 350,000. The director is S. H. KVARNZELIUS, Falun; the secretary, AUGUST LJUNGGREN, Stockholm.

CENTRAL PUBLIC HOUSE TRUST ASSOCIATION. A British organization, formed in 1901 by Earl Grey, its purpose being to establish in each county a limited company which should purchase and conduct public houses along the lines of the People's Refreshment House Association and to promote the plan of "disinterested management" of such establishments. The plan was successful, so far as obtaining control of properties was concerned, and more than thirty public houses are owned and operated by the organizations formed by the Association. The majority of the companies so formed pay regular dividends to their stockholders. See PEOPLE'S REFRESHMENT HOUSE ASSOCIATION; TEMPERANCE LEGISLATION LEAGUE.

CENTRAL SUNDAY CLOSING ASSOCIATION. Popular name for CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

CENTRAL TEMPERANCE ASSOCIATION. An organization which operated for a short period during the middle of the nineteenth century in the Midland counties of England. It was founded in January, 1843, by George S. Kenrick, of West Bromwich, Staffordshire, who continued to be its mainstay during the remainder of his life. It absorbed the Midland Temperance Association, which had been formed at Daventry in 1837, and was soon joined by the North Staffordshire, the Shropshire, and other societies. Through its agency a number of new local temperance societies were formed, and those already in existence were given very material aid by supplying them with temperance lecturers, and by cooperation in other ways. A monthly journal was published, entitled *The Temperance Gazette* (later called *The Central Temperance Gazette)*, which reached a circulation of 10,000 copies a month. A large number of gratuitous copies were sent regularly to magistrates, ministers, and other men of influence, the cost being defrayed largely from the private resources of Mr. Kenrick. Upon the latter's death (Dec. 12, 1848), the Association was deprived of a considerable portion of its income and did not long survive. The component societies were either discontinued, or transferred themselves to the British Temperance League, the National Temperance League, or similar organizations.

BIBLIOGRAPHY.—P. T. Winskill, *The Temperance Movement and its Workers*, ii. 149, 245-246; Dawson Burns, *Temperance History*, i. 232.

CENTRAL TEMPERANCE LEGISLATION BOARD. A British organization, formed in 1905; an outgrowth of the work of the Bishop of Chester. It sought powers of company control of public houses for the purpose of reforming abuses and lessening intemperance. In 1908 it was merged into the TEMPERANCE LEGISLATION LEAGUE.

CERCLE LACORDAIRE. A Roman Catholic young men's friendly association dedicated to the practise and teaching of total abstinence. The organization comprises 41 local *cercles*—39 in the New England States (Massachusetts, Rhode Island, New Hampshire, and Connecticut), and two in the province of Quebec, Canada. Its membership numbers about 3,500. The

CERCLES LACORDAIRE ET CERCLES STE.-JEANNE D'ARC: DIPLOMA OF HONOR AWARDED TO MEMBERS OF AT LEAST TEN YEARS' STANDING

Cercle Lacordaire was founded by the Rev. JOSEPH AMÉDÉE JACQUEMET, a Dominican priest of French origin, who established the first branch of the society in St. Ann's Parish at Fall River, Mass., Feb. 5, 1911, naming it in honor of the noted French ecclesiast Jean Baptiste Henri Lacordaire (1802-61). The founding of the society was the outgrowth of years of study of the liquor problem by Father Jacquemet, and of his personal efforts among those addicted or inclined to alcoholism—an experience which convinced him that total abstinence was the only true safeguard against the liquor evil.

The members of the *cercles* are, in the main, of French descent, and the French language is generally used in the assemblages and in the publications of the society. A woman's temperance organization known as the CERCLE SAINTE JEANNE D'ARC, also founded by Father Jacquemet (Feb. 12, 1911) and patterned after the Cercle Lacordaire, carries on a similar line of work and cooperates in the activities of this body. All branches of the Cereles Lacordaire and Ste. Jeanne d'Arc are under the jurisdiction of a central governing body called the "Central Council" (or "General Bureau") which has its headquarters at Fall River, Mass. This council is composed of a director-general (Father Jacquemet or his successor, chosen from the clergy), a president, dean, vice-president, secretary, treasurer, auditor, and six councilors. The subordinate bodies are administered directly by local counells.

Membership in the Cercle Lacordaire is based upon the following requirements: (1) The applieant must be at least sixteen years of age; (2) he must take, in the presence of a priest, a pledge to abstain completely and permanently from all alcoholic beverages, no matter how small the percentage of alcohol; (3) he must be admitted successively by the council of the *cercle* to which he applies for membership, and by a majority vote of the *cercle* itself, regularly assembled. The restrictions against the use of alcoholic drinks are very rigid, even prohibiting the use of patent medicines known to contain a considerable percentage of alcohol. The use of alcohol in case of sickness is permitted if prescribed by a physician. There are four degrees of membership in the *cercle*, the highest of which is granted after ten years of uninterrupted membership.

Each *cercle* holds monthly or semimonthly business meetings, in addition to which are held various social functions. A customary feature of each *cercle* is an annual public demonstration celebrating the anniversary of its foundation. On these occasions new officers are installed and adresses suitable to the occasion are made. The weather permitting, the meeting is preceded by a parade accompanied by a band, flags, and banners.

The Cercles Lacordairc and Ste. Jeanne d'Arc of New England are divided into two districts: one including the *cercles* of Massachusetts east and south of Boston, and those of Rhode Island and Connecticut; the other, the *cercles* of Massachusetts west and north of Boston, and those of New Hampshire. District meetings are held twice a year, on which occasions all members and friends of the societies are invited to attend. Every three years a general convention is held, to which delegates are sent from all local *cercles*—two from each Cercle Lacordaire and one from each Cercle Ste. Jeanne d'Arc. This convention is held for administrative purposes and for the election of a central council. The "Supreme President" of the federated socicties is M. Louis Picard, who is now serving his third triennial term.

The Cercle Lacordaire and the Cercle Ste. Jeanne d'Arc seek to promote abstinence by their precepts, by the personal influence and efforts of their members, by temperance lectures and conferences, and finally through the agency of their publications. Their official organ, the *Revue Antialcoolique des Cercles Lacordaire et Jeanne d'Arc*, published monthly, is devoted to temperance propaganda, and has been a most effective agency in molding the sentiment of the French element of New England in favor of abstinence.

The insignia of the Cercle Lacordaire is a gold cross containing in the four quadrants the letters C. L. A. A. The emblem of the Cercle Ste. Jeanne d'Are is similar except that the letters C. J. A. A. are used. The motto of both organizations is "Honor, Health, Happiness."

CERCLE SAINTE JEANNE D'ARC. A Roman Catholic young women's friendly association dedicated to the praetise and promotion of total abstinence. The organization eomprises 31 local *cercles*—two in the parish of St. Ann, and 29 in 29 other Catholic parishes of the New England States (Massachusetts, Rhode Island, New Hampshire, and Connecticut). Its membership numbers about 1,800. The Cercle Ste. Jeanne d'Arc was founded in St. Ann's Parish, Fall River, Mass., Feb. 12, 1911, in honor of St. Joan of Arc, by the Rev. JOSEPH AMÉDÉE JACQUEMET, as a woman's auxiliary to the Cercle Lacordaire which he had established Feb. 5 of the same year. The objects, functions, organization, and general plan of operation of the two societies are practically identical; both are under the general administration of a "Central Council" (or "general bureau"); and the work of the two bodies is cooperative in every respect.

See CERCLE LACORDAIRE.

CEREA. One of the names given by Pliny in his "Naturalis Historia" (xxii. 25) to the beer brewed in Spain. See CERVISIA.

CEREVISIA. See CERVISIA.

CERVEZA. The Spanish word for beer or malt liquor. Small beer is termed *cerveza floja;* strong beer, *cerveza fuerte.*

CERVISIA or **CEREVISIA.** The name given by Pliny to the so-called beer used in Gaul. In his "Naturalis Historia," xxii. 25, he says: "*Ex iisdem frugibus fiunt et potus zythum in Aegypto, caelia et cerea in Hispania, cervisia et plura genera in Gallia, aliisque provinciis.*" (Different beverages, too, are made from cereals: Zythum in Egypt, Celia and Cerea in Spain, Cervisia and numerous liquors in Gaul and other provinces.)

The word *cervisia* was formerly associated with the Roman goddess Ceres by several writers; but the derivation suggested by John P. Arnold ("Origin and History of Beer and Brewing," Chicago, 1911, pp. 142-143) seems much more logical. He writes:

Those Romans who visited Gaul or Hispania necessarily were struck not only by the nature and composition of beverages strange to them, but also by the names applied to them by the natives, which they reproduced as well as they could in their own tongue, calling this beer kervisia or kervisa (cervisia, cervisa). The Romans heard both about beer and its names for the first time among the Kelts and other foreign peoples, and therefore they could not have had these names in their own language. They took these Keltic words, as foreign words standing for a foreign thing, and incorporated and adopted them into their own vocabulary. Since they, therefore, had neither the beverage, cerevisia, nor the name for it, it is useless and against reason to search for the etymological derivation either in the Roman tongue or Roman mythology. To make the Roman goddess *Ceres* and the Roman word *vis* (=vigor, strength, force,) stand for a compound Latin word cerevisia, there is neither rhyme nor reason in. Cervisa is simply Keltic and not Roman . . .

The beer of 2,000 years ago was, of course, something altogether different from that of the present day. Compare CEREA; CURMI. See, also, BEER.

Mr. Arnold thinks the term *cervisia* might be translated "wax-water," and that its origin dates from the time when men drank the water with which they rinsed their honeycombs and which they allowed to ferment.

ČESKOSLOVENSKÝ ABSTINENTNÍ SVAZ (The Czechoslovakian Abstainers' League). See CZECHOSLOVAKIA.

CETTE WINES. Blended wines which take their name from Cette, a seaport of southern France, eighteen miles southwest of Montpellier, and next in importance to Marseilles. It has a population of about 33,000. Enormous quantities of wine from France and Spain are collected here; and imitations of several kinds of wine are exported. Thomas George Shaw, in his "Wine, the Vine, and the Cellar" (London, 1863), says (p. 267):

It is alleged that if you tell a Cette merchant at 9 A. M. you wish to have 50 pipes of port, 50 butts of sherry, and 50 hogsheads of claret, he will promise to deliver them at 4 P. M. There is a good deal of (exaggerated) truth in this; but he can accomplish it, because he possesses an almost unlimited supply of a great variety of wines.

The wine-making establishments of Cette employ several thousand persons.

CEYLON. British island in the Indian Ocean off the southern extremity of India. Its area is 25,481 square miles; its greatest length, from north to south, 271 miles; and its maximum width, east and west, 139 miles. At the census of 1921 its total population was 4,504,370. The race distribution was as follows: Europeans, 9,329; Burghers and Eurasians, 29,041; Singhalese, 3,017,153; Tamils, 1,121,798; Moors (non-Malay Mohammedans), 285,806; Malays, 13,813; Veddahs (aborigines) and others, 27,430.

The language of nearly 70 per cent of the population is Singhalese; of the remaining 30 per cent with the exception of Europeans, the language is Tamil. Ceylon is a crown colony, its administration being in the hands of a governor, aided by an executive council of seven members, and a legislative council of 21 members, including the executive council, four other office-holders, and ten unofficial members, six nominated by the governor and four elected, representing the different races and classes in the colony. Colombo (population 248,797) is the capital and the principal seaport of the colony.

Well known to the Greeks and Romans as early as the fifth century B. C., the island was rediscovered in 1505 by the Portuguese, who held settlements along the coast for more than 150 years. They were dispossessed by the Dutch, who held certain districts until the end of the eighteenth century when they, in turn, were ousted by the British. The Dutch possessions were formally ceded to Great Britain in 1803. A central tract of country, mountainous and heavily forested, remained in the hands of the Kandyan (Singhalese) chiefs until 1815, when the entire sovereignty of the island passed to the British.

Early History

History sheds no light on the manners and customs of the ancient Veddahs, who inhabited Ceylon previous to the establishment of the Singhalese dynasty in the fifth century B. C., nor on the nature of their beverages. It is known that ARRACK, SOURA, VELLIPATTY, and other alcoholic drinks made from rice, coconut-milk, and from the juice of the palm, have been used by the Singhalese for centuries. Among the ancient Singhalese, however, this use seems to have been chiefly confined to the celebration of such important ceremonies as marriages and funerals; and there is no record of any traffic in liquor before the arrival of the Portuguese. Buddhism was, as it is now, the prevailing religion; and one of the precepts of Buddha expressly forbids the use of anything that intoxicates. Hence the Kandyan kings were abstainers, and exerted a powerful influence for total abstinence even after the coming of the Portuguese settlers.

Buddhism and Total Abstinence

Of the modern islanders Morewood, writing in 1838, says:

The modern inhabitants of Ceylon are rather a temperate people; but, unhappily, they have had a bad example set them by Europeans, and many of them at present are not exempt from the charge of excessive indulgence in the sensual gratification of drinking. At the time the island was first visited by the Dutch, intoxication was considered a heinous offence; and great astonishment was expressed at the attachment which the Christians evinced for strong liquors. The king of Candy [Kandy], on one occasion, having called a Dutch merchant into his presence, in whom he placed great confidence; but who was in the habit of indulging in this propensity to excess, exclaimed, "Why do you thus disorder yourself—so that when I send for you on business, you are not in a capacity to serve me?" The other, who was not altogether overpowered by his glass, ingeniously excused himself by replying, "that as soon as his mother had deprived him of her milk, she supplied the want of it with wine; and that ever after he had accustomed himself to it." Hence the Cingalese adage—"Wine is as natural to white men as milk to children."

In Colombo and the maritime provinces, which have been under European rule since 1505, the temperance principles of the ancient rulers found no support among the conquerors, and the Singhalese inhabitants gradually imitated the drinking customs of the ruling races, in total disregard of the precepts of their religion. When the Dutch territories were ceded to the British the arrack traffic had developed into a considerable source of revenue and large quantities of this fiery liquor were regularly exported from the island. Since then the arrack monopoly has grown vastly and is one of the principal sources of revenue, making it very difficult for the Government to restrict its consumption without very seriously disturbing the finances. The accompany-

The Arrack Monopoly

ing table shows the amount of revenue derived from the arrack monopoly for various years from 1830 to 1900.

REVENUES FROM ARRACK MONOPOLY

YEAR	REVENUE (RUPEES)①
1830	283,000
1850	557,000
1870	1,279,000
1890	1,879,517
1896	2,487,770
1900	3,233,574

①1 rupee=about 32 cents.

In recent years, however, there has been a marked decrease in the consumption of arrack and toddy (also made from palm-juice). The report of the Excise Department of Ceylon, published early in 1922, gave the following figures:

Arrack consumed in 1919-20..... 1,019,434 gals.
" " " 1920-21..... 848,734 "
Toddy consumed in 1919-20..... 4,752,655 "
" " " 1920-21..... 4,443,800 "

The imports of liquor also declined, as the following figures show:

Foreign liquor imported 1919-20..135,588 proof gals.
" " " 1920-21..101,598 " "

The exclusive privilege of manufacturing and selling arrack and toddy in Ceylon is reserved to the Government, being farmed out by public auction in each province. The tax-farmers, in turn, sublet the privilege to the pot-house keepers at a handsome profit, compelling the latter to buy all their supplies from them. The tax-farmer usually manufactures for himself, paying to the Government a stipulated sum for each still of a specified capacity. Under this system the control of the liquor traffic has been largely in the hands of the tax-farmers, and consequently of a very loose nature. Large quantities of illicit liquor have been manufactured, and adulteration is practised extensively.

While a considerable portion of the island is still practically free from the liquor evil, the traffic has grown enormously in the last half-century, and the habit of indulging in spirituous drinks has increased rapidly among the natives. Arrack, or "old stuff," as the people call it, has taken the place of coffee as the early morning beverage of many; others drink raw spirits immediately before their meals; while many, including not a few head men, have the reputation of being habitual drunkards. The importation of European liquors has added to the demoralization of the people, and the promotion of alcoholic indulgence by the European rulers of Ceylon has naturally cast a stigma upon Christian civilization in the eyes of the Ceylonese.

Growth of Alcoholism

The organization of the first temperance society in Ceylon is attributed to the Rev. Dr. Poor, an American missionary, who in 1834 established the Jaffna Temperance Society, an auxiliary to the British and Foreign Temperance Society. Soon afterward a society was formed at Trincomali. The Jaffna society published a small quarterly, entitled *The Oriental Temperance Advocate;* but upon the removal of Dr. Poor to India, about 1837, both the paper and the society expired. On his return to Ceylon, in 1840, he formed a society at Batikotta and subsequently wrote a series of articles on temperance in the *Colombo Observer.* Largely as the result of Poor's efforts

Early Temperance Movements

the year 1850 saw total-abstinence societies firmly established in Ceylon. During this year organizations were formed at Kandy, Colombo, Galle, Matara, and Weligama. The first annual report of these societies showed a total membership of nearly 600. In March, 1851, *The Ceylon Temperance Journal* was started, and a Singhalese temperance journal was also launched in May of that year.

By means of persistent agitation the temperance workers were successful, in 1851, in securing the abolition by the Government of 133 taverns in the interior of the island. According to the Government Agent of the Central Province, these taverns were the chief cause of the robberies and murders which were then rampant in that section, and had led indirectly to the rebellion of 1848. Another reduction in the number of taverns was effected in 1852; so that in two successive years at least one half of these places had been suppressed in this province. The temperance movement spread to other towns in various parts of Ceylon until the combined membership of the total-abstinence societies numbered about 12,000; but interest in the antiliquor fight was not sustained, and the majority of the societies became extinct.

Reduction of Taverns

In 1869, however, temperance zeal was again rekindled by Bishop William Taylor, of California, who visited Ceylon on an evangelistic tour. A new society was formed at Colombo with branches at Kandy and other towns, and a monster petition, drawing attention to the evils wrought by the liquor traffic, was presented to the Government. As the result of this petition from the people, the Governor, Sir William Gregory, and the Legislative Council suppressed 402 arrack taverns between 1872 and 1876, and placed additional restrictions on the traffic.

Bishop Taylor's Visit

The introduction of Good Templary, in 1874, gave a new impetus to temperance work in Ceylon. The Lodge Deputy of the Ark of Safety lodge was instrumental in bringing about the formation of the League of the Holy Cross in 1879. This society published a monthly periodical called *The Catholic Total Abstinence Banner* and carried on a very successful work among the English-speaking Catholics. The Woman's Christian Temperanee Union, which began operations in Ceylon toward the end of the nineteenth century, has since done a great deal for the temperance cause.

In 1904 there was a tremendous revival of temperance spirit, especially among the Singhalese, over 190,000 taking the total-abstinence pledge. A little earlier the Buddhists and the Christians had joined hands in temperance work. but this pledge-signing was mainly the result of a movement organized by the Mudaliar D. S. Sennanayake and others of the Buddhist Temperance League. The movement progressed with such rapidity that the arrack farmers and dealers became greatly concerned and made representations to the revenue-collectors that they feared they would be unable to pay their revenue taxes. The Government, finding these representations to be true, and fearing a serious loss of reve-

Temperance Revival in 1904

nue, wrote letters to the head men of each village, telling them that they would be held personally responsible for the acts of every member of the temperance society, if its existenee was encouraged in their village. As a result, many of the head men who had joined the temperance movement returned to their arrack drinking, followed by many of their people.

Toddy-shops Favored by the Government

In 1911 the licenses numbered only about 850; but in 1912 an Act was passed by the Legislative Council, permitting the opening of 1,600 new toddy-shops. In spite of the general outburst of indignation which arose among the natives throughout the island, about 1,200 of these licenses were issued. Over 4,500 Buddhist priests—practically the entire priesthood of Ceylon—protested in vain against this measure. The liquor-shops were foisted by the Government upon many villages against the most determined opposition. Frequently, when it was found impossible to rent, lease, or buy any land or buildings in which to operate them, Crown land was appropriated for the purpose. In other cases road reservations had to be utilized; and in one instance, to the extreme disgust of the inhabitants, the occupancy of a portion of a burial-ground was resorted to. Again mass meetings were held, and thousands of persons pledged themselves to have nothing to do with the shops; and in a number of cases those who had bought licenses were compelled to surrender them because they were unable to make enough money from the sale of toddy to pay for them. In the face of such sentiment the Government, which had planned to establish a Government distillery, abandoned this project. But it committed an inexcusable blunder and took what a contemporary writer calls "the most extraordinary aetion ever taken by British representatives in referenee to temperance," in issuing to Government servants a remarkable order bearing date of May 2, 1913, the first three paragraphs of which were as follows:

Temperanee Societies Not Favored by Government

(1) Any public servant who wishes to join a Temperance or Total Abstinence Society must first obtain the permission of the Head of his Department.

(2) If permission is accorded it will be on the express condition that the officer takes no part in the management of the Society, and that he does not attend public meetings organised by the Society.

(3) Permission to join such societies should not be given to administrative officers, such as head-men.

This obnoxious order stirred up such fierce resentment both in Ceylon and in Great Britain that the Government was obliged to announee its withdrawal the following month.

After much persistent effort the temperanee forces in Ceylon succeeded in inducing the Government to grant a measure of local option (1918). This, however, was so hedged about with restrictions that it was difficult to get out of it the reform desired. Under the local-option law 25 per cent of those in any given locality who have paid the poll-tax can demand that a vote be taken in respect of the continuation of any liquor license; and if 75 per cent vote against it the license must be abolished. In 1918 this prineiple applied solely to foreign liquor shops; and although several attempts were made to secure the requisite 75 per-cent majority, in two cases only were they successful. In 1919 the prineiple was extended to arrack taverns.

STREET SCENE IN PETTAH, COLOMBO, CEYLON

—Copyright by Plâté Ltd. Colombo

Some of the difficulties experieneed in obtaining the benefits of the local-option measure are thus enumerated by the *Indian Temperance News*:

No list of poll-tax payers is published. The poll-tax is invariably collected in March, but the voting in 1918 was taken the latter part of the year. During the interval many poll-tax payers removed and some died. Strange to say, the Government reckoned all votes not cast for abolition in favor of the tavern.

In large centers, where there is a large element of floating labour, it is almost impossible to bring up the requisite 75 per cent demanded by the Government.

Selecting the poll-tax as the franchise excludes all men above 55 years and all under 18 years, though these two classes are not prohibited from drinking or the use of the taverns.

The Government *Gazette* of Dec. 6, 1918, announced that the poll would be taken in the Rest-House at Mirigama on Jan. 7, 1919, from 4 to 5 P. M. in respect of a tavern at Katademiyawa for an area five to ten miles away from the polling-place.

In Kandy 643 votes were registered for the abolition of a tavern and *none for its* retention, yet the poll did not register more than 41 per cent.

In some country districts the polling-stations have been fixed miles away from the place where the tavern in question was situated, involving the voters in a tramp of some 20 to 30 miles, including the return journey, together with the loss of a day's work.

These difficulties were represented to the Legislative Counеil, which after declining to remove them, at length decided upon a modification of the voting conditions. The Report of the Excise Department, referred to above, says under the head "Local Option":

Government has granted various concessions which the temperance associations have sought in order to facilitate successful ballots and it is proposed to alter the rule as follows:

(1) The percentage for abolition is to be reduced from 75 per cent to 60 per cent.
(2) The area to be canvassed is to be limited to a three-mile radius.
(3) Ballots are to be joint if the areas coincide, to close all taverns in the same area.
(4) When an area has been voted dry no licenses to sell foreign liquor in that area will be issued as a general rule, and no trees will be licensed for tapping if possible.
(5) Voters are to be given all facilities for voting without loss of time. Their convenience is to be consulted in the event of inclement weather.
(6) Once a tavern is closed it can only be reopened by a suffrage of the people.

In the Southern Province twelve local-option polls were held this year out of which nine succeeded in securing the necessary percentage for abolition of the taverns concerned. In most of these polls the results were obtained through the organization of temperance workers.

Three districts, North Central Province, Hapitigam Korale, and Rigain Korale went entirely dry in 1920, and the movement is successfully growing.

The W. C. T. U. in Ceylon

The Woman's Christian Temperance Union has had a notable career in Ceylon. On Oct. 22, 1921, its first national convention was held at the Ferguson Memorial Hall, Colombo, under the presidency of Mrs. C. H. Collins, and was declared by the local press to have been "an unqualified success." Among the more important papers read was one by Mrs. Bennett on "Substitutes for Taverns." In a discussion on local option, the need of more temperance instruction was emphasized.

The Union now has a Workman's Resort which was established as a substitute for taverns and which is helped financially by the Government.

Two of the veteran temperance advocates in Ceylon are Mr. J. C. Jansz of Colombo and the Rev. J. Simon de Silva, and among the Buddhists (by whom the temperance work is now sustained) the following have been particularly active, namely: Messrs. D. S. and F. R. Sennanayake, D. B. Jayatilake, M. C. Perera, W. A. de Silva, Arthur Dias, and Hewavitarne.

In 1921 the temperance cause in Ceylon was greatly stimulated by a visit from Mr. William E. ("Pussyfoot") Johnson. As a result of this visit the Ceylon Legislative Counеil adopted a resolution calling on the Government to "so direct its excise administration as to attain total prohibition within a reasonable time."

Writing in *The Indian Witness* of Oct. 17, 1923, the Rev. J. Simon de Silva, who is a Wesleyan Methodist minister of Kandy, and honorary secretary of the Kandy Temperanee League, gives an interesting sketch of the situation in Ceylon with regard to the alcohol problem. He says:

The majority of the inhabitants of Ceylon are Buddhists and are partial to total abstinence by religion, custom and tradition. The same is true of the Hindus and the Mohammedans, who form a not inconsiderable section of the population. Possibly, about ninety per cent of the population have this inherent bias against drink. This, naturally, has been a very important factor in securing the gratifying results which have followed from our local option propaganda.

Whilst it is true that drink was not unknown in the island prior to the arrival of the Europeans, the subsequent widely prevalent drinking habits have without doubt been the result of the people's contact with European civilization. Once the habit took root, it spread so alarmingly that . . . as a natural sequence crime grew steadily and judges of the supreme court and the minor judiciary frequently drew attention to the obvious connection between drink and violent crime. For instance, the Chief Justice of the island, in pronouncing sentence in a murder case in 1920, said: "In this country you seldom come across cases of murder which are not due to indulgence in intoxicating drinks. Murders like this will take place so long as the disgraceful drink habit lasts. And facilities for drinking do exist. This is a case where one man has got into trouble by causing the death of another by the use of the knife. The prisoner was under the influence of liquor when he committed this offense."

Government seemed, however, to be so wholly preoccupied with considerations of revenue that in 1911, in the face of the most vigorous protests from temperance men and religious leaders, it proceeded to create a new source of temptation to the masses of the people by the separation of the sale of toddy from that of arrack and the dumping down throughout the country of over a thousand licensed toddy shops. It was a most unfortunate step for any government to take, and yet this ill-considered action of Governor Sir Henry MacCullam was in fact the moving impulse and the inspiration for the present temperance campaign, which has been productive of such happy results. Temperance men never ceased their protests against the new excise policy until in 1918 Sir John Anderson, one of the best Governors the island has had, gave the country the privilege of local option. It is true that the concession was hedged round with many unnecessary and irksome restrictions, and the percentage of votes required to secure a successful poll — seventy-five per cent of the votes of the poll-tax paying inhabitants of a given area—was far too high. Moreover, Government officials showed themselves, as a rule, to be anything but sympathetic towards local option effort. In spite of these handicaps, however, temperance workers addressed themselves to their task with such zeal and resolution that large numbers of taverns were closed down within the next few years. Let me give just a few figures. In 1870 there were 1,558 licensed taverns for the sale of arrack and toddy. With the granting of local option the number was soon reduced to 738. Out of the 1,500 new toddy shops opened in 1911, only 395 remained at the end of last year. In 1915 there were 247 distilleries whilst in 1922 there remained only 114. In 1915, again, 1,384,733 gallons of arrack were distilled, whilst the figure for 1922 was only 691,749. In 1918, the year of the local option concession, 1,022,370 gallons of arrack were consumed, but in 1922 it came down to 691,749.

It is fair to mention that the excise commissioner

in his recently published report, quotes figures to show that in certain areas where taverns have been abolished the consumption of liquor has practically remained the same or has even increased. It is also frequently urged against temperance workers that the closing of taverns leads forthwith to a considerable increase in the illicit sale of arrack and toddy. With regard to the latter, temperance reformers urge that it is up to the Government to prevent illicit sales by increased vigilance on the part of its excise staff and by the infliction of deterrent punishment on offenders. There is every likelihood that by these and other means this evil will be eventually suppressed.

With reference to the continued consumption of liquor in dry areas and the revenue accruing to Government from the drink traffic being still very high, there are several circumstances to be taken into consideration. There is the fact that the law allows a certain quantity of liquor to be removed from "wet" areas into dry. There are, again, the "Estate Taverns," which exist in large numbers in the planting districts ostensibly to supply the requirements of the estate coolie population, which consists for the most part of immigrant Indians. These taverns are outside the operation of the local option ordinance, and the planters (mostly Europeans) are generally opposed to any interference with them. There is also the grave problem of foreign liquor whilst ordinary foreign liquor taverns have been placed under the operation of local option and some of them have consequently been closed, it nevertheless remains true that the importation of foreign liquor is steadily on the increase. In 1921, of a total of 733 foreign licenses, there were only 71 which the people, at least theoretically, could control, whilst they had absolutely no voice in regard to the remaining 662 licenses, given to hotels, refreshment rooms, rest-houses, clubs and the like. Temperance reformers are urging upon Government the imperative need to deal drastically with this growing menace of imported liquor, particularly of the cheap brands. They are also asking that the "Estate Taverns" should either be brought within the local option ordinance or be placed under the control of the Excise Advisory Committees, which, it must be mentioned, came along with the local option privilege and have proved of considerable benefit in making the results of local option polls effective. Most of those committees have a preponderant unofficial element in their membership.

"Estate Taverns"

It is also just to say that recently the official attitude to Temperance Reform has undergone a marked change. Government has become more sympathetic, as the following letter addressed by the Colonial Secretary only within the last few weeks, to Government Agents, Assistant Government Agents and all excise officers, clearly shows:

"I am directed to inform you that H. E. the Governor desires that in the conduct of ballots for or against the existence of arrack, toddy or foreign liquor taverns, every consideration should be given to the activities of temperance workers and that the administrative duties connected with the holding of these ballots should be sympathetically performed with strict adherence both to the letter and the spirit of the regulations.

"Government views with sympathy all legitimate efforts in the direction of temperance reforms and desires that every facility should be given to the people for the free exercise of local option."

The percentage of votes required for the abolition of taverns was reduced last year from seventy-five to sixty. The results of this year's tavern closing campaign cannot yet be fully ascertained but it is certain that a further considerable reduction of the sale of the indigenous liquors—arrack and toddy—will be effected. But as I have already pointed out, Total Prohibition —which is the objective of most temperance reformers in the island—will not be practicable without further legislative enactments in the directions I have indicated.

One or two other aspects of the question must be briefly referred to. It is necessary to mention that there has been a very appreciable diminution of crime in districts where taverns have been closed wholly or in part. For instance, the chief Headmen of the Kalutara District, which has been regarded as the most criminal in the island and is now a dry area, except for the presence of the foreign liquor licenses, in their address to the Governor on his last visit there, said: "The Kalutara District in the past had an unsavory reputation for crime. We are glad to be able to report that serious crime is steadily on the decline and that there is every indication that this satisfactory condition will continue." In a neighboring district, that of Panadure, from 1915 to 1920 there was an average of 650 cases tried in the law courts excluding civil cases, but in 1921, when the local option work had been largely accomplished the average fell to 450.

The Commissioner of Excise complains that temperance workers are apt to think that their work is finished when taverns have been closed. This statement is not quite correct. Many temperance reformers are fully alive to the need for constructive temperance work, particularly educational temperance. The W. C. T. U. for instance is making this the principal plank of its operations. We have been for some time urging upon Government the desirability of including temperance teaching as a regular feature of the curriculum of all schools under its control.

In conclusion, there is an excellent prospect that, given the necessary facilities, Ceylon will attain the goal of Total Prohibition in the not distant future.

BIBLIOGRAPHY.—Morewood, *History of Inebriating Liquors*, p. 181, Dublin, 1838; manuscript material courteously supplied by Mr. J. C. Jansz.

CHABLIS. A town in the department of Yonne, north-central France, which gives its name to a well-known white wine. The principal vineyards producing this are Bougerots, Clos, Grenouille, Lys, Montmaires, and Vaux-Désirs. According to Redding ("A History and Description of Modern Wines," 1833, p. 106): "If this wine is the product of a favorable year, it should be very white; it is a dry wine, diuretic, and its taste is flinty."

CHADWICK, SAMUEL. English Wesleyan Methodist minister, editor, educator, and temperance worker; born at Burnley, Lancashire, Sept. 16, 1860; educated in the Burnley Council schools and at the Wesleyan Methodist Theological Seminary, Didsbury, Manchester. In 1888 he was ordained to the ministry of the Wesleyan Methodist Church. He was engaged in ministerial work at Edinburgh (1886), Clyde Bank, Glasgow (1887-90), and Leeds (1890-1907). Since 1907 he has been principal of Cliff College, Calver, near Sheffield. In 1893 he married Miss Crowther, of Boston Spa, Yorkshire. For some years he was editor of *Joyful News*. In 1902 he was elected to membership in the Legal Hundred and for a time served as chairman of the Sheffield District. In 1918 he was president of the Wesleyan Methodist Conference, and he served as president of the National Council of Free Churches in 1921.

Chadwick has been an energetic advocate of temperance reform, and has served for some time as temperance secretary for the Leeds District of the Wesleyan Methodist Church, besides being vice-president of the Leeds Temperance Council.

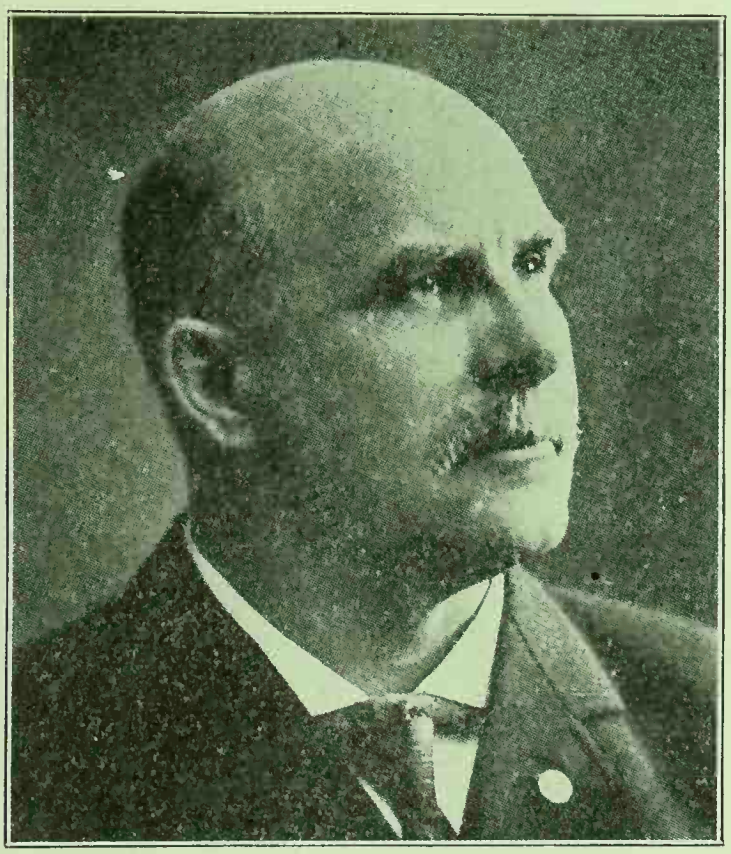
CHAFIN, EUGENE WILDER. American lawyer and Prohibition advocate; born at East Troy, Wis., Nov. 1, 1852; died at Long Beach, Calif., Nov. 30, 1920. He was educated in the public schools and at the University of Wisconsin, graduating (LL. B.) in 1875. He practised law at Waukesha, Wis., from 1876 to 1900. In 1881 he married Carrie A. Hunkins, of that town. In 1901 he became superintendent of the Washingtonian Home, Chicago, serving until 1904.

Chafin was early interested in the temperance cause and joined the Independent Order of Good Templars in 1867. He became Grand Counselor in 1885, and Grand Chief Templar of Wisconsin in 1886, holding that office four years. He was then made Grand Electoral Superintendent, and continued eight years in that position. In 1881 he joined the Prohibition party and became a candidate for Congress in the following year; in 1886 he received the party nomination for attorney-general; and in 1898 he was nominated for governor. He was again a candidate for

attorney-general in 1901, and also in 1904. In 1908, and again in 1912, he was the Prohibition party candidate for the presidency of the United States. In 1909 he was admitted to the bar of the Supreme Court of the United States. As a campaigner he enjoyed the confidence of his party associates and was energetic in promoting the party interests, having little faith in any other method of combating the saloon evil. He opposed the Prohibition Amendment to the Constitution of the United States, asserting in various periodicals of the Prohibition party in May, 1913:

> The scheme to destroy the liquor traffic by constitutional provision has always been and always will be a huge farce. Nothing can be accomplished by statute law. Large sums of money and an immense amount of time and effort have been expended to secure State constitutional Prohibition; and after delaying our cause twenty years, that method has practically been abandoned. Now it is proposed by some temperance workers to postpone it twenty years more by the impractical and impossible scheme of a Prohibition amendment to the Constitution of the United States. —*Patriot Phalanx,* May 23, 1913.

Chafin was the author of the "Voters' Handbook," 1876; "Lives of the Presidents," 1896;



EUGENE WILDER CHAFIN

"Lincoln, the Man of Sorrow," 1908; and "Washington as a Statesman," 1909. In 1913 a collection of his speeches was published in book form under the title "The Master Method of the Great Reform."

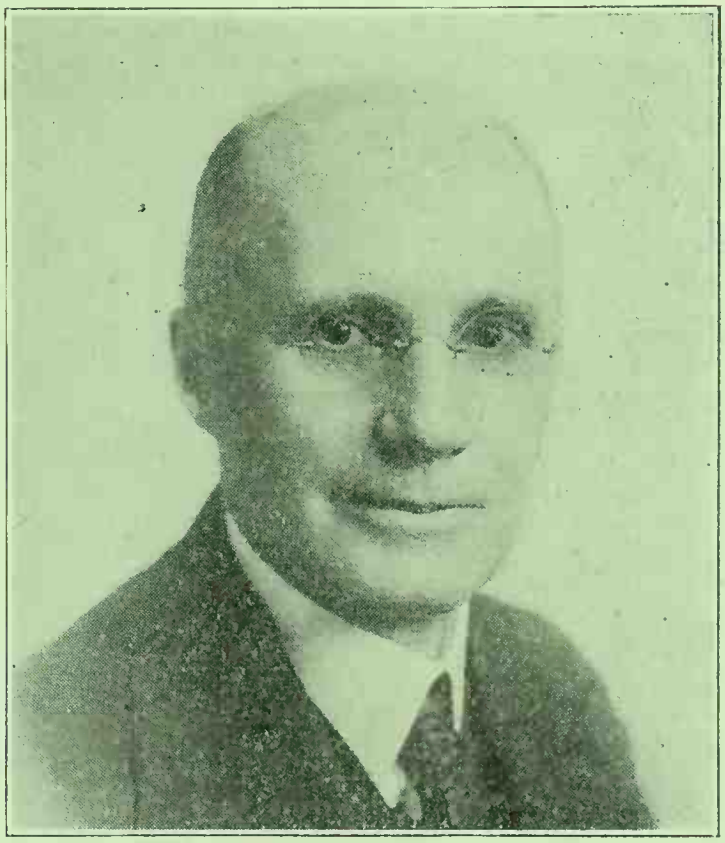
In 1919 Chafin, accompanied by his daughter, Miss Desdemona Chafin, made a tour through Australasia in the interests of Prohibition.

CHAI-MUI. See Ts'AI MEI.

CHAITANYA. Hindu sage and founder of the Vaishnava sect of Bengal, whose worship is addressed to Krishna, an incarnation of the mythological god Vishnu. He was born at Nadiya, Bengal, in 1485, of high-caste Brahman parentage. Though his doctrine of Bhakti, or passionate devotion to Krishna as the Supreme

Deity, incorporating an analogy between divine and human love, was by no means free from the taint of sensualism which pervades the various forms of Krishna-worship, some of the observances which he taught were very admirable. He laid particular stress on abstention from intoxicating liquors, and strictly forbade drinking among his disciples. Many sermons and songs of his period emphasize the virtues of abstinence and attest his influence as an advocate of temperance. On one occasion he said to his disciples: "Should you find in your way a mad elephant to the right and a drink-shop to the left, you had better risk the mad trampling of the elephant than to enter the drink-shop."

CHALFANT, HARRY MALCOLM. American clergyman and Prohibition advocate; born at Coal Centre, Pa., June 26, 1869; educated at



REV. HARRY MALCOLM CHALFANT

Washington and Jefferson College, graduating (A. B.) in 1892, and later receiving the degree of A. M. After a short course in Garrett Biblical Institute, Evanston, Ill., he entered the ministry of the Methodist Episcopal Church in 1893. In 1896 he married Elizabeth Fitz Randolph. He served pastorates in the Pittsburgh Conference until 1909, when he became editor of the *Keystone Citizen.* During the following year the paper became the Pennsylvania edition of *The American Issue,* and Chalfant has continued to edit it.

For several years he has been a regular speaker for the Pennsylvania Anti-Saloon League, taking part in many local contests as well as in the State campaigns. He has been a frequent writer for the daily press, and in this way has been able to correct many misapprehensions and false statements well calculated to mislead a multitude of people who do not read temperance papers. He has also issued a number of leaflets which have had wide distribution in various campaigns. In 1922 he was

honored by his alma mater with the degree of Doctor of Divinity. Dr. Chalfant is the author of "Father Penn and John Barleycorn," Harrisburg, Pa., 1920.

CHALICE. A drinking-cup or goblet; specifically the cup used in the celebration of the Eucharist, or the Lord's Supper. The ecclesiastical chalices apparently differed little from the ordinary drinking-cups until the sixth century, when they began to assume a definite form. They were mainly two-handled and vase-shaped, and were supported on a tall foot. This form was succeeded by the straight-sided goblet without handles, and this in turn was superseded by the cup-shaped bowl. By the seventeenth century the chalices of Continental Europe had the foot much exaggerated in size with a diminutive bowl.

In the reign of Edward VI chalices were superseded in the English Church by communion-cups, goblet-shaped, with concave or nearly straight sides, and the paten, reversed, forming a closely fitting cover. From the seventeenth century the English chalice followed the outlines of the Venetian drinking-glass.

Chalices were made, at various periods, of glass, wood, ivory, and horn, and pewter vessels were quite common. Of course vessels of gold or silver, when obtainable, were always given the preference.

From the earliest times the Eastern and Western churches mixed water with the wine in the Eucharistic service. The chalice was then known as the "mixed chalice." This was used in the English Church before the Reformation. The practise is still legal, so long as the mixing is not made a part of the services. Good illustrations of chalices are given in the "Encyclopaedia Britannica" (11th ed.), under the article "Plate."

CHALLENGER, SAMUEL CHRISTOPHER. English clergyman and temperance worker; born at Doncaster, Yorkshire, Dec. 25, 1853; educated in the common schools and under private instruction. He entered the ministry of the United Methodist Free Church (now the United Methodist Church), in 1876, and served various pastorates until 1910, when he was appointed Connexional Temperance Secretary. He held that office until 1918, when he resumed pastoral work, taking charge of the churches at Ilfracombe and Woolacombe, North Devon. In earlier life he had been connected with several temperance organizations, including the Band of Hope, the Good Templars, and the Sons of Temperance; and later he served under the United Kingdom Band of Hope Union, and the National Temperance Federation. He was also a member of the Temperance Council of the Christian Churches. Besides conducting a temperance column in *The United Methodist*, he wrote dialogs and other features for use in Band of Hope meetings. He founded the United Methodist section of the League of Abstainers. He married Miss Eleanor Kingston in 1880, and his home is at Ilfracombe.

CHALYBON. Name given by the ancient Romans to the sweet wine of Helbon, Damascus.

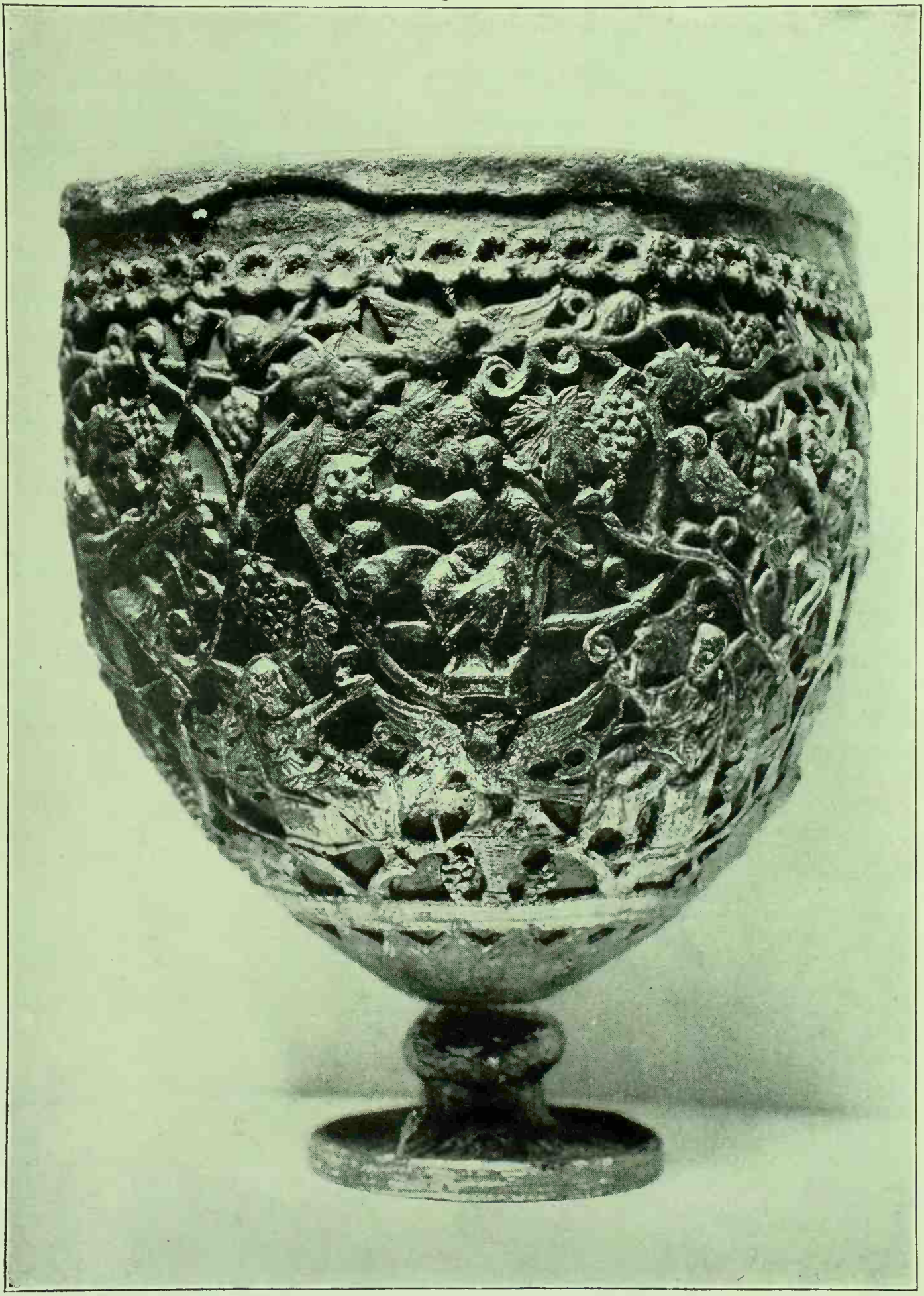
CHAMAR. Same as CHEMER. See WINE, IN THE BIBLE, under WINE.

CHAMBERLAIN, JOSEPH. English statesman; born at Camberwell Grove, London, July

8, 1836; died July 4, 1914. He was educated at Canonbury (1845-50) and at University College, London (1850-52). At the age of eighteen he entered the screw-manufacturing concern of Nettlefold & Chamberlain at Birmingham, in which his father was a partner. He threw his splendid energies into the business, and retired, with a large fortune, in 1874 in order to devote all his powers to public duties. No citizen of Birmingham ever exercised an influence in municipal affairs to compare with that of Chamberlain. He was three times elected mayor, and distinguished himself by a wonderful series of local reforms. He was the means of transforming the old, repellent, and insanitary town into a very beautiful and healthy city. As a politician in his earlier days, he had the reputation of being a fervent radical. Thus he became the first president of the National Liberal Federation. The local comic paper caricatured him as Robespierre with an eye-

JOSEPH CHAMBERLAIN
—Copyright The London Stereoscopic Company, Limited

glass. From the very first he was a caustic speaker, unrivaled in repartee, and a master of paradox and epigram. When Sir Michael Hicks Beach as Chancellor of the Exchequer, proposed to tax tea, Chamberlain said, "He will spare the beer-barrel and tax the teapot." He entered Parliament as a Liberal Member for Birmingham in 1876. Until the great Home-Rule split of Mr. Gladstone's Cabinet (1886) he was one of that statesman's most faithful friends and colleagues, but that secession was actually led by him and Lord Hartington. In 1887 Chamberlain visited America as one of the British plenipotentiaries in the Canadian fisheries dispute. As a Liberal Unionist, he took office as Colonial Secretary under Lord Salisbury and then under Mr. Balfour, helping to carry on the government all through the tragic period of the Boer War. But in September, 1903, he resigned his place in the



ANTIOCH CHALICE, SUPPOSEDLY OF THE FIRST CENTURY A. D.

—International Copyright by Kouchakji Frères

THIS CHALICE, OF SILVER, WAS DISCOVERED BY SOME ARABS DIGGING A WELL IN ANTIOCH IN SYRIA IN 1910. IT IS THOUGHT TO HAVE BEEN PART OF A CHURCH TREASURE BURIED DURING THE TROUBLOUS TIMES UNDER JULIAN THE APOSTATE (d. 363). THE CARVED FIGURES REPRESENT, IT IS CLAIMED, CHRIST AND SEVERAL OF THE DISCIPLES. A FULL DESCRIPTION OF THEM IS GIVEN IN "THE GREAT CHALICE OF ANTIOCH," NEW YORK, 1923

Ministry in order to propagate his new views on tariff questions. Thus for the second time in his career Chamberlain broke up a powerful ministry of which he was a member. In 1906 he was again triumphantly returned for West Birmingham. He was married three times: (1) in 1861, to Miss Harriet Kenrick, a Birmingham lady (died in 1863); (2) in 1868, to a cousin of his first wife, Miss Florence Kenrick (died 1875); (3) in 1888, to Miss Mary Endicott, an American, daughter of W. C. Endicott, Secretary of War in President Cleveland's first administration.

Joseph Chamberlain had much to say on the question of temperance reform. Early in his career he professed himself ready to adopt the Gothenburg system, and proposed to abolish 1,000 public houses in Birmingham, still leaving 850. Though this scheme was one of his first dreams, he was a man of many varying opinions. He gave utterance to one of these when, in March 13, 1887, he said in the House of Commons:

> When I find gin-palaces blazing with gas in our large towns, and decked with a splendor that contrasts strangely with the misery and squalor around them; and when I find our country inns being transformed into great spirit vaults and drinking saloons, then I am driven to the conclusion that excessive drinking is required to return a sufficient dividend for the capital that has been invested. They not only use all their ingenuity to increase the legitimate consumption, but excessive competition almost forces them to wink at the abuses that prevail. The publican dares not enforce the restrictions of the law on his customers when he knows they will go to his neighbor.

On one memorable occasion he did splendid service for the cause of temperance in South Africa. When King Khama of Bechuanaland came to England to appeal to Queen Victoria and the British Government against the efforts of the South African Company to introduce the drink trade into his dominions, from which he had expelled Kafir-beer and all intoxicants, Chamberlain as Secretary of State for the Colonies favored his suit and secured success for his mission. In 1899, replying to a memorial, presented by a deputation of the Native Races and Liquor Traffic United Committee, for the regulation of the drink traffic in the Sudan and in the Niger Territories, Chamberlain said:

> I hold, as a matter of deep conviction, that the Liquor Traffic in West Africa among native races is not only discreditable to the British name, not only derogatory to that true Imperialism—the sentiment which I desire to inculcate in my countrymen—but it is also disastrous to British trade . . . I agree with those that think that a special responsibility falls on Great Britain, and although I admit there is great difficulty in the way of foreign competition in dealing with this subject, still I do not think the difficulty is altogether insurmountable.

CHAMBERLAIN, JOSHUA LAWRENCE. Governor of Maine, U. S. A., 1866-71. See PROHIBITION.

CHAMBERS, GARRY. American business man and temperance leader; born at Oxford, Conn., May 27, 1803; died June 15, 1896. In his early married life he removed to Tompkins County, N. Y., making his home for the last fifty-seven years of his life in the village of McLean. A temperance man by instinct, he developed the qualities of leadership in pioneer days when the principles of organization were not so well understood as they are now. He had much to do with the founding of Good-Templar lodges and with the preparation of the original ritual of the Order. He was the second Grand

Worthy Chief Templar, and presided over the joint sessions of the various lodges at Syracuse, N. Y., in 1852-53, in which the Grand Lodge was formed. His long and active life of ninety-three years served as an object-lesson to a generation which was still largely under the delusion that drinking in moderation is conducive, if not absolutely essential, to health and longevity.

CHAMBERS, JOHN. American clergyman and temperance leader; born at Stewartstown, County Tyrone, Ireland, Dec. 19, 1797; died in Philadelphia, Pa., Sept. 22, 1875. He was taken to America by his parents while still an infant, the family living for a time on a farm in Ohio. At sixteen years of age John went to Baltimore, Md., to serve as a clerk in a store owned by his cousin. During the following year he became a member of the Associate Reformed Presbyterian Church, and a little later decided to become a minister. He prepared for this work by five years of study under the direction of the Rev. John M. Duncan, of that city, and in 1825 he was ordained and installed pastor of the Ninth Associate Reformed Church in Philadelphia. He spent his entire ministerial life with this one congregation; though by request of the Philadelphia Presbytery, the new building erected later at the corner of Broad and Sansome streets was named, in honor of the pastor, "The Chambers Presbyterian Church." He was given honorary degrees by several colleges, and for many years was recognized as a leader in the public life as well as the church life of Philadelphia. He had a large following among young men, and led a considerable number of them to become ministers of the Gospel. About 30 youths of his church, headed by John Wanamaker (afterward Postmaster-General), founded the widely known Bethany Sunday School. The evils of indulgence in strong drink early attracted his attention, and he gave to the problem most careful thought before deciding on his plan of action.

He formed a Youth's Temperance Society to assist in the total-abstinence propaganda; in the meantime bringing to bear his exceptional gifts of oratory on the lax public conscience which allowed the traffic to exist and gave social recognition to a class of freebooters whose trade was to spoil the homes and blight the lives of those who had dealings with them. This indictment, repeated in many a sermon and on other public occasions, led Dr. Chambers to be styled "The War Horse" of the temperance cause. It also roused against him the fierce opposition of the liquor dealers and their allies. He was once confronted on the street by a rumseller who, seizing him by the collar, heaped profanity and abuse upon him. The preacher waited until his assailant was out of breath, and then politely lifted his hat, thanked him, and went on his way. In the early days of his ministry it was the common custom to serve liquors at funerals. Dr. Chambers gave notice from the pulpit that he would enter no house to hold religious services where liquors were served, and on one occasion he stood outside in a drenching rain and refused to officiate until the corpse had been brought to him. He gave largely of his means and was active in promoting movements for the care of reformed inebriates, while all the time insisting that the temperance reform must con-

cern itself chiefly with preventive rather than curative measures.

CHAMBERTIN. See BURGUNDY.

CHAMETS. See WINE, IN THE BIBLE, under WINE.

CHAMPAGNE. (1) An ancient province of France, which is now represented by the four departments of Ardennes, Marne, Aube, and Haute Marne.

(2) A highly effervescent wine made in the above district; loosely any sparkling wine in imitation of it. Enologists recognize as true champagne only the better growths of the Marne and a few growths of the adjoining departments. Simon states that "although there are a few vineyards outside the limits of the Marne Department the produce of which is legally entitled to be shipped under the name of Champagne, it may be said that Marne is the only Champagne Department."

ing the quality of his product by "marrying," or blending, the produce of different vineyards, a practise which has been very generally followed by manufacturers of champagne up to the present day.

Corks first Used for Stoppering

Dom Perignon's greatest achievement, however, was the discovery of a means of regulating the tendency of the Champagne wines to effervesce. By paying regard to the time of bottling he succeeded in producing a clear, sparkling wine which far surpassed the ordinary wines hitherto produced. In the course of his experiments he discovered the utility of cork for stoppering, pads of cloth or hemp steeped in oil having been the sole means of closing wine bottles theretofore. It is also said that this worthy Benedictine invented, or at least adopted, the familiar tall, thin, tapering champagne glass "in order that he might watch the dance of the sparkling atoms" (Bertall, "La Vigne," Paris 1878).

A VINTAGE SCENE IN THE CHAMPAGNE
—*From Henry Vizetelly's "History of Champagne"*

Viticulture was practised in the Champagne at a very early date, both red and white wines having been produced there in the reign of the Roman emperor, Probus, in the third century A. D.; but the peculiar effervescent type of wine known in recent times as champagne, and renowned the world over as the sovereign of all fermented beverages, is of much later origin. Its discovery is ascribed to a Benedictine monk named Dom Perignon, who presided over the vineyards of the abbey of Hautevilllers from 1670 to 1715. It was he who first succeeded in producing a perfectly white wine from black grapes, at the same time greatly improv-

Dom Perignon its Discoverer

There is no record of the exact date when Perignon first produced sparkling wine, but from the fact that an anonymous publication of the year 1718 describes wine of this type as having been in use more than twenty years, it must have been first made not later than 1697. For some time the art of making the wine was kept a secret, and many mysterious tales were circulated about it, some persons attributing its strange behavior to supernatural influences, and anathematizing it as *vin du diable*. Why it foamed and sparkled, even Dom Perignon and his colleagues did not know; for as yet Baumé's aerometer had not been invented, and the relation between sugar and carbon dioxid had not

even been guessed at. The subject became so widely discussed, says Henry Vizetelly, that

"Why Does Champagne Foam?"

Frederick William II of Prussia actually proposed to the Academy of Arts and Science at Berlin the question "Why does champagne foam?" for solution. "The Academicians, with unexpected sharpness, petitioned the King for a supply of the beverage in question on which to experiment. But the parsimonious monarch was equal to the occasion, and a solitary dozen of the wine was all he would consent to furnish them with." Apparently the supply must have been inadequate for experimental purposes, for nothing is said to indicate that any conclusion was reached by the scholars.

The sparkling wine of the Champagne became immensely popular with the courtiers of Louis XIV, despite the fact that the debilitated old monarch himself, his stomach ruined by the long abuse of intoxicants, was obliged to forego indulgence in it on the advice of his physician, Fagon, who prescribed old Burgundy as his sole beverage. The popularity of the Champagne wines did not go unchallenged; for, soon after their fame began to spread, a young student of

Louis XIV and Champagne

medicine named Mathieu Fournier, a zealous champion of the wines of Burgundy, created a great furore by maintaining in his inaugural thesis that the wines of Reims irritated the nerves, and caused a predisposition to gout, catarrh, and other ailments. It was for these reasons, he claimed, that Fagon had forbidden the King to drink champagne. Thus began a ridiculous controversy over the relative merits of champagne and Burgundy which continued at intervals until 1778, when the Faculty of Medicine of Paris pronounced a verdict favoring the vintages of Champagne (see BURGUNDY).

Despite the aspersions against it, champagne continued in high favor with the majority of the *bon viveurs* of France, and graced the tables of royalty through the eighteenth century. Its great popularity throughout Europe, however, may be said to date from the Allied invasion of the country in 1814-15. Disastrous as this event was to the *vignerons* of the Champagne at the time, it served to spread the fame of their vintages as nothing else could have done. The manner in which the Allied hordes made the acquaintance of the wine is of some historic interest, as told by Vizetelly:

> The Allies swarmed across the frontier after the "nations" fight at Leipzig. The Champagne lying directly on the way to Paris saw some hard fighting and pitiless plundering. The Prussians of Baron von Tromberg got most consumedly drunk at Epernay. The Cossacks ravaged Rilly, Taissy, and the other villages of the Mountain. . . . The Russians, under the renegade St. Priest, seized on Reims, whetted their thirst with salt herrings . . . then set to work to quench it with Champagne to such an extent that when Napoleon suddenly swooped down upon the city . . . a large number of them, especially among the officers, were neither in a condition to fight or fly. The immense body of foreign troops who remained quartered in the east of France after the downfall of the Empire continued to pay unabated devotion to the *dive bouteille* . . . The Berliner was fain to acknowledge the superiority of the foam engendered by Champagne over that crowning his favourite *weissbier,* his own beloved *kuhle blonde,* and the beer-topers of Munich and Dresden to give the preference to the exhilaration produced by quaffing the wine of Reims and Epernay over that due to the consumption of *bockbier.* The Nassauer and the Rhinelander had to admit certain intrinsic merits in the vintages produced on the slopes of the Marne, and found to be lacking in those grown on the banks of the Rhine, the Ahr, the Main, and the Moselle. The Austrian recognised the superiority of the wines of the Mountain over those of Voslau or the Luttenberg; and the Magyar had to allow that the *crûs* of the River possessed a special charm which Nature had denied to his imperial Tokay. Even the red-coated officers who followed "Milord Vilainton" to the great review at Mont Aimé, near Epernay, proved faithless to that palladium of the British mess-table, their beloved "black-strop." Claret might in their eyes be only fit for boys and Frenchmen, and Port the sole drink for men; but they were forced to hail Champagne as being, as old Baudius had already phrased it, "a wine for gods." . . . The assembled nations had drunk of a charmed fountain, and it had excited a thirst which could not be quenched.

CHAMPAGNE

CHAMPAGNE: A VINTAGER

A century later when the Germans overran northern France in the World War, the coveted wines of the Marne again quenched the thirst, if not the ferocity, of the German legions. The War also took an enormous toll of

World War and the Champagne Vineyards

the vineyards themselves. These had already been reduced by the phylloxera from 37,000 acres in 1904 to less than 25,000 acres in 1914. During the war the disease could not be checked in those vineyards which were under the direct fire of the enemy; and such was the injury suffered by the vines from shell fire, poison gas, the digging of trenches, and underground pests, that in 1919 there were fewer than 16,000 acres of vines in bearing in the good growths of the Champagne district.

> Of this number, however, there are only a little more than half of recent plantation, that is, of hardy American plants upon which the local species have been grafted, and those alone may be relied upon to resist the inroads of the phylloxera. No less than 7,500 acres of the surviving vines are old French stocks which are doomed to perish and which will have to be replanted, as well as those actually gone out of cultivation or out of existence during the war.

Before the Champagne district is back again to anything like its normal extent of about 30,000 acres, 21,500 acres at the very least must be replanted . . . This means that Champagne cannot be plentiful for at least ten years, however good the weather and other circumstances . . . (Simon, "The Blood of the Grape," p. 205).

The champagne district is divided into two regions, commonly known as the "Vineyards of the River," and the "Vineyards of the Mountain." The former region includes the vinelands about Epernay and consequently near the Marne; the latter, the slopes in the vicinity of Reims. Among the prineipal vineyards of the "river" region, on the right bank of the Marne, are those at Ay, Haut Villers, Cumières, Dizy, and Mareuil; on the left bank in the Côte d'Epernay, those at Pierry, Moussy, and Vinay; in the Côte d'Avize, to the southeast, those of Cramant, Avize, Oger, Le Mesnil, and Vertus. In the "mountain" district the vineyards at Versy, Verzenay, Sillery, Rilly, and Bouzy, are among the most notable. The principal vines grown in the Champagne are the Franc-Pineau, the Plant-doré, and the Plant vert doré, all belonging to the Pineau variety and yielding black grapes; and the Épinette, yielding white grapes. The soil on which these vines are grown is of a chalky nature on the slopes, and of an alluvial character in the plain, being interspersed with clay and sand. It imparts to the wines a special flavor which distinguishes them from the wines of any other part of the world.

Principal Vineyards

The picking of the grapes is usually begun during the first week of October. Generally the work begins at daylight, and the vintagers maintain that the grapes gathered in the cool of the morning not only yield a superior wine, but produce a fourth more juice. The greatest care is taken to prevent bruising the grapes or detaching them from the stems before they reach the press-house, as this may cause a partial fermentation to set in, which will impart an excess of color to the must and thus render it useless for conversion into champagne. All bruised, rotten, or unripe grapes are carefully removed. Only a few of the vine-proprietors press their own grapes. The presses are operated, for the most part, by the large champagne houses possessing vineyards, and the multitude of small growers sell their produce to them. Since there is no preliminary crushing the presses are of a powerful character. Usually the grapes are subject to three pressings, the first giving a high-elass wine, and the second and third a relatively inferior one. From the press the newly-expressed wine flows direct into reservoirs, whence it is drawn off into large vats. After it has eleared itself by depositing its mueous lees, usually within 24 hours, it is transferred to elean casks, which have been previously sulfurated, and allowed to ferment. The prevailing temperature of the eellars in which the fermentation takes plaee is about 60 to 70 degrees Fahrenheit.

Grape-picking

Wine-presses

In Deeember, the wine is racked and fined, when the produee of the different vineyards is then ready for blending aeording to the traditional theories of the different manufacturers (see CUVÉE). It is almost always the praetise, in order to maintain the general eharaeter of a

speeifie brand of ehampagne, to mix with the new wine an old wine of a good vintage reserved for this particular purpose. Before bottling, it is neeessary to aseertain whether the *cuvée* eontains suffieient natural sugar to develop the earbonic aeid necessary for effervescence. If, after bottling, there is a shortage of the gas, the wine will not sparkle and will laek the other eharacteristie ehampagne properties; on the other hand, if the gas is present in exeess, there will be a high pereentage of loss, due to the bursting of the bottles. A defieieney of sugar is made up by the addition of candied sugar. In the ease of an excess, the final blending and bottling of the wine must be deferred until the superfluous saecharin matter has been absorbed by fermentation in the cask. If the blended wine is not sufficiently

CHAMPAGNE: PICKING THE GRAPES

bright, it is again racked and fined; and at the end of a month these operations are sometimes again repeated, to secure a perfectly elear and limpid liquid.

The Scriptural admonition against putting new wine into old bottles is rigorously adhered to by the manufacturers of champagne. The bottles employed must be of the highest quality to resist the tremendous pressure of the gas generated by the subsequent fermentation of the wine, which may be as much as seven to eight atmospheres, or more. Formerly the loss due to breakage ran as high as 25 and even 30 per cent, but with the improvement in bottle-making, the loss has been redueed to about 5 per cent. The bottles are usually tested by an expert hand who by knoeking them smartly together is able to detect, from the sound emitted, the temper and substanee of the glass. Sometimes however a speeial machine is used. The bottling may take place any time between April and August.

Bottles Must be of Highest Quality

After being thoroughly washed and minutely inspected, to make sure of the absenee of all foreign particles, the bottles are filled, temporarily

corked, and passed to the *agrafeurs*, who secure the cork by means of an iron clip called an *agrafe*. They are then conveyed to a chamber above ground or to a cool vault under ground, according to the temperature which the degree of pressure of the wine indicates.

Soon after bottling, the seasonal rise in temperature causes a second fermentation to take place, and a sediment is formed on the sides of the bottles. The bottles, having previously occupied a horizontal position, are now placed *sur pointe*, that is to say, slantwise in racks, necks downward, the inclination being made from time to time more abrupt. This operation is accompanied by a slight shaking and turning of the bottles, with the result that the sediment gradually works its way on to the cork. When the whole of it has been deposited in this manner, the iron clip which holds the cork is removed, the sediment and cork are ejected simultaneously, and the mouth of the bottle is instantly closed again. This operation of *dégorgement* ("unstopping") requires great skill and dexterity on the part of the workman in order to prevent the escape of an excess of wine. An experienced operator will not allow more than one fourteenth of the contents of the bottle to escape. The handling of the bottles is attended by considerable risk of explosions, and for this reason the operators protect their faces by means of wire masks.

Dégorgement

Following the *dégorgement*, the wine is subjected to the *dosage* or liqueuring, by which process the desired degree of sweetness is attained. The liqueur consists of very fine wine, brandy, and candied sugar. The amount of sugar used varies according to the requirements of the market for which the champagne is intended. "Dry" wines for English consumption receive very little liqueur—in the case of the so-called "brut" champagnes, none at all. Those formerly manufactured for Russia and for South American markets, where sweet wines are popular, were and are more heavily liqueured. The best quality of champagne is usually of a pale straw color, although it has sometimes been the fashion to give it a rose color by the addition of a small quantity of deep red wine. The alcoholic strength of the drier champagnes ranges from 18° of proof spirit upward. When loaded with a highly alcoholized liqueur they may attain an alcoholic strength of 30°.

Liqueuring

CHAMPAGNE: POMMERY & GRENO'S CELLAR
—*From Henry Vizetelly's "History of Champagne"*

The great centers of the champagne trade are at Reims, Epernay, Ay, and Avize. Before the World War the average total output of the Marne was 8,800,000 gallons; in 1918 and 1919 the total output was 2,526,000 gallons and 5,557,000 gallons respectively. On Jan. 1, 1920, the stocks in the merchants' cellars in the Marne under Excise control aggregated 23,864,148 gallons, equal to 143,184,888 bottles.

Champagne Trade-centers

Before the advent of Prohibition in the United States the manufacture of the so-called "California champagnes" was an important industry in that State, the production in 1917 amounting to some 200,000 gallons. The history of champagne-making in California dates back to 1858, when Col. Agostin (Arped) Haraszthy was the prime mover in the State in the manufacture

of wine. He introduced from Europe many types of wine grapes and with the assistance of experienced workmen from Epernay and Ay commeneed manufacturing sparkling wines. The first efforts met with little success, and the bulk of the wine made during the first three or four years had to be emptied from the bottles and distilled into brandy. Later, however, the son of Col. Haraszthy, with his colleague, Isador Landsberger, succeeded in discovering the cause of these failures, and by the increased planting of foreign vines was able to produce a wine with a bouquet and flavor worthy of comparison with the finer growths of the Marne. The next champagne manufacturer of note in California was Paul Masson; after him came the Korbel Brothers. Subsequently sparkling wine was produced on a considerable seale by the so-called Italian-Swiss Colony, and by the Italian Vineyard Company. The process employed in the manufacture of the California champagnes was in all essential respects the same as that employed in France.

American Champagnes

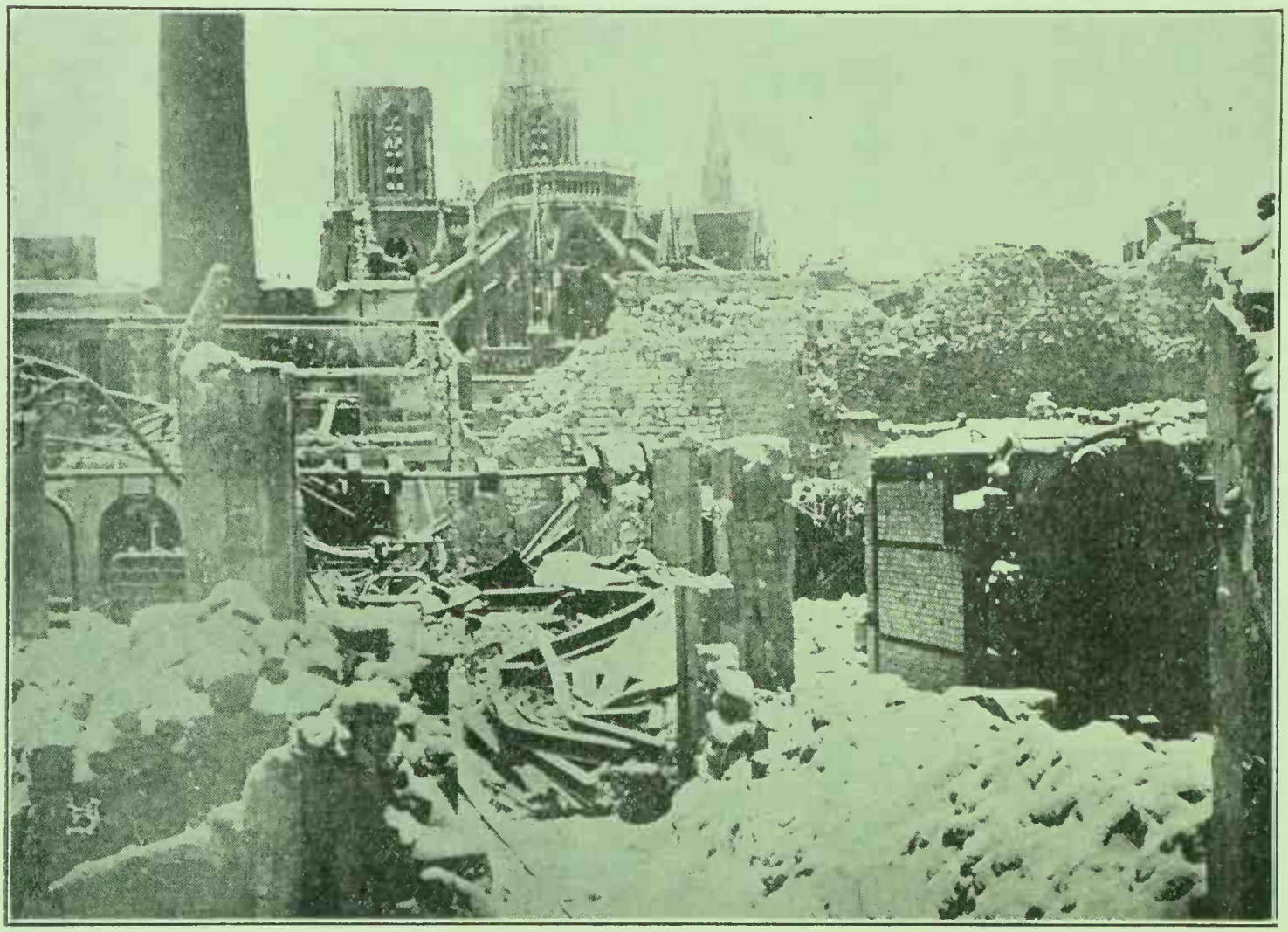
See, also, ADULTERATION.

BIBLIOGRAPHY. — Henry Vizetelly, *Facts About Champagne,* London, 1879; idem, *A History of Champagne,* London, 1882; Andre L. Simon, *The Blood of the Grape,* London, 1920; *Encyclopaedia Britannica,* 11th ed., xxviii. 723-724.

CHAMPAGNE BRANDY. Brandy distilled from wine produced at or in the neighborhood of Cognac, Department of Charente, France. It is generally classified as: (1) *grand champagne,* pure champagne brandy, and (2) *fin champagne,* brandy which is blended with aleohol.

CHAMPAGNE COCKTAIL. A mixture of champagne, bitters, ice, and lemon-peel.

CHANCELLOR, HENRY GEORGE. English manufacturer, Member of Parliament, and temperance advocate; born at Walton, near Glastonbury, Somersetshire, June 3, 1863; educated at Elmfield College, York. In 1883 he joined the firm of C. Chancellor & Co., paint manufacturers in London, becoming managing partner and, later, sole proprietor. In 1910 the business was incorporated, and Henry George Chancellor became ehairman of the corporation. In 1885 he married Mary Dyer Surl of Newent, Gloucestershire. From 1885 he was active in British politics and also in the temperance movement. From 1896 to 1899 he ran *The Londoner,* a progressive newspaper. Outspoken in his radieal views on various public questions, he was elected chairman of the London Young Liberal Federation and president of the North Islington Liberal Association. In 1907 he was elected to the House of Commons in the Progressive interest from North Islington, and from 1910 to 1918 he sat for Haggerston. In the latter year he was elected twice, defeating on both occasions the Hon. Rupert Guiness, of the well-known brewing firm. At the World's Congress of Religions, held in Berlin in 1910, he read a paper on "The Temperance Movement in England." After the outbreak of the World War he entered earnest protests in Parliament and in numerous public



CATHEDRAL OF REIMS TODAY
—Copyright by Underwood & Underwood, N. Y.

addresses against the waste of foodstuffs in the manufacture of intoxicants. Among his various pamphlets and review articles, a suggestion, published originally in the *Contemporary Review* for July, 1918, attracted wide attention and was later issued in pamphlet form, under the title "Prohibition Without Purchase or Confiscation: an Alternative Policy." Deploring the almost hopeless division of temperance sentiment in England over the question of compensation, Chancellor proposed to the Government to limit the distilleries to the production of industrial alcohol, for use chiefly as a motive power, to take the place of gasoline and other carburetants, for want of which in sufficient supply both war and industry were seriously hampered. He was a member of the committee of the United Kingdom Alliance, and also of the National Temperance Federation. He founded a number of Bands of Hope, in one of which, the Highgate Hill Unitarian Band of Hope, every member of his family has been an official. He also served as vice-president of the National Unitarian Temperance Association. Among his principal pamphlets are: "Our Objects and Methods" (Bands of Hope); "The Temperance Movement and the Pulpit"; "Why Nationalize Strong Drink?"; "Prohibition Without Purchase or Compensation" (see above); "The Economic Aspect of the Drink Problem"; "Unitarians and Temperance"; and "How to Win," the latter being a book of addresses on religious and social subjects, temperance being prominent. He resides at Hillsborough, 15 Crescent Road, Hornsey, London N. 8.

CHANCELLOR'S ALE. Ale of considerable strength, brewed at Oxford University. See COLLEGE DRINKING CUSTOMS.

CHANCEY, LIONEL THOMAS. Newfoundland temperance worker and for many years subsheriff of the Central District of that colony; born at St. John's, N. F., Oct. 2, 1828; died there Jan. 31, 1912. In 1843 he became a member of the colony's first total-abstinence society, which was organized under the leadership of Archdeacon Bridge. In 1851 he joined the Sons of Temperance, and subsequently filled every office in that Order. He was elected Worthy Patriarch of Union Division, No. 2, Sons of Temperance in 1853, and, beginning in 1863, he served several terms as Grand Worthy Patriarch of the Order. Chancey was an active supporter of the local-option movement, and was also strongly in sympathy with the work of the Woman's Christian Temperance Union. He married Margaret Parnell Wilkinson, of Carbonear, N. F., Dec. 14, 1853. He was a prominent member of the Congregational Church, serving as a member of the trust Board and as church secretary for many years.

CHANG CH'IEN or **CHANG K'IÉN.** Chinese statesman of the second century B. C. He was one of the ministers of Emperor Wu Ti of the Han dynasty, about 138 B. C. Sent on a mission to Bactria, he was detained in captivity there for ten years, then escaping. He introduced the walnut into China and cultivated the vine. He is said to have learned from the Persians the art of wine-making, which he taught to his countrymen.

CHANG CHIN-LING. Chinese statesman, poet and reformer; born in Ch'ii-Chiang, A. D. 673; died in 740. He lived in the reign of Emperor Ming Huang of the T'ang dynasty and remonstrated against the drunkenness of his times. In 736 he publicly protested against the prevailing licentiousness and misrule, and on the birthday of the Emperor offered the ruler a collection of wise precepts instead of the usual present. He was banished for intrigue, but was soon recalled and made an earl.

CHANG HSÜ. Chinese calligraphist; flourished in the eighth century of the Christian era. He executed beautiful specimens of the "grass" character, a peculiar style of Chinese writing then in vogue, and thus earned the title of "Divine Grassist". He was extolled in the poems of Kao Shih and Tu Fu, and was one of the EIGHT IMMORTALS OF THE WINE-CUP (see, also, LI PO). Arthur Waley relates (*The Asiatic Review*, October, 1919, p. 592) that "A rescript of the Emperor Wen Tsung created the category of the Three Paragons: Li Po, of poetry; P'ei Min, of swordsmanship; and Chang Hsü of cursive calligraphy."

It is recorded that Chang Hsü was peculiar in one respect—he did his best work when intoxicated. Under the combined excitement of wine and art he became oblivious to his surroundings and would fling off his cap in the presence of the people. He thus earned the sobriquet of "Chang the Madman."

CHANNEL ISLANDS. A group of small islands off the north coast of France, under the rule of Great Britain. The chief islands are Jersey, Guernsey, Alderney, and Sark. Jersey is the subject of a separate article, and the latter three islands are treated under GUERNSEY.

CHANNING, WILLIAM ELLERY. American clergyman, writer, and reformer; born at Newport, R. I., April 7, 1780; died at Bennington, Vt., Oct. 2, 1842. He was the son of a prominent lawyer, who sent him at twelve years of age to be fitted for college under the care of an uncle, the Rev. Henry Channing, at New London, Conn. He entered Harvard University in 1794, graduated in the class of 1798, and for the following eighteen months was tutor in a private family at Richmond, Va. Returning to Newport (1800), he devoted himself to the study of theology and philosophy, at the same time discovering tendencies to break away from the orthodox teachings of the Congregational Church in which he had been brought up. In 1801 he was elected regent of Harvard University, and removed to Cambridge, where he continued his theological studies. During the following year he was approved as a preacher by the Cambridge Association, and in 1803 he became pastor of the Federal Street Congregational Church, Boston, where his preaching attracted wide attention by its literary quality, and, above all, by an almost indefinable spiritual atmosphere which seemed to pervade the teaching and also the place where it was delivered. The signs of cleavage in New England Congregationalism were already in evidence, and Channing promptly took his stand with the "liberals." He came to be known as the leader of the Unitarian movement; yet he never was in full accord with its theology, and always objected to the name "Unitarian," as not being a true designation of what the

movement stood for. In 1814 he married his cousin Ruth Gibbs.

Channing was aggressive and powerful in his indictment of the prevalent evils of his day, particularly slavery and intemperance, yet strongly disinclined to employ force against either of them. In his famous address on temperance, delivered in Boston, Feb. 28, 1837, he said:

> It is very plain, too plain to be insisted on, that to remove what intoxicates is to remove intoxication. In proportion as ardent spirits are banished from our houses, our tables, our hospitalities, in proportion as those who have influence and authority in the community abstain, and lead their dependents to abstain from their use, in that proportion the occasions of excess must be diminished, the temptations to it must disappear.

In the same address he expressed a doubt whether attempted Prohibition could supply the needed remedy, remarking as follows:

> That intemperance is dreadfully multiplied by the number of licensed shops for the retailing of spirits we all know. That these should be shut, every good man desires. Law, however, cannot shut them except to a limited extent, or only in a few favored parts of the country. Law is here the will of the people, and the Legislature can do little unless sustained by the public voice. To form, then, an enlightened and vigorous public sentiment, which will demand the suppression of these licensed nurseries of intemperance, is a duty to which every good man is bound and service in which each may take a share.

Channing received the degree of S. T. D. from Harvard in 1820. He published "Thoughts on Temperance" in 1834. His reputation as an author stood very high, both in the Old World and in America, several of his writings being translated into French, German, Hungarian, Icelandic, Italian, and Russian. His "Complete Works" were published in five volumes in Boston in 1841 and in one volume, New York, 1875. Other editions were published in London.

Throughout his later years Channing suffered acutely from dyspepsia, the result of his ascetic practises when, as a young man, he stinted himself both with regard to food and exercise so as to save time for study.

CHANT, LAURA ORMISTON (DIBBIN). British lecturer, composer, writer, and temperance worker; born at Woolaston, Glos., Oct. 9, 1848; died Feb. 16, 1923. Her parents removed to London when she was five years of age. She received her early training at home and completed her education at Apothecaries' Hall (A. A. 1876.) Miss Dibbin began teaching in the Sunday-school at the age of fifteen, and later spent several years as an instructor in women's schools. Leaving this work to take up nursing, she became a sister in the London Hospital in Whitechapel, there meeting Dr. Thomas Chant, of Bridgewater, whom she married in 1877.

Mrs. Chant's long career was distinguished by her exceptionally wide range of activities. Her early experiences as nurse, and afterward as assistant manager of an insane asylum, brought her in touch with life in its most unfortunate and pathetic phases, made her a close student of human nature and of sociology, and inspired her with the humanitarian ideals which ever characterized her life-work. Social reclamation work absorbed much of her time, to such an extent, indeed, that her home was for many years a refuge for the destitute and the unfortunate.

She first became known as a public speaker through her advocacy of woman suffrage, and thereafter became prominent on the temperance platform and that of social purity. Two of her greatest sermons were "The Spiritual Life," and "Signs of the Times." Though not an ordained pastor, Mrs. Chant had preached in churches of nearly all denominations, including the Jewish Synagogue in London, and she always delivered forceful discourses.

For many years she was a very active member of the Woman's Liberal Federation of England and of the National Society for Promoting Woman Suffrage. Her work in the temperance field was contemporaneous with that in the cause of suffrage. In 1877 she joined the Church of England Temperance Society, later becoming a member of the National British Women's Temperance Association and serving on the executive committee of that organization for some years. She was also very prominent among the Good Templars and the Rechabites, and was a loyal supporter of the Band of Hope movement. One of her most notable activities in the field of social reform was her remarkably successful attack, in 1894, on the many abuses connected with the notorious Empire Music Hall in Leicester Square, London.

Mrs. Chant had traveled extensively throughout the United Kingdom and the colonies, in Europe, and in the United States of America. In 1895 she was placed in charge of a shipload of clothing which was sent to the Armenian refugees in Bulgaria, and in 1897 she took nurses and supplies to Crete when Greece was fighting the Turks in behalf of the Cretans. For this exploit she received the Red Cross of Greece from Queen Victoria, in behalf of the King and Queen of Greece.

Among her best-known literary works were "Sellcuts' Manager," a novel; "The Prodigal," a book of sermonettes; and a volume of poems entitled "Verona." She wrote, besides, numerous pamphlets on temperance, poor laws, and politics, and was the composer of a number of hymns and songs.

CHAO-TSING-TSIU. An intoxicating beverage named from the Chinese town where it was made. It was formerly very popular with the "fast set." To tell a man in China that he drank chao-tsing-tsiu was equivalent to telling him that he drank too much or was living too voluptuously (Morewood, "History of Inebriating Liquors," p. 218, Dublin, 1838).

CHAPIN, SALLIE F. (MOORE). American temperance worker; born in Charleston, S. C.; died in that city April 12, 1896. Miss Moore was reared and educated in Cokesbury, Abbeville County, S. C., and while still a girl married Mr. Chapin, who was one of the founders of the Charleston Y. M. C. A. and active in other philanthropic work. Mrs. Chapin was prominent in Sunday-school work, teaching a class of white children in the morning and one of colored people, often numbering a hundred, in the afternoon. During the Civil War she was president of the Soldiers' Relief Society, working incessantly in the hospitals. Loss of home and property through the War supposedly brought about her husband's death, and she was obliged to give up for a long time all the useful work in which she had been engaged.

Mrs. Chapin was a most energetic and con-

scientious worker in the cause of temperance. When Miss Frances E. Willard was seeking a prominent woman in the South to introduce the Woman's Christian Temperance Union into the southern States, she invited Mrs. Chapin's co-operation, with the result that the latter for many years successfully undertook the labors of superintendent of the W. C. T. U. work in that region, traveling on the average about 20,000 miles in discharge of her duties. When the

MRS. SALLIE F. CHAPIN

South Carolina W. C. T. U. was inaugurated (1880) Mrs. Chapin was chosen president, and she retained that office till her death.

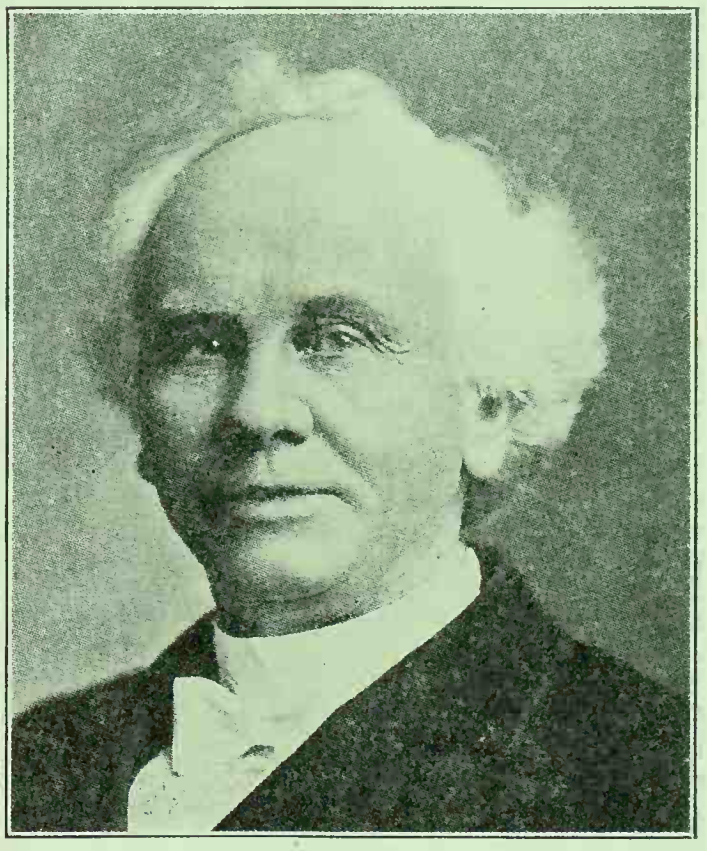
Mrs. Chapin was a forceful writer and an excellent talker, and at one time was president of the Woman's Press Association of the South. Although she published but one book, "Fitz Hugh St. Clair, the Rebel Boy of South Carolina," she wrote an enormous quantity of temperance literature. She was a great believer in Prohibition and was a member of the executive of the Prohibition Home Protection Party, which was formed at the Chicago W. C. T. U. Convention in 1882.

Senator Henry W. Blair, in his book, "The Temperance Movement" (p. 520) describes Mrs. Chapin as "one of the most accomplished women the country ever knew," and Miss Frances E. Willard in *The Union Signal* for May 21, 1896, wrote of her as "that great-hearted and intrepid leader in the South." Perhaps the most striking testimony to Mrs. Chapin's self-sacrificing labors is the monument upon her grave in Magnolia Cemetery, Charleston, the cost of which was defrayed by loving contributors in every State in the Union.

CHAPMAN, ERVIN. American clergyman and author; born in Defiance County, Ohio, June 23, 1838; died at Los Angeles, Calif., Aug. 30, 1921. His public-school education was supplemented by various courses under private

tutors, and he received several honorary degrees (A. M. from Westfield College, Ill., 1872; D. D. from Lebanon Valley College, Pa., 1882; and LL. D. from Otterbein College, Ohio, 1904). He married Adelia Haymaker of Brunersberg, Ohio, Oct. 2, 1860. From 1864 to 1869 he was clerk to the Committee on Territories in the House of Representatives at Washington. In 1866 he entered the ministry of the United Brethren Church, transferring to the Presbyterian Church in 1883, and serving various congregations in Ohio, Wyoming, and California.

Chapman was a lifelong abstainer and always active in temperance movements. In 1898 he retired from the pastorate to take up temperance work, becoming State superintendent of the California Anti-Saloon League and editor of its official organ, the *Searchlight*. During his sixteen years of service in that position he wrote and published a number of books and pamphlets, the more important of which were: "The Murder and Murderer of William Dawson"; "The Liquor Seller's Confession of Guilt"; "The Czolgosz of Trade and Commerce"; "Only Hope of Liquor Men"; "A Familiar Falsehood Nailed"; "What is my Country?"; "A Stainless Flag"; and "Particeps Criminis: the Story of a California Rabbit Drive." In 1914 he resigned his superintendency in order to devote himself wholly to the writing of his "Latest Light on Abraham



REV. ERVIN CHAPMAN

Lincoln and War-time Memories," which was published in 1917. After his retirement he was superintendent emeritus of the California Anti-Saloon League and frequently participated in its activities. At the time of his death, and for many years previously, his home was in Los Angeles. See, also, CALIFORNIA.

CHAPPELL, WILLIAM. British company director and temperance advocate; born in London, England, Aug. 24, 1862; educated in the

schools of Portsmouth, Hampshire. At the age of eighteen he entered the business house of Hoy Brothers, Portsmouth, and four years later formed a partnership with W. W. Cook, the firm trading under the name of Cook & Chappell. Two years afterward he dissolved the partnership and embarked upon a most successful business career on his own account. By 1900 he had developed his concern into a limited company, under the name of W. Chappell & Co., Ltd., with branches in Chatham and London. In 1905 his company amalgamated with Hebbert & Co., Ltd., the well-known naval and military outfitters.

At this time Chappell traveled in various parts of the world in the interests of his company and in 1908, having previously visited Cape Town,, he withdrew from Hebbert & Co., and settled in South Africa. Here he developed a successful business as manufacturers' agent and formed the concern trading as W. Chappell & Co., Ltd., of which he is now the chairman and managing director, with important branches at Johannesburg, Durban, Rhodesia, etc., and headquarters at 45 Castle St., Cape Town.

Chappell began early to help others. He was a scholar in the Lake Road Baptist Sunday-school, and at the age of sixteen became a teacher in the Alfred Street Mission School, where in 1880 he was elected secretary of a Band of Hope. About the same time he became a member of the Baptist Church, and for a number of years was actively engaged in open-air and cottage mission work of that denomination. In July, 1882, he was initiated a member of the Independent Order of Good Templars, affiliating himself with "Protector" Lodge, one of the largest and most influential in England at that time. Shortly afterward (Feb. 25, 1883) he married Miss Lila Matilda Reeves, of Portsmouth.

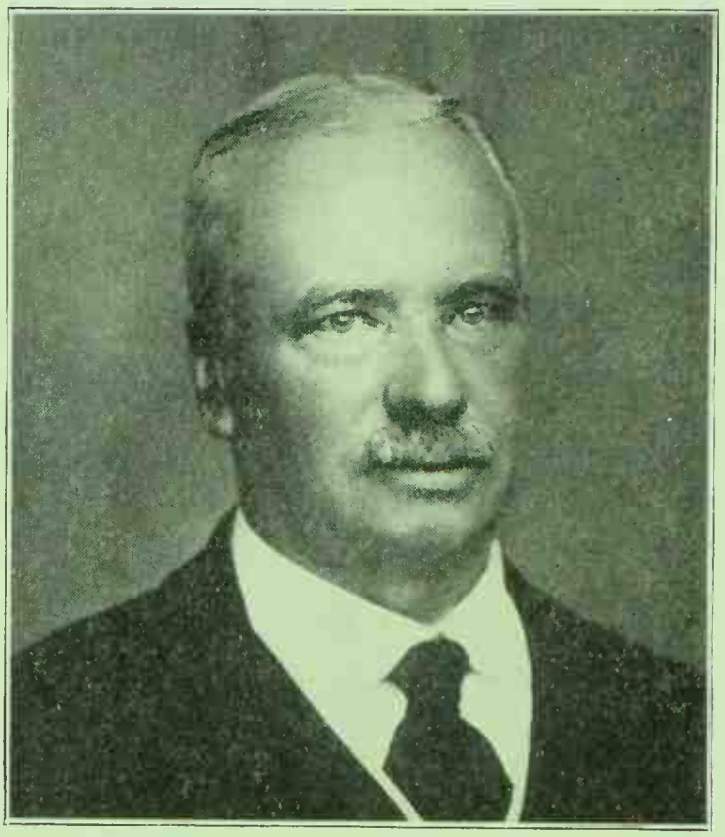
Chappell's success as a Good Templar was pronounced and rapid from the start, and in less than three weeks after becoming affiliated with the Portsmouth Lodge he was elected its secretary. Two months later he was chosen Electoral Deputy, which office he continued to hold until he left England. On May 27, 1884, he became a member of the South Hampshire District Lodge, in which he held a number of important offices including those of District Chief Templar (1894-98; 1900-02) and District Counselor (1903). He was repeatedly elected to represent the district in the Grand Lodge. In the Jubilee Year of the Order (1901) the Grand Chief Templar presented him, on behalf of the Grand Lodge Executive, with an illuminated address; and, a short time later, the Grand Lodge conferred on him the honor of Past Grand Chief Templar for services rendered.

Chappell's work with the Good Templar Order in England was not the only effort he put forth in behalf of the temperance cause. For more than ten years he was honorary secretary of the Hants and Isle of Wight United Temperance Council. From the inauguration of the National United Temperance Council he was a member of its Executive, and for a number of years he was chairman of the Advocacy Committee and honorary treasurer and deputy chairman of the Council. For more than five years he was president of the Portsmouth Temperance League,

CHAPPELL

which was a federation of all the adult temperance societies in Portsmouth; and he was largely responsible for the establishment of the Portsmouth Citizens' Union, which included a large number of professional men united for the suppression and reduction of licenses and for the proper administration of the licensing laws. He was for a time honorary secretary of this organization.

For some years he was chairman of the National United Temperance Council, with its head office in London. At the National Congress of all the temperance societies in the United Kingdom, which was held at Nottingham on July 16, 1906, he was chosen to preside over the meetings. In addition to these numerous temperance affiliations, he was also a member of the United Kingdom Alliance, the Independent Order of Rechabites, the Sons of Temperance, the Portsmouth Band of Hope Union, and other organizations.



WILLIAM CHAPPELL

On his arrival in South Africa he at once transferred his membership to the Cape Town Baptist Church, placed his clearance card with the Grand Lodge of Western South Africa, I. O. G. T., and soon got into touch with all the agencies for the social and moral uplift of that district. He has been president of the South African Band of Hope Union and honorary secretary of the Temperance Committee of the Baptist Union of South Africa. His membership in the Council of the South African Temperance Alliance dates from the foundation of that body, and he has been continuously its honorary treasurer. At the present time he is chairman of The Tribune, Ltd., controlling *The* (Cape Town) *Tribune*, the leading temperance publication of South Africa.

Chappell's promotion in the Grand Lodge of Western South Africa has been as rapid and pronounced as it was in England. At the forty-fifth session of the Order in South Africa, held at Swellendam, he was chosen (Sept. 27, 1922)

Grand Chief Templar of Western South Africa, which position had become vacant by the death of THOMAS SEARLE. Chappell is a vice-president of the World League Against Alcoholism.

Mrs. Chappell, who has been an active cooperator in her husband's work and success, accompanied him to the Sixteenth International Congress Against Alcoholism at Lausanne, Switzerland, in 1921. After the Congress they visited England, Canada, and the United States, studying in the latter two countries the results of Prohibition. Before sailing for Africa from England on Jan. 26, 1922, they were honored by a farewell reception at the Temperance Institute, Southampton, by the members of the local Good Templar Lodge.

Chappell's home is "Hazeldene," Sea Point, Cape of Good Hope Province, South Africa.

CHAPPLE, WILLIAM ALLAN. British surgeon, Member of Parliament, and temperance advocate; born at Alexandra, Otago, New Zealand, July 14, 1864; educated at Alexandra School and at the Otago University at Dunedin. He also studied medicine in London, England, (B.S.; M.D.). In 1891 he married Miss Sarah Douglas. From the time of his graduation till 1906 he practised as a surgeon in Wellington, New Zealand. During this period he served a term as a member of the New Zealand Parliament, representing Taupeka. He has always been a great lover of travel, and has visited many foreign countries.

In 1898 he was elected parliamentary representative on the Victoria University College Council. For a number of years he was honorary physician on the staff of the Wellington Hospital. He then removed to Scotland and from 1910 to 1918 served as Member of Parliament (Liberal) for Stirlingshire. In the World War he was major, R.A.M.C. In 1922 he was elected M.P. for Dumfrieshire.

Dr. Chapple is the author of several medical volumes, among which are "First Principles in the Art of Physical Development"; "How to Impress the Evils of Alcohol"; "The Fertility of the Unfit"; "The Public Health Aspect of Alcohol"; and "Evils of Alcohol—Cases and Comments from a Doctor's Practice."

CHAPTALIZATION. A method of correcting the quality of wines, especially of Burgundy, by adding marble-dust, to neutralize undue acidity.

CHARAS or **CHURRUS.** One of the products of the Indian hemp plant *(Cannabis sativa)*. See BHANG.

CHARLEMAGNE (from the Latin *Carolus Magnus*, Charles the Great). King of the Franks; born, probably, at Salzburg, Bavaria, about the year 742; died at Aachen, Germany, in 814. His possessions extended over the greater part of central Europe. He conquered the Saxons and Lombards, subdued Bavaria and the Avars, and was crowned Emperor of the Romans at Rome on Christmas Day, 800. Charlemagne's sole failure in military objectives was the defeat of his rearguard by the Arabs in northern Spain. The stories of his exploits and his paladins, or peers, became the subject of a cycle of romances similar to those of the British king Arthur.

The chief proof of the greatness of Charlemagne lies in his wise ordinances, among which were several temperance measures. At the Diet of Panderbun he granted a constitution to his nobles, enjoining them not to sully by drunkenness what they had gained by valor. He forbade suitors or witnesses to appear in court intoxicated, earls to sit in judgment unless perfectly sober, and priests to offer drink to penitents. If any of his soldiers was found drunk in camp, he was restricted to water as a beverage until he admitted the heinousness of his offense and publicly implored forgiveness. Soldiers were ordered not to persuade or force their comrades to drink; the elders were required to set an example to the young; and the young required to be as abstemious as their elders. Charlemagne forbade the drinking of healths, and prohibited the clergy from entering taverns.

CHARLEMAGNE

CHARLES V. Roman emperor and (as Don Carlos I) king of Spain; born in Ghent Feb. 24, 1500; died at Yuste, Estremadura, Spain, Sept. 21, 1558. He was formally recognized as king of Spain conjointly with his mother, Joanna, in 1518. On the death of Maximilian he succeeded to the inheritance of the Hapsburgs, and shortly afterward to the duchy of Wurttemberg. He was elected emperor of Rome in 1519 and crowned at Aix on Oct. 23, 1520. The reign of Charles was made exceedingly difficult by the complexity of interests involved in the administration of the several distinct territories and races, and was still further complicated by the growth of Lutheranism in Germany, which brought about his memorable meeting with Luther at the Diet of Worms in 1521. An inherited quarrel with France, and the aggressions of the Turks and Barbary States were other serious problems with which he had to deal.

In character, Charles ranks high among the princes of his time, and his sobriety stands out in marked contrast to the universal drunkenness of the German and Flemish courts, which he censured severely. One of his edicts is of particular interest in its allusion to the practise of treating. In this he said:

> And as drunkenness causes much harm, vice, and misfortune, as can be daily experienced, also in past sessions of the Imperial Parliament, it has been ordered and decreed that the authorities should issue restrictions against one person drinking to another, and in order to put a stop to this, such persons shall be severely punished. Yet these orders have been but little observed and carried out, and the said abuse and bad custom of drinking to one another has grown worse in the course of time, increased and been carried to excess, causing blasphemy, murder, adultery and other crimes, as well as the betrayal of secrets, such vice rendering the Germans (whose manliness has been proverbial from time immemorial) contemptible in the eyes of other nations. (Wilhelm Bode, *Alkohol Album.*)

CHARLES XII. King of Sweden; born at Stockholm June 27, 1682; killed at Frederikshall, Norway, Dec. 11, 1718. He was educated under the careful supervision of his father, Charles XI. Acceding to the throne at the age of fifteen, he was soon confronted by a coalition against Sweden on the part of Russia, Denmark, and Poland for the partitioning of his dominions. He first turned his attention to the Danes, defeating them in a short and bloodless war in 1700. The same year he overthrew the Russians at Narva, defeating an army greatly superior in numbers with a force of 8,000 men. He easily conquered the Poles, and then continued his Russian campaigns; but after many victories, his army was finally disastrously defeated at Poltava (July 8, 1709). Charles fled to Turkey, whence after several years he returned to Sweden. He waged war on Norway in 1717, and again in 1718; and, during the pursuit of this second campaign, he met his death in battle.

The remarkable renown which Charles enjoyed in Europe for many years lends interest to his habits and opinions in regard to temperance. It is narrated that during the first year of his reign he was present at some drinking-bouts, and at one time became so tipsy that he mounted a horse and rode through the streets of Stockholm half-clothed. Whether this narrative be authentic or not, it is certain that such events were not characteristic of Charles's life, for he is represented by contemporaneous authors as being ab-

stemious and of good moral character. One of them says:

> Daintiness in eating and drinking was none of his work. The meals at the king's table were commonly dispatched in half-an-hour. He ate with pleasure solid food and quantities of bread. Of fruits of the trees he appreciated lemons, sweet-oranges, bergamots; of fruits of the earth, herb of grace, parsley, and spinnach. Wine, ale, or small-beer he never tasted from the year 1700, but only water.

It is on record that Charles forbade the distillation of brandy in his dominions.

CHARRINGTON, FREDERICK NICHOLAS. English reformer and temperance advocate; born in Bow, London, Feb. 4, 1850. He attended Marlborough public school and Brighton College, completing his education by a period of travel abroad. His father, a wealthy brewer, of the firm of Charrington & Head, with a view to his succession to a partnership in the brewery, set him to learn the details of the business. Being a young man of sound moral character and intense religious convictions, he soon found himself at war with his conscience, and his growing distaste for the liquor business was brought to a climax by an incident of the slums which, though commonplace and sordid in itself, was dramatic in its bearing on his after-life. He had long been interested in welfare work in the slums, and one evening in the year 1872, while on his way to perform some charitable mission, he chanced to pass a loathsome public house known as the "Rising Sun." His attention was attracted to a wretched-looking woman who stood at the door of the place with three forlorn waifs tugging at her skirts, begging her drunken husband to give her money enough to buy bread for her half-starved brood. The man answered her pitiful plea by knocking her into the gutter; and Charrington, outraged by the brutality of the scene and noting the name of his own firm displayed above the public house, was suddenly seized with the conviction that he himself was in a measure responsible for the atrocity and for many others of its kind. He resolved then and there that he would have no more to do with the liquor business, afterward declaring that the drunken husband "had knocked him out of the brewery business with the same blow which sent his poor wife into the gutter."

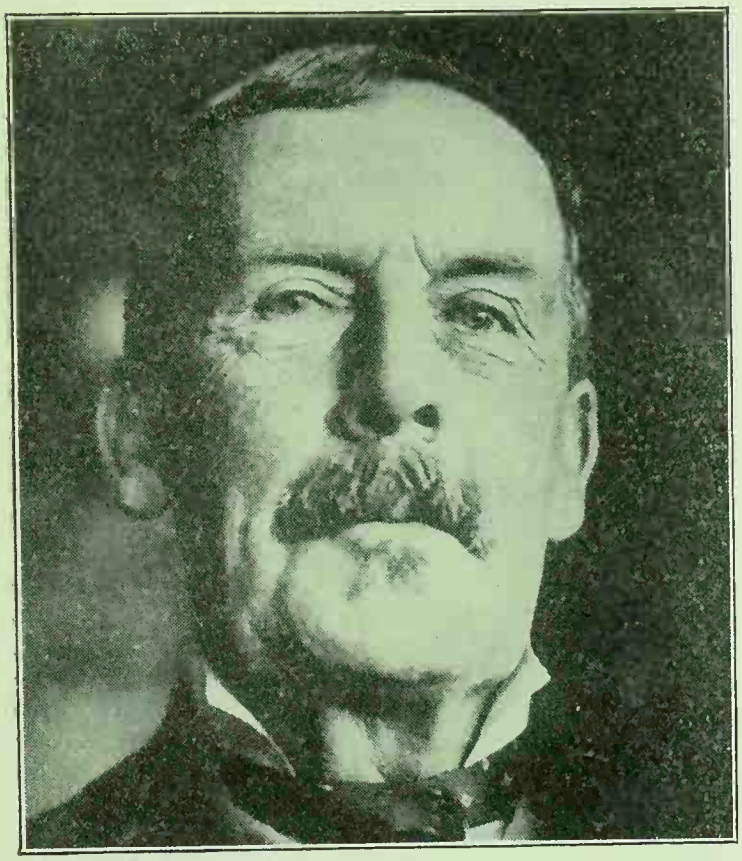
The "Rising Sun" Incident

He at once declared his intention of quitting his position in the brewery, and renounced his heritage in the business, estimated at a million and a quarter pounds. Much to the chagrin of his parents, he even gave up his quarters with them, and established himself in very humble lodgings in the East End of London, in order to give his entire time to mission work. In 1870 he had joined forces with Hugh Campbell and Edwin H. Kerwin, two young men of tastes and ambitions similar to his own, who were then conducting evangelistic meetings for boys in a hayloft at Stepney Green. Under the fresh stimulus of Charrington's energy and enthusiasm the little mission flourished marvelously, and soon outgrew the accommodations afforded by the stable. A capacious workshop in Hertford Place was taken over, and, with the financial help of Charrington's father, a real mission-house for boys was fitted up. Another room was rented in Heath Street for girls. Later the young men

Renounces a Fortune

started a home for boys having no food or shelter for the night. Such were the beginnings of Charrington's work in the slums, and thus originated the great organization which is known to-day as the "Tower Hamlets Mission."

Not long after Frederick Charrington's withdrawal from the brewery, the elder Charrington died. Despite their divergence of opinion regarding the liquor traffic, the father and son had remained strongly attached to each other, and the father had given his warmest sympathy and financial support to the young man's labors among the poor. Sincerely regarding his brew-



FREDERICK NICHOLAS CHARRINGTON
—Copyright, International, New York

ing business as a legitimate one, he had at first been deeply distressed by his son's refusal to follow in his steps; but in his last days he came to a clearer understanding of the other's views, and on his death-bed commended him for "having chosen the better part, which will never be taken away."

Young Charrington soon became a militant worker in the temperance field. Naturally his championing of the cause created a great stir. By many he was called a fanatic; but no one dared question his honesty of purpose, for his great financial sacrifice was ample evidence of his sincerity. In February, 1873, he was honored by an invitation to preside over the annual meeting of the Band of Hope Union at Exeter Hall. There his appearance was the occasion for the gathering of an immense throng of people, which accorded him one of the greatest ovations ever received in the Hall. Although barely twenty-three years of age, he was from this time forward recognized as a leader in the cause of sobriety. In 1872 he had enlisted the financial aid of Pemberton Barnes, a wealthy landlord, who was the owner of a building-site known as "Carlton Square." At

A Militant Temperance Worker

Charrington's solicitation, Barnes built a mission-hall on this site, called the East End Conference Hall, which provided the young reformer with greatly increased facilities for carrying on his work. In August, 1874, a branch mission was established in the Oxford Street Hall, in the east of London.

The work in the mission-halls was now being supplemented by great open-air meetings. By 1876 the East End Conference Hall was found to be inadequate to the enormous work being carried on, and Charrington bought a piece of land at the corner of Mile End Road and White Horse Lane, upon which he erected a mammoth tent. Among his most loyal supporters at this time was Samuel P. Morley, millionaire Member of Parliament, T. A. Denny, Lord Shaftesbury, and the Hon. Ion Keith-Falconer, third son of the Earl of Kintore. Young Keith-Falconer worked side by side with Charrington in the slums, and between the two there developed a deep personal attachment which endured until Keith-Falconer's death at the early age of 31.

Mammoth Mission Tent

In spreading the gospel among the people of the East End, Charrington paid little heed to conventionalities. Some of his methods were daring, but they got results. About 1877 he and his associates began renting certain music-halls for the holding of Sunday-evening gospel services. Week-day habitués of these places attended the meetings in large numbers, and thus many were brought under religious influences who could not have been induced to enter the regular mission-halls. Vice of every description flourished in the music-halls at that time. In 1880 Charrington and his colleagues began a campaign of reform in this connection which extended over many years and was far-reaching in its consequences. Tracts denouncing the evils of these resorts, and appealing to young men and women to avoid them, were published in large numbers; and night after night the reformer and his helpers stood outside the doors of notorious places, distributing the tracts and remonstrating with those who came and went against their patronage of the halls. A campaign of this sort required physical courage of the highest type, for Charrington was repeatedly assaulted by mobs incited against him by the music-hall proprietors, was continually subjected to the foulest verbal abuse, and on one occasion was given into custody and locked up over night on the false charge of obstructing the thoroughfare. His personal campaign against the music-halls was complemented by his work in the London County Council, on which he served from 1889 to 1895. As a member of the Council he vigorously, though unsuccessfully, opposed the granting of licenses to a number of disreputable music-halls, thereby incurring the scorn and obloquy of the vulgar and the sensual, and winning the admiration and respect of Christian men and women.

Rents Music-halls

Is Often Assaulted

In 1885 he presided over a great "Temperance and No Compensation" demonstration in Hyde Park, and in 1887 he headed the "Purity" demonstration which so greatly advanced the Criminal Law Amendment Act. His purity fight in

the East End, which resulted in the closing of some two hundred houses of ill fame, was one of the distinguishing accomplishments of his career.

His great ability and tact in the handling of social welfare work won him a steadily increasing host of supporters which included some of the wealthiest and most prominent people in London. By means of the financial aid which he was thus able to command, he was at length in a position to carry out his long-cherished ambition to erect a great permanent assembly hall and community house on his property in Mile End Road, and the building was opened to the public Feb. 4, 1886. It was dedicated for use not only as a place for evangelistic meetings, but as a place of amusement, containing coffee-rooms, a library, and numerous other club features. The "Great Assembly Hall," as it is called, has for more than 35 years filled a great humanitarian need, and continues to flourish at the present time—a counter-attraction to the public houses and one of the greatest powers for good in London.

Builds Hall in Mile End Road

At the time of the opening of the People's Palace in East London, Charrington headed the agitation against the sale of intoxicating liquors in that establishment, and was forcibly expelled from a meeting of the trustees, some time prior to the opening, for insisting that the trustees before asking for the support of the community, should declare themselves on the question whether or not drinks should be served. His interruption of the meeting created a great sensation in the press, and he was severely criticized in some quarters; but within two or three weeks the trustees announced officially—and contrary to the expectation of many who believed that the sale of drink had already been decided upon—that drinks would not be sold. In spite of this decision, a disgraceful incident occurred in the Palace the following year, when at a complimentary "Jubilee" supper given by Spencer Charrington, M. P., of the firm of Charrington, Head & Co., to the 2nd Tower Hamlets Rifle Volunteers, a large amount of liquor was introduced, with the result that no fewer than six hundred of the Volunteers became the worse for drink and created gross disorder in the community. Determined to prevent the recurrence of such a disgraceful scene, Charrington sent a memorial to Queen Victoria informing her of the details of the affair and imploring her to exercise her influence to prevent a repetition of it. In consequence of this remonstrance the trustees passed a resolution that in the future no intoxicating liquors would be allowed upon the premises of the People's Palace.

Frees People's Palace from Liquor

Charrington's manly good-fellowship and indomitable courage made him many friends among the soldiers, and many of his converts to abstinence and some of his most loyal helpers were recruited from the barracks of East London. It was such a common sight to see him going through the streets surrounded by a scarlet ring of guardsmen that it became the custom to refer to them as "Charrington's Bodyguard." No one admired the fighting-man more than he, and no one despised the slacker more. During the World War, when the country was calling for every able-bodied man to do his duty, he called attention to the fact that professional football was a serious detriment to recruiting; and largely as a result of the vigorous campaign which he instituted, and in the course of which he was assaulted by a gang of professionals and severely injured, the country was raised to such a pitch of indignation against the continuation of the sport during the World War that the Football Association was obliged to suspend its activities.

"Charrington's Bodyguard"

Perhaps the most widely advertised and the most characteristic incident of his career was his attempted removal of the mace from the House of Commons, which occurred under unprecedented circumstances.

King George had announced that he and all the members of his household would abstain from alcoholic drinks during the War, and inasmuch as the House of Parliament is legally a Palace of the King, Charrington contended that it was a national disgrace that the House of Commons had decided to retain the drinking-bar for the use of Members during War time. The temperance people of England, also, had another and greater grievance at this time. The Government's Liquor Bill was before the House, and Charrington alleged that it would make all temperance people and church members partners in the liquor traffic. He determined to draw public attention to these matters by an unusual method. On the night of May 18, 1915, he walked on to the floor of the House of Commons, which was then occupied by not more than a dozen members, and making straight past the attendants to the clerk's table, he seized the Gilded Mace. What followed is thus described in *The Jubilee Record of the Tower Hamlets Mission:*

Invades the House of Commons

> It looked as if Mr. Charrington would actually be able to carry the Emblem of all Parliamentary Authority away with him, when an attendant got him from behind and . . . threw him off his feet. Members and attendants by this time . . . were now crowding around, helping to overcome the Stranger . . . They wrenched the Mace from his possession, replaced it on the table, and then proceeded to drag him from the House. . . . Mr. Charrington had but little opportunity to make a full protest; he had, however, managed to get out the words, "Shut up those drinking bars, and follow your King's example. We wont be partners in the Hellish liquor traffic."

Charrington was urged to prosecute the Members of Parliament who had assaulted him on the occasion of his protest, but he decided to treat the matter entirely from a Christian point of view, and sought no aid from the law. Instead, he printed a carefully considered letter which he sent to all members of the Cabinet and of the House of Commons, stating his position and explaining the reasons for his drastic action.

The reformer's latest great temperance enterprise was his purchase, some years before the War, of the island of Osea for development as a seaside and health resort in which the manufacture, sale, and consumption of alcohol should be absolutely prohibited. The island has the distinction of being the only "temperance island" in the United Kingdom, and has become a refuge for many who

Buys a "Temperance Island"

have been unable to free themselves from the slavery of drink within the fatal zone of attraction of the public house.

Characterized by some, as was inevitable, as "eccentric," Charrington has fought a good fight against the liquor evil for more than 50 years, and his career stands as a conspicuous example of self-sacrificing labor for the temperance cause. The reader desiring a detailed account of his life and works will find a delightful and inspiring story of his experiences in his biography by Guy Thorne, entitled "The Great Acceptance" (Hodder and Stoughton, London, New York, and Toronto, 1915), from which the material for this article has been largely gathered.

CHARTREUSE. A well-known liqueur originally manufactured by the monks of the Carthusian monastery of La Grande Chartreuse, near Grenoble, France. There are three qualities, green, yellow, and white, the first-named being usually esteemed the most delicate in flavor. The formula has been closely guarded, but the liquor is believed to be made by the maceration and distillation of balm leaves and tops as the principal ingredient, with orange-peel, dried hyssop-tops, peppermint, wormwood, angelica seed and root, cinnamon, mace, cloves, Tonkin beans, *Calamus aromaticus*, and cardamoms. The original monastery was founded by St. Bruno of Cologne about 1084, and took its name from the nearby village of Cartusia, but the first convent on the present site of La Grande Chartreuse was not built until about 1134. This was destroyed by fire. The present buildings date from about 1676. In 1607 the Marshal d'Estrées is said to have given the Carthusian fathers the formula for chartreuse, which was modified and perfected in 1757 by Brother Gérome Maubec. During the French Revolution the property at Grand Chartreuse was confiscated and the monks exiled (1793). On their return (1816) they were required to pay rent for the buildings and the adjacent woods. The liqueur was then sold to furnish an income for the monastery. The sale became a large financial success, and is said to have brought in a single year receipts aggregating $2,000,000. It helped establish and maintain new monasteries of the Carthusian Order in many parts of the world, and aided various benevolent objects in which the Order was interested. Toward 1850 the liqueur was protected by trade-marks, which became an important point in the contest which arose when, in 1904, in consequence of the law against associations in France, the Carthusian fathers had to leave their monastery at Grande Chartreuse and their distillery of Fourvoirie. The property, including the trade-mark, was sold at auction; and the monks went to Spain. Father Rey, head of the monastery, who alone possessed the formula, refused to reveal it. In retaliation the French authorities forbade the sale of chartreuse in France. The monks resumed its manufacture at Tarragona, Spain, and put it on the market under the label, "*Liqueur fabriquée à Tarragona par les pères Chartreux*." The original label and trade-mark were granted by the French Government to a firm of French distillers, who claimed to put on the market a liqueur identical with that formerly made at Chartreuse. The monks, on the other hand, claimed that they alone possessed the secret of the manufacture of the genuine article. The matter was taken to the courts in many countries, in order to proteet the old trade-mark, and while it was under litigation a new trade-mark was adopted. After several years the ownership of the old trade-mark was settled in favor of the Carthusian fathers.

The liqueur is now sold in all countries except France under both trade-marks and it may be sold even in France under a label stating that it is the liqueur formerly manufactured by the monks at Fourvoirie.

CHASE, FANNIE DU BOIS. American temperance reformer; born in Great Bend Village (now Hallstead), Pa., Nov. 24, 1828; died there Dec. 7, 1902. She was educated at Great Bend Academy and Owego Female Seminary. On May 1, 1851, she married SIMEON BREWSTER CHASE, of Hallstead. Throughout her life she was engaged in church and temperance work and, as a young woman, traveled extensively in the British Isles and on the Continent of Europe, lecturing upon temperance and total abstinence. While still a young girl she had united with the Presbyterian Church. At the first convention of the Woman's Christian Temperance Union, at Cleveland, O., November, 1874, she was chosen State vice-president, to head the work of organization in Pennsylvania. Returning to her home, she called together the temperance women of the State and organized the Pennsylvania W. C. T. U. at Philadelphia in March, 1875. She was elected president, holding this office until 1879, and again from 1880 to 1881. It was at the Cleveland convention that she first became acquainted with Frances Willard, of whom she was afterward a close friend and colleague. Mrs. Chase was superintendent of the Sunday-school Department of the State Union for nearly twenty years and an active worker in her local Union almost until the time of her death.

She wrote a number of works on temperance subjects, the most notable of which were "Derry's Lake," which portrays in graphic manner the evils of strong drink, and "Glimpses of a Popular Movement," a work on the liquor question.

CHASE, SIMEON BREWSTER. American lawyer, legislator, and Prohibition advocate; born at Gibson, Pa., in April, 1828; died at Hallstead, Pa., Jan. 9, 1909. At fourteen years of age he became a common-school teacher, and in 1851 graduated with honors from Hamilton College, Clinton, N. Y., and entered upon the study of law. In the meantime, together with a partner, he established the *Montrose Democrat*. In 1851 he married Fannie Du Bois (see CHASE, FANNIE DU BOIS), who was the first president of the Pennsylvania Woman's Christian Temperance Union. He was a member of the first national convention of the Republican party in 1856, and in the same year was elected to the Pennsylvania Legislature on the Republican ticket.

Early in his professional career Chase allied himself with the temperance forces, becoming a member of the Sons of Temperance and the Independent Order of Good Templars, and filling high offices in both organizations. He presided in their State and national conventions for many

years, and was in sympathy with the action of the conventions of the Good Templars which, in 1867 and 1868, declared in favor of founding a new political party to promote the temperance cause. He was chosen permanent chairman of the first national convention of the Prohibition party, at Columbus, Ohio, Feb. 22, 1872, in which James Black and John Russell were respectively

SIMEON BREWSTER CHASE

nominated for president and vice-president of the United States. He was twice a candidate for governor, and once for supreme judge of Pennsylvania on the Prohibition party ticket. For fifty-one years he was a ruling elder in the First Presbyterian Church of Great Bend; and, until the failure of his health in the last few years of his life, he was active in church and Sunday-school work. In appreciation of his distinguished services in the temperance cause the International Supreme Lodge of the I. O. G. T., at its session in 1868, presented him with an elegant silver service.

CHASER. See CHASSE.

CHASSE. French term for a small glass of spirit or liqueur served after dinner with the coffee. A corruption of this word is the term "chaser," used colloquially in the United States for a drink of water or soft liquor taken immediately after a dram of spirits.

CHAUCER, GEOFFREY. English poet; born in or about 1340; died Oct. 25, 1400. He was the son of John Chaucer, vintner, of London. Historians are able to give but little authentic information concerning the events of his early life. He was in Edward III's army which invaded France in 1359, and had the misfortune to be taken prisoner, but was ransomed the following year. He was afterward in the personal service of the King, probably as page, held various offices, and sat in Parliament. He was possessed of some diplomatic ability, and was sent to Europe on several secret missions. He fell into disfavor about 1390, and lost the pension granted him by Edward, but, on the accession of Henry IV (1399), his pension was not only restored, but doubled.

Until 1378 little important literary work was done by Chaucer. The ensuing twelve or fifteen years seem to have been productive of most of his best efforts. His greatest work is the well-known "Canterbury Tales." Others are the "Legende of Good Women," the "House of Fame," and the "Book of the Duchesse."

Living in the age he did, it could not be expected that Chaucer should have expressed or practised principles of total abstinence. For many years he was the recipient of the grant of a pitcher of wine daily from the King's cellar. Nevertheless his genius was discerning enough to depict clearly the evils which arise from the abuse of intoxicating beverages. Many passages in "Canterbury Tales," that imperishable mirror of life and manners in the fourteenth century, show the dangers that lie in intemperance. The following extracts from the "Canterbury Tales" are characteristic:

THE CANTERBURY PILGRIMS

—From an old print

A lecherous thyng is wyn, and dronkenesse
Is ful of stryvyng and of wrecchednesse.
O dronke man! disfigured is thy face,
Sour is thy breeth, foul artow to embrace,
And thurgh thy dronke nose semeth the soun,
As though thou scydest ay, "Sampsoun! Sampsoun!"
And yet, God woot, Sampsoun drank nevere no wyn.
Thou fallest as it were a styked swyn,
Thy tonge is lost and al thyn honeste cure;
For dronkenesse is verray sepulture
Of mannes wit and his discrecioun,
In whom that drynke hath dominacioun;
He kan no conseil kepe, it is no drede.
Now kepe yow fro the white and fro the rede,
And namely fro the white wyn of Lepe
That is to selle in Fysshstrete, or in Chepe.
This wyn of Spaigne crepeth subtilly
In othere wynes growynge faste by,
Of which ther ryseth swich fumositee,
That whan a man hath dronken draughtes thre
And weneth that he be at hoom in Chepe,
He is in Spaigne right at the toune of Lepe,—
Nat at the Rochele, ne at Burdeux-toun,—
And thanne wol he seye, "Sampsoun, Sampsoun!"
* * * * * * * * * * *
The Hooly Writ take I to my witnesse
That luxurie is in wyn and dronkenesse.
Lo, how that dronken Looth unkyndely
Lay by hiss doghtres two unwityngly;
So dronke he was he nyste what he wroghte.
Herodes,—who so wel the stories soghte,—
Whan he of wyn was repleet at his feeste,
Right at his owene table, he gaf his heeste
To sleen the Baptist John, ful giltelees.
Seneca seith a good word, doutelees;
He seith he kan no difference fynde
Bitwix a man that is out of his mynde
And a man which that is dronkelewe,
But that woodnesse, fallen in a schrewe,
Persevereth lenger than dooth dronkenesse.
—"The Pardoneres Tale."

We faren as he that dronke is as a mous.
A dronke man woot wel that he hath an hous,
But he noot which the righte wey is thider,
And to a dronke man the wey is slider;
—"The Knight's Tale."

This synne hath manye speces. The first is dronkenesse, that is the horrible sepulture of mannes resoun, and therfore whan a man is dronken he hath lost his resoun, and this is deedly synne. But soothly, whan that a man is nat wont to strong drynke, and *peraventure* he knoweth nat the strengthe of the drynke, or hath feblesse in his heed, or hath travailed, thurgh which he drynketh the moore, al be he sodeynly caught with drynke, it is no deedly synne, but venyal. The seconde spece of glotonye is, that the spirit of a man wexeth al trouble, for dronkenesse bireveth hym the discrecioun of his wit. The thridde spece of glotonye is whan a man devoureth his mete and hath no rightful manere of etynge. The fourth is, whan thurgh the grete habundaunce of his mete, the humours in his body been destempred. The fifthe is forgetelnesse by to muchel drynkynge, for which somtyme a man forgeteth er the morwe what he dide at even, or on the nyght biforn.
—"The Parson's Tale."

BIBLIOGRAPHY.—*The Poetical Works of Geoffrey Chaucer,* edited by Arthur Gilman, M.A., Boston, 1879; Godwin, *Life of Chaucer,* 1804; Browne, *Chaucer's England,* 1869; Lounsberry, *Studies in Chaucer,* 1892.

CHAUVEAU, JEAN BAPTISTE AUGUSTE. French physiologist; born at Villeneuve-le-Guyard, Yonne, Nov. 23, 1827; died in January, 1917. He was educated at the Veterinary School at Alfort and the Paris Faculty of Medicine; entered the Staff of Lyons Veterinary School (1848), and became its director (1875); and was professor of comparative pathology at the Natural History Museum of Paris. Chauveau was the author of numerous researches in the fields of virulent agencies, contagious and preventive inoculations, and movements of the living heart. In 1886 he studied with Kaufmann the utilization of sugar by the muscles; in 1901, he reported (*Compte-rendu des Séances de l'Académie des Sciences*, vol. 132) a series of experiments in which alcohol was substituted for a part of the sugar in the ration of a dog which

performed light muscular work for a few hours every day for 389 days. On the alcohol days, one third of the 252 grams of sugar ordinarily administered (84 grams) was replaced by its isodynamic equivalent (48 grams) of alcohol. The results as stated by Chauveau were: (1) A diminution in the absolute value of the muscular work; (2) a decrease in recuperation from work; (3) and an increase in the expenditure of energy in relation to the work accomplished.

CHAVASSE, FRANCIS JAMES. English prelate; born at Wylde Green House, Sutton Coldfield, England, Sept. 27, 1846; educated at Oxford (B. A. 1869; M. A. 1872; D. D. 1900). He became curate of St. Paul's, Preston, Lancashire, 1870; vicar of St. Paul's, Upper Holloway, 1873; rector of St. Peter's, Oxford, 1878; and principal of Wycliffe Hall, Oxford, 1889. In 1900 he was consecrated bishop of Liverpool, in succession to Dr. Ryle. He is famous for his sturdy Puritan advocacy of Evangelicalism in a time of Ritualistic reaction.

Bishop Chavasse, in the course of a letter addressed to his clergy, in October, 1903, appealed for their help in grappling with the "national sin of intemperance," and in forwarding the work of the Diocesan Church of England Temperance Society. In this address he said:

As members of the National Church, it is our undoubted duty to put forth our utmost strength, in an effort to check an evil which is menacing the prosperity of our country and the character of our people. There is a place for us all in this great and far-reaching movement; high and low, rich and poor, young and old, are bound as patriots and as Christians to do something to check the excessive use of alcoholic liquors. The good results which in past years have crowned the efforts of temperance workers are an augury and a pledge of good things to come. Public opinion on the subject is being slowly, but surely, changed. Our legislators and our magistrates have awakened to a sense of the evil. Wise, just, and stringent measures have been taken in high quarters to check it. The masses of our people are slowly becoming alive to the necessity of grappling with a curse which seriously affects their well-being and their happiness. Above all, the Church of Christ is realizing her duty—to cast out one of the greatest causes of offense, and one of the chief hindrances to the progress of the kingdom of Christ. As chief pastor of the Diocese I earnestly appeal to you to help forward in the way you may consider best the cause of temperance. Our diocesan society was never doing a better work.

CHAZZI. A strong intoxicating liquor prepared by the natives of the Nausei (or Loo-Choo) Islands, reported by M'Leod ("Voyage to China and Loo-Choo," p. 78).

CHEAUAUAM YENBU. An intoxicating drink imported from Syria into Egypt during the time of the New Empire. It is not known whether it was a kind of beer or wine.

CHEEVER, GEORGE BARRELL. American Congregational clergyman and temperance advocate; born in Hallowell, Maine, April 17, 1807; died in Englewood, N. J., Oct. 1, 1890. He was educated at Bowdoin College and Andover Seminary. In 1832 he was ordained pastor of the Howard Street Congregational Church, Boston, Mass.

Espousing the temperance cause he published in the Salem *Landmark* of February, 1835, an allegory, entitled DEACON GILES' DISTILLERY. The result of this publication was that Deacon John Stone, of Salem, brought a successful suit for libel, the young preacher being convicted and sent to jail for a short term. The Salem women,

however, sympathized with the author and cared for his creature comforts, sending him the choicest food and carpeting his cell. At the end of his imprisonment he resigned his pastorate and went to Europe. About this time he published another article, entitled "Deacon Jones' Brewery; or the Distiller Turned Brewer." To this pamphlet the Deacon paid no attention. In 1839 Cheever returned to New York, and took charge of the Allen Street Presbyterian Church in that city. In 1844 he went to Europe as corresponding editor of the New York *Evangelist*. From 1846 to 1870 he was pastor of the Church of the Puritans, in New York. On retiring from the

GEORGE BARRELL CHEEVER
—*From an engraving owned by W. E. Johnson*

pulpit, Cheever presented his house in New York to the American Board of Commissioners for Foreign Missions and the American Missionary Association, to be held jointly, and he settled in Englewood, N. J., where he continued to reside for the rest of his life.

Cheever was the author of a number of books and pamphlets, and although he wrote no books specifically on temperance, he was careful to advocate it in his writings whenever possible.

BIBLIOGRAPHY.—*The True History of Deacon Giles' Distillery. Reported for the Benefit of Posterity.* New York, 1884.

CHELSEA TEMPERANCE SOCIETY. One of the earliest temperance organizations in the city of London. It was founded in Wesley Hall, York Street, Chelsea, Feb. 10, 1837, under the title "Chelsea Auxiliary Society for the Suppression of Intemperance." At the start the members of the society encountered strong opposition, and were shortly evicted from Wesley Hall and forced to seek elsewhere a place in which to

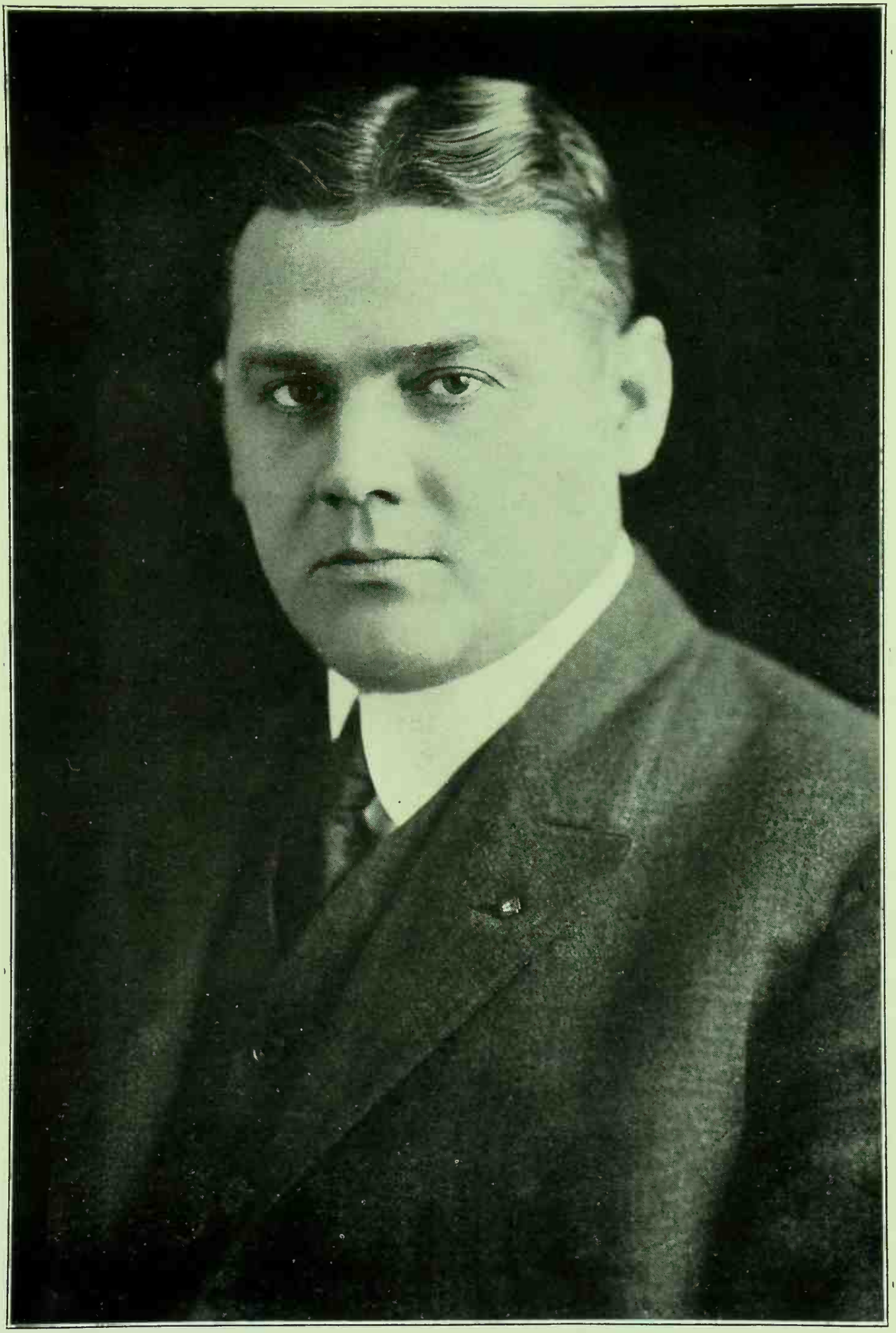
hold their meetings. For three years these were held first in one place, then in another, wherever a suitable room could be obtained. One of the first notable converts to temperance by the society was James McCurrey, who joined the organization in 1837 after an address by the temperance missionary, Thomas Whittaker. Open-air meetings were started in 1839, and these were extended to neighboring villages. McCurrey, with the aid of some of his friends, carried on meetings at "The White Stiles" (now known as "Royal Avenue"), often with considerable interruption. Indeed, the aid of the law was even invoked to silence the speakers, the governor of the Royal Hospital, Sir John Wilson, being asked to forbid the meetings; but that gentleman not only permitted their continuance, but was himself a frequent attendant. A number of the inmates of the Royal Hospital were converted by the Society. It is recorded that Thomas Carlyle was on more than one occasion an interested auditor at the meetings, and made his presence known by roundly denouncing persons who attempted to heckle the speakers.

In 1840 several auxiliaries were formed, numbering in all several hundred persons. At this time use was obtained of a building in the New Road (now called "Pavilion Road"), and the members in their spare time adapted and decorated it. It was said to be the first building in London to be devoted wholly to temperance work.

Father Mathew, the noted Irish reformer, came to England in 1843, and, as a result of his efforts, the Chelsea Society, in cooperation with the local Catholic Total Abstinence Society, organized, in August, a demonstration in Cadogan Street.

The Society was again ousted from its quarters in 1853, and three months elapsed before a new meeting-place could be found. Then a lease of Beulah Chapel was obtained which was refitted and renamed "Sydney Hall" (May 22, 1854). A Band of Hope was organized here with branches in Battersea and Fulham, some 800 juveniles being thus attached to the society. The temperance work was carried on in Sydney Hall for 54 years. Good Templars, Sons of Temperance, and kindred societies all used the hall, so that there were no vacant nights. The Society held its own meetings twice a week, and many deputations were sent to assist meetings in other parts of London. In 1907 a piece of vacant land was purchased in Pond Place, Chelsea, and in June, 1908, the present Sydney Hall was opened, having been built to suit the Society's requirements at a cost of £3,000 ($15,000). The premises consist of a hall with a seating capacity of 200, a smaller hall for 50, a recreation room with billiards etc., a committee room, storage accommodation, and caretaker's apartments.

Since the opening of the new hall the work of the Society has been extended in scope, considerable attention being given to social activities and to tennis, bicycling, and football clubs. Regular temperance meetings are held every Sunday evening, and a concert upon Mondays, when a short temperance address is given. A small pamphlet, *The Chelsea Temperance Review*, giving announcements of future meetings and a summary of work accomplished, is published monthly. It has a circulation of about 1,000.



ERNEST HURST CHERRINGTON

—Copyright Clinedinst Studio, Washington, D. C.

The platform of the society is "total abstinence for the individual and Prohibition for the State." Its present officers are: President, W. Colbert, 123 Wards Avenue, Fulham; secretary, W. J. Badger, 9 Dartrey Road, West Brompton.

CHEMER or **CHAMAR.** See WINE IN THE BIBLE, under WINE.

CHEROKEES. An aboriginal people formerly of southeastern North America. See ABORIGINES OF NORTH AMERICA.

CHEROKEE TEMPERANCE SOCIETY. An organization, formed Sept. 12, 1836, which thrived for many years. See ABORIGINES OF NORTH AMERICA.

CHERRINGTON, ERNEST HURST. American temperance leader; born at Hamden, Ohio, Nov. 24, 1877; educated at Ohio Wesleyan University, Delaware. After teaching for a time in the schools of Ross County, Ohio, he became editor of the *Kingston* (Ohio) *Tribune* (1900-01). In 1902 he entered the service of the Ohio Anti-Saloon League as superintendent of the Canton District, becoming, in the following year, assistant State superintendent. In 1905 he was promoted to the post of State superintendent of the Anti-Saloon League of Washington, in which position he continued until 1908. In 1905, also, he was associate editor of *The Pacific Issue;* and in 1906-07, of *The Citizen*, Seattle, Wash. In 1908 he was appointed assistant editor of *The American Issue*, the official publication of the Anti-Saloon League, Chicago, and in 1909 he became editor-in-chief of *The American Issue*, national and State editions, at Chicago, and later at Westerville, Ohio, which position he still retains. He was editor of *The American Patriot* from 1912 to 1916, and of *The National Daily*, 1915-16 (Westerville, Ohio) and managing director of *The Richmond Virginian* (daily), 1916-19.

Since 1910 Cherrington has been general manager of publishing interests of the Anti-Saloon League of America, as well as editor-in-chief of all of the publications of the League. He is, also, general manager of The American Issue Publishing Company; presiding chairman of the Scientific Temperance Federation, Boston; member of the Executive Committee of The National Committee of Sixty; and, in the Anti-Saloon League of America, he holds, also, the following positions, namely: Member of the National Legislative Committee, secretary of the National Executive Committee; secretary of the Committee on Financial Management; and secretary of the Committee on Foreign Relations.

During twenty-five years of experience in Anti-Saloon League fields he has held every position in the League (State and National), except that of attorney and general superintendent. In 1919 he was appointed general secretary of the World League Against Alcoholism. He is, also, secretary of the National Temperance Council; chairman of the Executive Committee of the Intercollegiate Prohibition Association, Washington, D. C.; director of the International Moral and Social Commission, Washington, D. C.; and member of the United Committee on War Temperance Activities in the Army and Navy. He was appointed by President Taft United States delegate to the Thirteenth International Congress Against Alcoholism, held at The Hague, Holland, in 1911; by President Wilson, to the Fourteenth Congress, held at Milan, Italy, in 1913, where he was elected a member of the International Permanent Executive Committee; by the Secretary of State of the United States, secretary of the executive committee in charge of the Fifteenth Congress, held in Washington, D. C., in 1920 (he was also secretary of the subcommittee on finances); by President Harding, to the Sixteenth Congress, held at Lausanne, Switzerland, in 1921, and to the Seventeenth, held at Copenhagen, Denmark, in 1923.

In 1920 he received the degree of Doctor of Laws from Ohio Wesleyan University, and in 1922 that of Doctor of Literature from Otterbein College, Westerville, Ohio.

Doctor Cherrington has long been recognized as a leader in the development of the newer phases of the Prohibition movement. In June, 1916, at Indianapolis, Ind., he delivered the first comprehensive world Prohibition address on the theme, "The World Movement Toward the Prohibition of the Liquor Traffic." This address directed attention to the world-wide movement, and led to a conference of the Anti-Saloon League at Columbus, Ohio, in November, 1918. At that conference Doctor Cherrington delivered his second epoch-making address, "A Survey of the World Liquor Problem," in which he set forth a program for universal Prohibition. The remarkable character of this address, with its staggering array of facts, placed him in the foreground of those who saw in the development of the world Prohibition movement, not only the salvation of the world from the evils of the liquor traffic, but also the hastening of complete Prohibition in the United States. At this conference a Committee on Foreign Relations was established, and Cherrington was made secretary of it. In pursuance of a resolution of the Executive Committee of the Anti-Saloon League of America, that organization joined with the Dominion Alliance of Canada in a call for a world-wide Prohibition conference, to be held at Toronto, Canada, in May, 1919, and at Washington, D. C., on June 7 following. At the latter meeting the World League Against Alcoholism was launched, and Doctor Cherrington was made its general secretary, which position he still fills. By his elevation to this position he has become an outstanding leader of the world-wide Prohibition forces.

In 1903 he married Betty Clifford Denny, of Greenville, Ill. He is a member of the Phi Delta Theta fraternity and a Thirty-third degree Mason. He is much in demand as a platform and pulpit orator and as a Chautauqua lecturer. He combines in a rare degree a striking personality, high literary attainments, political sagacity, organizing capacity, and keen and constructive financial sense. He makes his home at Westerville, Ohio.

Active as a member of the Methodist Episcopal Church, he has been elected three times a lay delegate to the General Conference: at Saratoga, N. Y., in 1916; at DesMoines, Ia., in 1920; and at Springfield, Mass., in 1924. He has served as secretary of the General Conference Committee on Unification of the Methodist Episcopal Church, North since 1920. He was chairman of the Cincinnati Area of the Methodist Episcopal Centenary in 1919; a member of the Executive Committee of the M. E. Board of Home Missions,

1920-21; and a member of the Executive Committee of the Federated Council of Churches in America, 1920-21. He is the author of: "History of the Anti-Saloon League" (Westerville, 1913); "The Evolution of Prohibition in America," 1920; and "America and the World Liquor Problem," 1922, besides numerous booklets, pamphlets, and magazine articles. Since 1908 he has been editor of the Anti-Saloon League Year Book.

BIBLIOGRAPHY. — Manuscript material courteously supplied by Mr. Boyd P. Doty, LL.B., Westerville, Ohio.

CHERRY BOUNCE. A cordial made of burned brandy, in which cherries have been steeped, and sugar. In the colony of New Sweden (Delaware) a similar cordial *(Körsbärs dramm)* was made of cherry-juice and rum.

CHERRY BRANDY. A cordial made of spirit, flavored with sirup of cherries; also one made of brandy in which cherries have been steeped.

CHERRY CORDIAL. The same as CHERRY BOUNCE.

CHERRY RUM. Rum in which wild cherries have been steeped.

CHESTER CREST. Local name given to the New York Christian Home for Intemperate Men. This retreat for inebriates was organized in 1876, shortly after the Moody and Sankey meetings in New York city. A special feature of these meetings had been the rescue of drunkards; but there was no harbor of refuge for them, on commencing their new life until such an establishment was provided by the international committee of the Young Men's Christian Association. William E. Dodge, a prominent member, and Robert R. McBurney, the general secretary of the Association, were among the organizers; and C. A. Bunting, a former hotel proprietor, who had been a hard drinker, but had been converted at the Moody and Sankey meetings, was placed in charge of the Home. He held this position until 1898, when he was retired on a pension. He was succeeded by the Rev. George S. Avery. The Home was removed from place to place until a large building was erected at the corner of Eighty-sixth Street and Madison Avenue; and there it was maintained until the accommodations were outgrown.

In January, 1902, a new home, known as "Chester Crest," on an estate of thirteen acres, was erected at Mount Vernon, N. Y., and opened for the reception of members. Men of ample means, as well as those of the poorest circumstances, were admitted into the membership of the Home. Those received as free members are required to perform some service in return for board. The Home is conducted on a basis of orthodox Christian worship. Medical treatment is resorted to when required, but not as a cure for intemperance.

Resident Manager Avery supplies the following "items of interest" concerning the operation of the Home:

At Chester Crest no drugs or medicines are administered for the "cure" of the drinking man.

The out-of-door work on the farm, open-air games, and walks in the country furnish exercise for the members.

Vegetables raised on the place, including milk, eggs, and poultry, furnish the best quality of food for restoring wasted tissues.

From the poultry plant there has been gathered on an average 2,000 dozen eggs each year, besides about 700 pounds of dressed poultry.

CHESTER CREST

CHRISTIAN HOME FOR INTEMPERATE MEN, NEAR NEW YORK

The amount of milk produced last year was 7,276 quarts.

All the farm work and repairs on the buildings are done by the members of our family.

Gospel meetings, lectures, and entertainments are held every night.

Since the opening of the doors of the Home there have been received 13,634 men. In the four years past: 1919, 222; 1920, 181; 1921, 231; 1922, 315.

Accommodations for all classes—"Rich and poor alike."

CHESTERFIELD, PHILIP DORMER STANHOPE, 4th Earl of. British statesman and opponent of the license system; born in London, England, Sept. 22, 1694; died March 24, 1773. He was the eldest son of Philip, third earl of Chesterfield, and Elizabeth Saville, who was a daughter of the Marquis of Halifax. After graduating from Cambridge University he made a tour of Europe in 1714 and was then elected to Parliament. Taking an active part in the legislative proceedings, he developed into one of the foremost debaters in the House of Commons. On the death of his father, in 1726, he took his seat in the House of Lords, and two years afterward was appointed ambassador to Holland. Some years later King George II appointed him Lord High Steward. In 1745 he was appointed Lord-Lieutenant of Ireland. His stay in that country was short; but his administration of affairs was eminently satisfactory, and it has been accounted brilliant. He established schools, promoted manufactures, and devised measures to check the chronic strifes of opposing factions. Appointed Secretary of State in April, 1746, he retained the office two years, and then resumed his place in the Upper House of Parliament. He was master of a vigorous and polished style, and no inconsiderable writer, taking a prominent part in the political and other controversies of his day. His literary fame, however, rests chiefly on his "Letters to his Son," which are characterized by Austin Dobson (in "Encyclopaedia Britannica," *s. v.*) as "full of elegant wisdom, of keen wit, of admirable portrait-painting, of exquisite observation and deduction."

The times in which Chesterfield lived, with their comparatively low moral standards of conduct and character, must be kept in mind in any attempt to appraise the value of his contributions to the several phases of the temperance question with which he was called upon to deal officially. One of his speeches in the House of Lords, in opposition to the licensed sale of intoxicants, has probably never been surpassed in logical acuteness and merciless portrayal of the iniquity of the whole policy of license. In 1743 a bill had been introduced into Parliament, ostensibly to check illicit sales of spirits, but in realty to secure revenue to the Government. The bill was opposed by a number of able men, among them the Bishops of Oxford, Salisbury, and including, also, Lords Hervey, Lonsdale, Talbot, and Chesterfield. The following extract is from Chesterfield's memorable speech, as reported in Kimberland's "History and Proceedings in the House of Lords" (1743, vol. viii):

> Luxury, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax upon a breach of the Ten Commandments? Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could pay the tax? Vice, my lords, is not property to be taxed, but suppressed . . . Luxury, or that which is only pernicious by its excess, may very properly be taxed, that such excess, though not unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature, and in every degree, is to be prohibited. None, my lords, ever heard in any nation of a tax upon theft or adultery, because a tax implies a license granted for the use of that which is taxed to all who are willing to pay for it. Drunkenness, my lords, is universally, and in all circumstances, an evil, and therefore ought not be taxed, but punished . . . It appears to me, my lords, that since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favor; for I never heard that a law against theft was repealed or delayed because thieves were numerous. *It appears to me, my lords, that really if so formidable a body are confederate against the virtue or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose whilst it is yet in our power to stop the destruction.* So little, my lords, am I affected with the merit of that wonderful skill which the distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has by long practise obtained great dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us at least secure them from the fatal draught by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted.

CHEVES, ROSWELL SMITH. American Prohibitionist; born near Fort Valley, Crawford Co., Ga., Feb. 23, 1844. In 1861 he entered the Confederate army, in which he rose to a colonelcy. He was a prisoner of war at Point Lookout, Md. when the war closed. His fortune shattered by the War, he moved to Kentucky in 1866, and for twenty years taught school and practised law. In 1869 he joined the Christian denomination, later becoming an elder in the church. Active in the Democratic party, he was a Tilden elector for the Ninth Congressional District of Kentucky in 1876, and for several years he owned and edited the Mt. Sterling *Democrat*. He was elected Grand Chief Templar of the Independent Order of Good Templars in 1880, and served in that office for six years. For twelve years he was regularly elected representative to Grand Lodge.

Cheves's career as a party Prohibitionist dates from 1880. In 1882 he attended the conference in Chicago that reorganized the Prohibition party, and thereafter distinguished himself as a worker and party organizer in many States. In the campaign of 1884 in Maine he was active as a speaker for constitutional amendment, and he also did effective work in Ohio, Tennessee, New Hampshire, Massachusetts, Connecticut, and Pennsylvania. He aided in reorganizing the party in Kentucky, Tennessee, Virginia, North Carolina, Maryland, and Mississippi, and was a zealous worker in all the national campaigns. For many years he was a delegate to the national conventions, and he served for some time on the national committee from Tennessee.

In 1887 Colonel Cheves moved to New York city, where he was associated with the prosperous period of Prohibition Park (afterward called Westerleigh), on Staten Island. This venture included the construction of a large auditorium in which important temperance meetings were held, the speakers including some of the most prominent men in the country. During his residence in New York, Cheves married Mary Frank Peck, of Newton, Conn. In 1892 he became connected

with coal and lumber interests in eastern Tennessee, and taking up his residence in that State, he ran as Prohibition candidate for Congress from the First District of Tennessee in 1894.

One of the most notable and characteristic incidents in the political life of Colonel Cheves was his celebrated interview with Harry P. Crowell, manager of the liquor-dealers' campaign in Pennsylvania during the amendment contest of 1889, in which he entrapped Crowell into divulging the methods employed by the liquor men in defeating the amendment (see PENNSYLVANIA).

CHEYNE, JOHN. British physician, author, and temperance advocate; born at Leith, Scotland, in 1777; died in Dublin, Ireland, in 1836. He settled in Dublin in 1809, held there the post of Physician to the Forces in Ireland, and attained distinction in the practise of his profession. He was one of the earliest physicians to detect and expose the delusion so generally prevalent with regard to the efficacy of the almost universal employment of alcohol as a medicine. He did not hesitate to speak out on this question, and among his pamphlets on the temperance question the most important were "A Letter on the Effects of Wine and Spirits," and "A Second Letter by a Physician," addressed to Joshua Harvey, M.D., Secretary to the Dublin Temperance Society. These publications were extensively circulated, and for fifty years were quoted by writers on temperance topics in different countries. With great clearness he pointed out not only the poisonous nature of distilled liquors, but also the still more insidious effect of indulgence in the supposedly innocent malted beverages. Cheyne wrote:

> The benefits supposed to flow from their liberal use in medicine, and especially in diseases once universally and still vulgarly supposed to depend on mere weakness, have *invested these agents with attributes to which they have no claim;* and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with a mere acknowledgement of error, but we ought also to make every retribution in our power for having so long upheld one of the most fatal delusions which ever took possession of the human mind.

In "Essays on the Regimen of Diet," he says:

> For fermented liquors I know no command, counsel or example. Certainly wise Nature, who has provided liberally supplies for all wants, has furnished none of it. It is the invention of spurious and luxurious art. It is present death to many, and the natural aversion of all animals who follow pure nature. It certainly shortens the duration of life to all that use it even with moderation, and it is the alone adequate cause of all the mortal, painful, atrocious distempers. As a medicine for present relief, and as a bitter chalybeate potion on occasions and extremities, it might be a tolerable medicine, but as a common beverage, it is a slow but certain poison.

CHEYSSON, ÉMILE. French engineer, economist, and temperance leader; born at Nîmes (Gard), France, May 18, 1836; died Feb. 7, 1910. He was educated at the Nîmes Lycée and Polytechnic School, and became professor of political economy in the School at Nîmes and at the School of Political Science. He was a member of the Academy of Moral and Political Sciences and Commander of the Legion of Honor. In 1867 he was director of the World's Exposition in Paris. Cheysson was the man in France best known in his time for active participation in all welfare movements: there was hardly a society of this kind with which his name was not found associated. He was especially interested in mutual-benefit societies, public health, tuberculosis, prison work, and, finally, in temperance, in which he became actively interested about 1897, although firmly believing in the principle of moderation and opposed to total abstinence. He conceived the idea of a federation of the French temperance societies having as their object the influencing of public opinion. He was president of the Société Française de Tempérance, and as president of an antialcoholic congress in 1903 he succeeded in carrying through his idea, resulting in the formation of La Ligue Nationale contre l'Alcoolisme, of which he was chosen president (1906-09). At the first International Congress on Food Hygiene (1906) he presented a series of resolutions condemning absinth which were passed without discussion. From 1904 to 1907 he was one of the collaborators on *Les Annales Antialcooliques*, edited by Dr. Paul Maurice Legrain. He was the author of a volume on Alcoholism; and in 1907 he wrote the preface to "La Lutte Contre l'Alcoolisme," a book on the antialcohol movement by Dr. L. Viard and H. A. Vasnier. He wrote, also, "La Mortalité des Enfants Légitimes et Naturels" (1883). His graphic album of statistics (1899) was awarded a prize.

CHIACOAR. A fermented beverage made by the Surinam Indians of South America from maize. The maize is ground, baked into bread after which it is crumbled and macerated in water and allowed to ferment (J. G. Stedman, "Narrative . . . Revolted Negroes of Surinam," i. 392). Crevaux ("Voyages dans l'Amerique du Sud," pp. 405-406) describes another method of making chiacoar, in which the meal is wrapped in banana leaves. The Indians boil the packages in water and then hang them in their huts for 15 or 20 days. They become covered with a mold of yellow in the high altitudes, but with one of green in the lowlands. They are then taken down and the contents dissolved in water sweetened with unrefined sugar. The product is strained and placed in a wooden vessel to ferment; and sometimes KERELI is added. In three days it is ready for drinking.

CHIAN WINE. Wine produced on an island off the west coast of Asia Minor, the modern Scio, known to the ancient Greeks as *Chios* and to the Turks as *Saki Adasi*. The island is about 30 miles long and 8 to 15 miles broad. It is the reputed birthplace of Homer. In 1881 a severe earthquake occurred on the island, resulting in the loss of more than 5,660 lives. The grape-growing district, Ariusia, is on the northwest coast of the island.

The wines of Chios were in high favor among the ancients for their sweetness and delicacy. Strabo ("Geographia," xiv) extols them as "the best of all Greek wines." Pliny ("Historia Naturalis," xiv) records that Chian wine was first introduced into the house of the praetor Sentius "as a cordial prescribed to him by his physician," and that "Hortensius left upward of 10,000 casks of it to his heir." The Phanean wine produced on Chios was so highly prized that the Roman Lucullus did not remember having seen as a boy more than a single cup of it served at one time at his father's table. Caesar, on the occasion of his first two triumphs, distributed great quantities of Chian wine.

The wines of the island are said to have been thick and luscious, but there is considerable uncertainty as to their color. Henderson (p. 76) is of opinion that they were of a straw or amber color, according to their age.

BIBLIOGRAPHY.—A. Henderson, *The History of Ancient and Modern Wines,* London, 1824.

CHICAGO. Chief city of the State of Illinois, and the second city in the United States in point of population, the census of 1920 showing 2,701,705 inhabitants. It is a port of entry and the county-seat of Cook County. The locality was formerly a favorite rendezvous for Indians. Prior to 1683 the French built a fort on the site called "Fort Checagou." In 1804 the United States Government built Fort Dearborn at the mouth of the Chicago River. The history of Chicago is marked at the outset by a tragedy growing out of the sale of alcoholic drink to the Indians. The attachés of the Fort had conducted a lively and profitable trade with the savages, giving whisky in return for furs, which business was accompanied by the usual troubles growing out of such traffic. Immediately after the declaration of war against Great Britain, in 1812, General Hull at Detroit had sent orders to Captain Heald at Fort Dearborn to evacuate the place and to dispose of the property as he saw fit. Heald offered most of it to the Indians in return for a safe convoy to Fort Wayne, but he dared not give them the several barrels of whisky which were in the Fort. Instead, he caused it to be emptied into the river the night before his departure. The Indians were enraged at this. As the little garrison was leaving the Fort, on Aug. 15, the savages fell upon it, massacred twelve soldiers, twelve children, and two women, and captured the rest.

Early Liquor Trouble

The sale of liquor to the Indians and the outrages growing out of the business are conspicuous in the early annals of the settlement. In 1821 a treaty was made with the Potawatomies, the dominant tribe of the section, the making of which is thus described by John McCoy, the intrepid pioneer Baptist missionary:

> At the treaty, Topenebe, the principal chief of the Potawatomies, a man nearly eighty years of age, irritated by the continual refusal on the part of the commissioners to gratify his importunities for whiskey, exclaimed, in the presence of the tribe, "We care not for the land, the money or the goods. It is the whiskey we want. Give us the whiskey!" After the business of the treaty was completed and before the Indians left the treaty grounds, seven barrels of whiskey were given them, and, within twenty four hours afterwards, ten shocking murders were committed among them (Moses and Kirkland, "History of Chicago," p. 38).

In July, 1827, a general uprising of Indians occurred which terrorized the Illinois settlements, especially those in the vicinity of Fort Dearborn, for months. This trouble had its origin in a drunken outrage perpetrated by a half-dozen intoxicated white men on some Winnebagoes camped near Prairie du Chien. After several massacres of white settlers had been committed by the Indians General Cass concluded a treaty with them. When the news reached Chicago, then composed of a half-dozen white families, besides a few half-breeds and Indians, there was great rejoicing. Blanchard ("Discovery and Conquest," p. 351) thus describes the scene which ensued:

Indians and Liquor

> The citizens were overjoyed at the news; and in their gladness they turned out one barrel of gin, one barrel of brandy, one barrel of whiskey. Knocking the heads of the barrels in, everybody was invited to take a drink free, and, to tell the plain truth, everybody did drink.

The Winnebago uprising, therefore, both began and ended in a drunken orgy.

First Tavern License

The first tavern license for Chicago was issued by the County Commissioner's Court of Peoria County Dec. 8, 1829. Cook County had not then been organized. The official entry of this act, which is quaint enough to be given in full, reads as follows:

Ordered: That a license be granted to Archibald Caldwell, to keep a tavern at Chicago, and that he pay a tax of eight dollars, and be allowed the following rates, and give a bond with security for one hundred dollars:

Each half pint of wine, rum or brandy,	25	cts.
" pint of wine, rum or brandy	37½	"
" half pint of gin	18¾	"
" pint of gin	31¼	"
" gill of whiskey	6¼	"
" half pint of whiskey	12½	"
" pint of whiskey	18¾	"
" breakfast, dinner or supper	25	"
" night's lodging	12½	"
Keeping horse over night on hay and grain	25	"
Same as above, 24 hours	37½	"
Horse feed	12½	"

On June 8, 1830, Russell E. Heacock, the first lawyer to arrive in Chicago, was licensed to keep a saloon outside the settlement. In March of the following year Cook County was organized, and three licenses were granted at a special session of the Commissioners held April 13: one to Heacock to keep "outside"; one to Elijah Wentworth at $7; and one to Samuel Miller at $5. At the same session of the court a "law" was passed fixing the rates for entertainment substantially as those given above. Before the next regular session of the court was held licenses were issued to Alexander Robinson and six others, making ten licenses in all.

Liquor Traffic with the Indians

The incorporation of the town (Aug. 5, 1833) was followed by an era of prosperity for the settlement. As before, selling liquor to the Indians was one of the leading occupations. There was practically no restraint on the traffic, and much drunkenness prevailed among all classes. Capt. Augustus Walker, of England, visited Chicago in 1833, and his account of the drink business in Chicago, which appeared in his "The Rambler in North America," is instructive on this point. He wrote:

> It is a grievous thing that the Government is not strong-handed enough to put a stop to the shameful and scandalous sale of whiskey to these poor, miserable wretches [Indians]. But here lie the casks of it for sale under the very eye of the commissioners, met together for purposes which demand that sobriety should be maintained, were it only that no one should be able to lay at their door an accusation of unfair dealing, and of having taken advantage of the helpless Indian in a bargain whereby the people of the United States were to be so greatly the gainers. And such was the state of things day by day. How anxious I and others might be to exculpate the United States Government from the charge of cold and selfish policy toward the remnant of the Indian tribes, and from that of resorting to unworthy and diabolical means in attaining possession of their lands,—as long as it can be said with truth that drunkenness was not guarded against, and that the means were furnished at the very time of the treaty and under the very nose of the Commissioners,—how can it be expected but a stigma will attend every transaction of this kind.

But dark as this picture is, the evils of the day were not without opposition. In 1832 Philo Carpenter a young man less than thirty years of age, came from the East. Beginning almost simultaneously with his arrival, his influence for good began to be felt, and for forty years he continued prominent in every good work. He was the first lessee of the wharfs and docks of Chicago. He brought the first dray to Chicago, and used it to bring his bride to town when he married her. Together with Mrs. Seth Johnson, he established the first Sunday-school in Chicago (July 30, 1832). Carpenter was on the executive committee of the first Bible Society, formed in 1835 and was one the first elders in the First Presbyterian Church, formed June 26, 1833. He was, also, an ardent abolitionist. Almost immediately after his arrival he delivered the first temperance address ever given in Chicago. A meeting was held in Father Walker's log cabin at "Wolf Point" to consider the subject of temperance. Carpenter addressed the gathering, and the Chicago Temperance Society was the result. Carpenter was assisted at the meeting by Col. R. J. Hamilton, Col. T. J. Owen, and Marsh Noble. Among the initial signers of the pledge was Chee-Chee-Bing-Way, or Alexander Robinson, previously mentioned as one of the early license-holders in the settlement. Robinson gave dramatic emphasis to his pledge by taking a bottle of whisky from his pocket and smashing it. In 1833 J. Watkins was secretary of the young organization. It met on Jan. 30, 1834, in the Presbyterian Church and elected the following officers: President, Dr. John T. Temple; vice-president, Josiah C. Goodhue; secretary and treasurer, Philo Carpenter; executive committee, Capt. D. Wilcox (U.S.A.), M. D. Harmon, Dr. H. Vanderbogert, and Lieut. J. L. Thompson..

Philo Carpenter

First Temperance Work

For many years the Chicago Temperance Society exerted a live influence upon the development of the city. On Sept. 1, 1834, the promoters of the Society secured the passage of a law forbidding the opening on Sundays of any "tippling houses" or "groceries." The penalty was $5, one half of which went to the informer. In August of the following year, Sunday ales and gaming-houses were prohibited.

Chicago Temperance Society

On July 4, 1836, there occurred in Chicago one of those wild affairs which characterized the early life of many of the western cities. A celebration was held to signalize the removal of the first shovelful of dirt from the projected canal. Several boxes of lemons were chopped up, and these, with a barrel of whisky, were emptied into a spring from which the people commonly drank.

The first brewery was not established until well into the fifties. During this period and during the latter part of the forties temperance sentiment became quite strong in the city. In 1848 the Board of Trade was formed and, for a time, refreshments were served at its meetings. This practise, however, soon fell into disrepute. It was revived, in part, at the seventh annual meeting, in 1855, when it was resolved to employ some one to provide "crackers, cheese, and ale."

The foreign element of Chicago, particularly the German, has always been conspicuously influential in preventing the enforcement of the excise laws. Foreigners were largely responsible for the "Lager Beer Riots" of 1855, growing out of the first serious attempt to enforce the liquor laws of the city. Levi D. Boone, who had been elected mayor on the "Know-Nothing" ticket, had a large number of saloon-keepers arrested for violations of the liquor laws. A test case was set for April 21. On the day of the trial, a mob collected on the north side of the city with fife and drum, and surrounded the court-house, howling and cursing. The crowd attempted to rescue the saloon-keepers, but were dispersed by the police. The mayor swore in 150 special policemen who met the mob as it came from the north side in the afternoon. In the firing which followed, one man was killed and several wounded. The effort to enforce the license laws came to naught.

Foreigners' Influence.

In 1871 another futile attempt to enforce the laws was made by Joseph Medill who had been elected on the "Fire-proof" ticket. The Germans arose in revolt and organized the "People's Party." The initial meeting was held in Thielman's Theatre, May 14, 1871, but the platform was not adopted until October 4. The platform set forth that temperance could be accomplished only by elevating the moral standard by education and not by sumptuary or special legislation. It denied that the Government had the right to prescribe how Sunday should be enjoyed by free people in a free republic. It urged that licenses should be refused to persons of bad repute; that an inspector of beverages should be appointed; that arbitrary arrests should be stopped; and that law and order should be observed, but not at the expense of personal liberty. The party nominated Harvey D. Colvin for mayor and elected him by a majority of about 10,000 votes.

German Proliquor Influence

On Oct. 8, 1871, Chicago was swept by a terrible fire which, with the exception of the San Francisco fire of 1906, was the greatest fire of modern times. An area of 3⅓ square miles was laid waste by the flames before their ravages were checked by the combined agencies of human effort and rainfall. The property destroyed was valued at $196,000,000. At least 100,000 people were rendered homeless, and 250 lost their lives. In spite of this fearful calamity the wonderful growth and progress of the city continued unabated, and within three years, so well had reconstruction been carried out, that there was scarcely a trace of the disaster.

The Great Fire

Unfortunately, the progress of alcoholism and crime has kept pace with the growth of the city, and Chicago has earned a reputation for political corruption and other undesirable conditions which may well appal the social welfare worker. The situation relative to drink and crime in the nineties was described by the Chicago correspondent of the Boston *Transcript*, as follows:

> A man can buy liquor all over Chicago at any hour of the day or night, Sunday included, provided he has the price.
>
> Few saloons close at 12, the rule now being to keep open from January 1 to January 1. A drunken man is never refused liquor. If a mother or wife seeks to recover money lost by a wayward son or husband, she

is referred to a regular "agent", who makes the best settlement he can with the real sufferer.

The town is filled with pickpockets, thieves, burglars, and murderers, there being at the present time twenty-two murderers in the Cook County Jail . . . Vice is daily on the increase, and the police force appears to be afflicted with paralysis.

The men interested in carrying on this wickedness seem to have no fear. They disregard the law and the police with impunity. They appear to be confident of their power and their security. Men who have worn the penitentiary stripes for crimes are foremost in this business. Convicted thieves run elaborate saloons and gambling-houses; safe-blowers own gorgeous rum-palaces. The man who sins apparently has the best of it. To be an ex-convict seems to be the foundation for an established business, and . . . police protection.

Vice and Political Corruption

Another Chicago disgrace is, that at least eight of the aldermen in the city council are proprietors of gambling houses and disreputable saloons. A corrupt gang of officials protect all the evil resorts, and are becoming so bold with their boodle acts that the men who collect the corruption fund can be picked out by almost any one in touch with city affairs (Woolley and Johnson, "Temperance Progress in the Century").

The drink bill of the city for 1894 was estimated at $70,000,000, and by 1913 this figure was practically doubled. In the latter year there were 7,152 saloons in Chicago.

In July, 1910, Mayor Fred A. Busse appointed the Vice Commission, to investigate the social evil. The Commission was headed by Dean Walter T. Summer. The Commissioner's Report (Chicago, 1911) showed conclusively the magnitude of the influence of drink in connection with immorality. On page 113 of the Report it is stated that the annual profits from the "sale of liquor in disorderly saloons only" were $4,307,000, and those on the "sale of liquor in houses, flats, and profits of inmates on commissions" were $2,915,760.

Vice Commission of 1910

The granting of licenses was largely within the discretion of the mayor, and constituted the basis of a powerful political machine. The ordinance of Feb. 18, 1884, which, together with the State laws, governed the liquor trade until national Prohibition became effective, read:

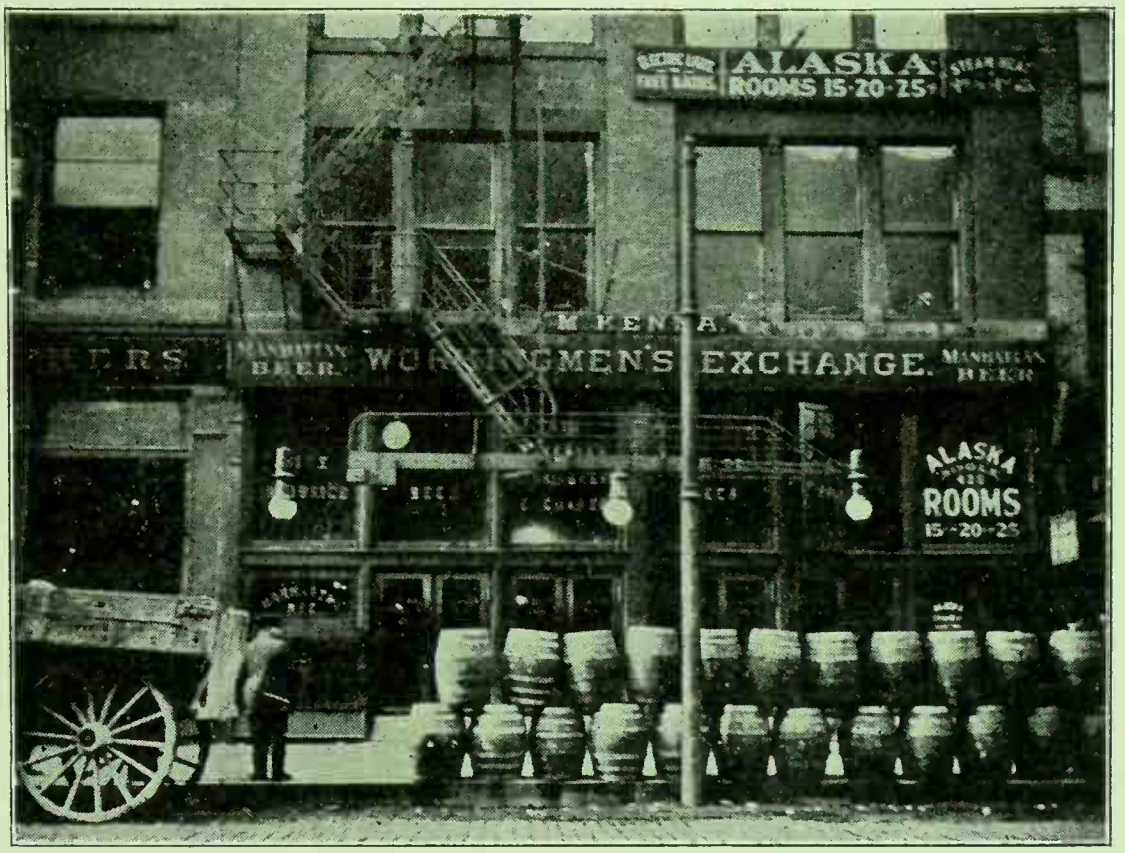
The mayor of the city of Chicago shall, from time to time, grant licenses for the keeping of dram-shops within the city of Chicago to any person who shall apply to him in writing, upon said person furnishing him sufficient evidence to satisfy him that he or she is a person of good character, and, upon said person executing to the city of Chicago a bond with at least two sureties, to be approved by the mayor, in the sum of $500, conditioned that the licensed party shall faithfully observe and keep all the ordinances now in force or hereafter to be passed during the period of such license, and that he will keep closed on Sunday all doors opening out upon any street from the bar or room where such dram-shop is kept; and that all windows opening upon any street from such bar or room shall, Sundays, be provided with blinds, shutters or curtains, so as to obstruct the view from such street into such room.

Another law which went into effect on April 29, 1887, required that 2 per cent of the money derived from saloon licenses should go into the police pension fund, and that another percentage, not to exceed $20,000 per year, should go to the support of the Washingtonian Home, an institution for the reformation of drunkards.

Licensing

During the last thirty years of the nineteenth century and early in the twentieth various citizen organizations did much toward lifting the morale of the municipal government to a higher plane, and rendered invaluable aid in the enforcement of the law as well as in mitigating to some extent the evil results of alcoholism.

The Citizens' League of Chicago was organized for the purpose of prosecuting saloon-keepers for selling liquor to minors or to adults when such sales to adults involved the welfare of their dependents. Prosecutions were brought under a



THE FORMER HINKEY DINK SALOON, ON CLARK ST.,
JUST SOUTH OF VAN BUREN, CHICAGO

provision of the Dram-shop Act, which penalized a dram-shop keeper for sales to minors and which provided for recovery of damages in cases where sales to adults resulted in interference with the support of those dependent upon the drinker. Many hundreds of cases were successfully prosecuted by the Citizens' League under this Act, and thousands of dollars were collected from saloon-keepers for women and children who otherwise would have been left destitute in cases where the head of the family had met with death or serious accident while intoxicated. Under the Dram-shop Act a judgment secured against a saloon-keeper lay against the owner of the property where the saloon was located, if the keeper of the place was financially unable to meet the assessed penalty. The League maintained agents who daily visited the police-courts, where they kept a sharp lookout for cases coming under their jurisdiction. They had the cooperation of police judges and the chief of police. The League was the organization most feared by the liquor-dealers. To combat the work of the Citizens' League, the Retail Liquor-Dealers' Protective Association of Chicago was organized. Its members were defended by the Protective Association's attorney, and where judgment was found against the saloon-keeper this judgment was paid from a benefit fund. After operating successfully for about 30 years the League was rechartered in 1900, and continued its activities until Prohibition became operative. The incorporators in 1900 were Dr. M. M. Parkhurst, George Graham, and Samuel J. Fickel.

Citizens' League of Chicago

The Rev. Peter J. O'Callaghan was president of the League until his work with the Paulist Fathers took him to Washington, D. C., and former Senator George W. Dickson, the Rev. Joseph McNamee, Charles S. Peterson, Thomas D. Knight, and Homer J. Buckley were directors. The attorney was William C. Dunn.

From 1871 until 1903 there was practically no attempt to enforce the State Sunday-closing Law. The liquor laws generally were practically dead except in those sections of the city which were admitted under the Annexation of 1889 and which came in under that Act with their local prohibitory ordinances remaining in full force and effect.

Most of such towns had local law-enforcement organizations. The oldest of these was the Englewood Law and Order League, organized in 1887. This League protected Prohibition territory in about one half of the town of Lake, or an area extending from 55th Street to 79th Street, and from State to Halsted streets, except that portions of the last two streets might have saloons.

The Hyde Park Protective Association was incorporated in 1892 for the enforcement of liquor laws in the town of Hyde Park. It has been one of the most active of the local protective organizations. It has carried a great many cases to the Supreme Court and has usually won and made precedents for the enforcement of law in all such territory. Melville W. Fuller, former Chief Justice of the United States Supreme Court, was at one time one of the attorneys for the citizens of Hyde Park in their meritorious efforts to retain the protection of the prohibitory laws.

Other Citizen Organizations

The Garfield Park Protective Association was organized for the enforcement of the liquor laws in the Garfield Park section of the old town of Cicero.

In 1903 the Englewood Law and Order League undertook the enforcement of the Sunday-closing Law in the town of Lake. A great many arrests were made, but, after juries repeatedly refused to convict, the attempt was abandoned. In 1906 the Board of Directors of the Englewood Law and Order League again instructed its officers to make an attempt to enforce the Sunday-closing Law. As the problem was a city-wide one it was decided to enlist the support of all similar organizations in the city. The result of this effort was the organization and incorporation, in 1907, of the Chicago Law and Order League.

The new organization opened a permanent office, and had a large number of saloon-keepers arrested for violation of the Sunday-closing Law. In February, 1908, State's Attorney John J. Healy began trying the violators. Over 50 cases were tried, but there was a hung jury in each case although, in some of the cases, the saloon-keepers admitted the violation of the law. Mr. Healy continued the prosecutions until the Primary Election in August, 1908, when the wets defeated him for renomination by 1,079 votes, while 226,789 registered voters failed to go to the polls. With the failure of this attempt nothing further was done to secure the enforcement of the Sunday-closing Law until 1915, when members of the Anti-Saloon League moved for the indictment of Mayor William Hale Thompson for misfeasance in office in failing to enforce the Sunday-closing law.

Chicago Law and Order League

On Oct. 5, 1915, Thompson issued a proclamation ordering the enforcement of the State statute closing the saloons on Sunday. Under this proclamation the Law was enforced, and from that time forward most of the saloons were closed on Sundays.

In 1910 the Anti-Saloon League, in cooperation with the Woman's Christian Temperance Union and other organizations, began a campaign under the State Local-Option Law of 1907 to vote the saloons out of Chicago. A petition containing 74,805 names was filed on Feb. 4, 1910. The liquor interests succeeded in having this petition thrown out fraudulently, and the proposition did not go upon the ballot. Another attempt was made in 1911.

In 1916 the Dry Chicago Federation was formed for the same purpose, but it failed to get a sufficient number of signatures to its petition. It tried again the next year and on Jan. 31, 1918, a petition was filed containing 144,032 names. The liquor interests used the same methods as in 1910, and the people were again fraudulently denied a vote. The question of the validity of the petition was argued before the Supreme Court, and on Feb. 20, 1919, the Court decided that the petition was valid and that the question must go upon the ballot at the ensuing April election.

Dry Chicago Federation

While the question was pending in the Supreme Court the National Prohibition Amend-

ment had been adopted and War-time Prohibition was passed by Congress, to beeome effeetive July 1, 1919. It was agreed by the temperanee leaders that it would not be wise to wage a campaign under these eonditions; so no effort was made to eneourage the people to vote "Yes" on the Loeal-Option ballot. What little effort was made, was in the direction of discouraging voters from voting upon the proposition rather than eneouraging them. However, the question was upon the ballot and the vote stood, aceording to the official report:

Men voting dry.....	70,165	
Women voting dry.....	77,014	
Total		147,179
Men voting wet.....	276,817	
Women voting wet.....	129,373	
Total		406,190

In the fall of 1910 the Anti-Saloon League of Illinois organized a Chicago department. The principal endeavor of the Chicago Department was to increase the number of dry Representatives from the 18 Chicago Senatorial Districts. In the preceding Legislative Assembly of 1909 there had been only five of the 54 members from Chicago who voted for County Option.

Anti-Saloon League Department

The first campaign in Chicago was for an Independent in the 19th Senatorial Distriet. In the preceding primaries James M. Kittleman, dry Representative, had been defeated by 10½ votes, with over 20,000 registered voters not voting. In the course of a survey which was made to determine the sources of strength in the distriet, it was found that 56 men in one church were not registered. This was typical of the situation throughont the district and was later found to represent the situation throughout the city. The Rev. Frank P. Smith, pastor of Warren Avenue Congregational Church, was induced to accept the Independent candidacy with the backing of the League. Dr. Smith made a stirring campaign and the church voters rallied to his support with a will. He made an out-and-out antisaloon campaign, speaking everywhere against the saloon. He was urged by some of his committee to talk about other matters when he went into that part of the district lying south of 12th Street where there was a particularly large number of foreign people. His reply was, "Not on your life! The kind of speech I am making in the north end I will make at the south end." He was elected in that closely organized political district by the largest plurality reeeived by any legislative candidate in the State.

Some remarkable facts are revealed by an analysis of the vote of the primaries held on Sept. 15, 1910, at which the candidates for the Legislature were ehosen.

To illustrate: In the 6th Senatorial district —the Evanston district—Robert E. Wilson, then under indietment for bribery, was renominated by the votes of 937 men (his total of voters), when 24,036 registered voters did not vote at all.

In the 21st—the Austin district—Frederick Eriekson, eharged with pigeon-holing the bill providing for eommission government for certain elass eities, was renominated by 1,255 men (his total of voters), when 15,171 men, although registered, were not interested enough to vote.

CHICAGO

In the 31st—the Lake View distriet—John C. Werdell, a strong whisky man, was nominated by 1,023 men (his total of voters), when 23,571 failed to vote in that enlightened distriet. In the 25th distriet, 27,917 men failed to vote for Senator. A strong, able, Anti-Saloon Republican running against a whisky Republiean was defeated by only three votes.

Examples such as these strikingly illustrate the deelaration of the late John G. Woolley that "It is the benevolent inactivity of the good, rather than the malevolent activity of the bad, which permits evil to triumph." In the campaign of 1910 there was a total of 322,169 registered voters who voted for no one for the Legislature, and many wet candidates were nominated by a mere handful of voters.

Notwithstanding the apathy and indifference of the voters which the temperance forces had to overcome, the growth of antisaloon sentiment and organization was such that, in 1919, Chicago furnished twelve votes in the House of Representatives for ratification of the Constitutional Amendment.

While, at the time of this writing, Prohibition officials in Chicago still have much work ahead of them in destroying the illicit liquor traffic, the elimination of the licensed saloon has wrought remarkable results. Some interesting facts concerning the decrease in crime were brought out in the "Anti-Saloon League Year-Book" for 1920:

Results of Prohibition

> On March 23, 1920, the Bridewell (Chicago jail) had 690 male and 41 female inmates as against 1,173 male and 86 female inmates on March 23, 1919 and as against 2,010 male and 224 female inmates on March 23, 1918. On Nov. 12, 1919, the south cell house of the city jail, containing 648 cells, was closed on account of the reduction of crimes under Prohibition.
>
> Judge Gemmill of Chicago states that during the first four months of 1920 there was a decrease of 25 per cent in felony cases as compared with the first four months of 1919. He further gives figures showing that the total number of arrests for the city of Chicago today under Prohibition is no greater than the number recorded tbirty years ago [when the population was only slightly more than one third of the present population].
>
> The total number of arrests for drunkenness in the city of Chicago during the last half of 1919 was 13,187 as compared with 24,466 for the same period of 1918.

The figures of the "Year-Book" also show a tremendous decrease in the number of inmates in corrective institutions:

> The Chicago House of Correction on April 1, 1920, had 600 inmates as against 2,500 for April 1, 1919. The Cook County School for Delinquent Boys, which formerly had an average of over 60 boy delinquents, had only 16 commitments during the first two months of 1920.

With regard to the remarkable deerease in the total number of cases tried by the city's proseeuting attorney, Mr. Henry B. Miller, holding that office, is credited with the following statement:

> My annual report for the year 1918 shows approximately 100,000 cases tried by this office. You will note from this report the total number of cases disposed of during 1919 was 80,487. I attribute the decrease in the number of cases tried in 1919 as compared to those in 1918 as largely due to the closing of the saloons.

One of the happiest phases of the Prohibition reform, as seen in Chicago, is the improvement in domestie relations. The Juvenile Proteetive Assoeiation of Chieago, in 1919, reported as follows:

In the summer of 1918, 116 complaints were received from wives whose husbands mistreated or failed to support their families, where delinquency was directly caused by intemperance. This summer (1919) only 21 of these complaints were received, a decrease of 82 per cent. Complaints regarding the illegal sale of liquor to minors decreased 57 per cent. Adult delinquency decreased 32 per cent.

The report of Mrs. Julia McGuire, head of the complaint department of the Court of Domestic Relations, showing a decrease of more than 400 complaints during the first three months under war-time Prohibition, brought the following statement from Assistant States' Attorney Michael Rosiania, to whom the report was submitted:

In June this year there were more than 6,200 complaints or actual court cases. During July we received 2,500 such complaints and for August there were only 2,089. It is also noticeable that the month of September thus far shows further decrease of complaints compared with previous months and September, 1918. Previous to July 1 approximately 60 per cent of the complaints received, charged use of whisky by the husband. Now the explanations are different, strikes, industrial troubles, shortage of work, are given as reasons for failure to support.

Real-estate values have not suffered as a result of closing the saloons; on the contrary, they have shown a distinct improvement. Mark Levy, president of the Cook County (Chicago, Ill.) Real Estate Board, made the following comment on the going into effect of National Constitutional Prohibition:

A dry United States has been anticipated for five years, and saloon properties gradually have been taken over by other interests. The demand for stores is too great to have many former saloons standing idle long. There is a big demand for chain stores, both national and local, for space for new branches and in many cases cash bonuses are being paid for good saloon corners. In fact, many property owners are holding out for a bonus.

The following table shows the increase in savings accounts in several banks in Chicago from Dec. 31, 1919, to Feb. 28, 1920:

Continental and Commercial Bank	$868,721
First Trust and Savings Bank	765,253
State Bank of Chicago	384,433
Loan and Trust Company	344,165
Central Trust Company	233,359
Union Trust Company	165,366
Northern Trust Company	47,799

Brewery and saloon property is being profitably converted to the uses of legitimate business. The following are a few of many instances which could be cited:

The Fortune Brewery plant in Chicago has been leased by the Messenger Paper Company for a term of ten years beginning May 1, 1920, at a rental of $80,000 for the term.

The Chicago plant of the Engle Brewing Company, occupying a space of 280 by 250 feet, was recently sold to the Illinois Meat Company for $75,000. The cold-storage building now cares for meat instead of beer.

The three-story building at 232 North Clark Street was recently sold by the saloon-keeper who owned it for $50,000 cash. The purchaser promptly leased it to another party for a period of ten years at a term rental of $50,000.

The room occupied by O'Connor's Buffet at the northwest corner of State and Van Buren streets was recently leased to a shirt company for five years from May 1, 1920, at a term rental of $120,000.

The results of Prohibition in Chicago were set forth by Judge William N. Gemmill, of the Municipal Court of Chicago, in the issue of the *Northwestern Christian Advocate* for May 23, 1923. His account read:

For the last seventeen years I have been a judge of the municipal court of Chicago, and am fairly familiar with what has been going on during that time.

Fifteen years ago the bridewell, our city prison, sel-

CHICAGO

dom had less than 1,800 prisoners and very often was crowded with 2,200; now the number of inmates in that institution ranges from 650 to 1,200. Then it took all of the time of two judges sitting at Harrison street, our central court, to dispose of the criminal business there. They often tried as high as four hundred cases on a single morning. Now only one judge sits there and he seldom has over 125 and often less than fifty cases per day. Then Monday was the worst day of the week, for we had the drunks brought in during Saturday afternoon and Sunday. Frequently we tried as high as two hundred drunks on Monday. Now the number of drunks arraigned in that court will not average over fifteen per day and Monday is our shortest day. Since the Eighteenth Amendment, we have abolished two courts for want of business, one at Hyde Park, where we formerly had from one hundred to one hundred and fifty cases per day, and one at Thirty-fifth and Halstead streets, where we had a like number. In the last three years the number of prisoners brought to these two courts had been reduced from ten to twenty per day each. The judges, therefore, abandoned these courts and had what little business that remained transferred to other courts.

DELIRIUM TREMENS DISAPPEARING

In the twenty years preceding 1918 the record of our city bridewell shows that 45,000 persons were sent there for alcoholism. For many years a special ward was maintained in that institution for persons afflicted with delirium tremens. From fifty to a hundred patients were kept in this ward most of the time strapped to steel beds, in order that they might not injure anyone else or themselves. Now this ward is closed, and last year there was not a single case of delirium tremens there or in the county hospital. Dr. Joseph Capps, in a recent statement before the Chicago Medical Society, said that out of 37,566 patients who passed through our county hospital in 1922, there was not a single case of delirium tremens, and the medical staff now had difficulty in finding a typical case of delirium tremens to exhibit at their students' clinic. Delirium tremens has been outlawed by the Eighteenth Amendment.

There has been in the last three years a most remarkable decrease in juvenile delinquency and dependency. The records of our juvenile courts show the following:

	1917	1918	1919
Delinquency	3,007	3,036	3,402
Dependency	2,073	2,083	1,836
	1920	1921	1922
Delinquency	2,550	2,415	1,917
Dependency	1,262	1,292	1,396

From this it will be observed that since the enactment of prohibition delinquency has decreased nearly fifty per cent and dependency about forty per cent. These figures are very significant because most of our cases of juvenile dependency come from drunken homes.

PROHIBITION AND POVERTY

The effect of prohibition is even more pronounced in our Oak Forest Infirmary; this is our poorhouse. The record of inmates passed through this institution and the number of deaths each year is as follows:

Total number of inmates for the year 1916, 8,904; 1917, 9,023; 1918, 8,008; 1919, 6,844; 1920, 6,283; 1921, 6,859; 1922, 7,189.

Total died during the year 1916, 1,134; 1917, 1,261; 1918, 1,479; 1919, 1,170; 1920, 1,114; 1921, 1,007; 1922, 1,068.

In 1920 the superintendent requested the judges of the municipal court, that they commit persons brought before the court charged with slight offenses to the Oak Forest Infirmary, because, as he said, prohibition has wrought great havoc in the institution. The population had decreased to such an extent that he did not now have a sufficient number of able-bodied men and women to perform the necessary work about the place. At his request we began to commit slight offenders, and during the year 1922 we committed 375 such prisoners to this infirmary.

The above table also shows the total deaths during each of the years mentioned. It will be observed that not only has the number of inmates decreased from 9,023 in 1917 to 6,283 in 1920, and 7,189 in 1922, but the number of deaths in the institution has correspondingly decreased from 1,261 in 1917 to 1,007 in 1921 and 1,068 in 1922.

SUSPICIOUS DEATHS DECREASED

The coroner's office of Cook county is requested by law to hold an inquest on the bodies of everyone dying in this county under suspicious circumstances. Before 1918 many dead bodies were found, where death

had been caused from exposure while intoxicated. The number of inquests held by the coroner after suspicious deaths has materially decreased since the enactment of prohibition. The following is the record of the coroner's office:

1917.....6,636 inquests	1920.....5,757 inquests
1918.....6,119 inquests	1921.....5,703 inquests
1919.....5,810 inquests	1922.....5,842 inquests

When it is understood that the population of Cook county, between the years 1917 and 1922, increased over 500,000, and the suspicious deaths decreased almost a thousand, it is a subject for more than passing comment.

Our county hospital is the largest in the world. The record of patients passing through it from 1917 to 1922 is as follows:

	1917	1918	1919
Total received each year....	34,431	29,525	27,819
	1920	1921	1922
Total received each year....	26,626	25,941	37,566
	1917	1918	1919
Total deaths each year.....	4,355	4,669	3,529
	1920	1921	1922
Total deaths each year.....	3,267	2,913	3,303

Upon an analysis of this table it will be found that in 1917 the ratio of deaths in proportion to the population was about thirteen per cent; in 1918, it was about sixteen per cent; in 1919, it was about twelve and one-half per cent; in 1920, it was about twelve and one-third per cent; in 1921, it was eleven and one-fourth per cent; and in 1922, it was about eight and three-fourths per cent.

LOWEST DEATH RATE IN HISTORY

There passed through the psychopathic ward of the county hospital this last year 5,402 persons and although much has been said by some attending physicians about the great increase of persons afflicted with alcoholism, yet the record shows that out of this total number there were only 111 deaths or two and one-half per cent. At no time previous in the history of Chicago has there been so low a death rate in our county hospital as there was this last year. This in very large part is due to the ever-decreasing number of patients in the hospital who have been excessive drinkers of alcohol.

The records of the health department of Chicago show the total deaths within the city from all causes and the following table gives the deaths from 1917 to 1922:

1917.....38,027	1920.....34,841
1918.....44,605	1921.....30,819
1919.....33,491	1922.....31,700

It will be seen from this table that notwithstanding the fact that the population of Chicago in 1922 was 500,000 greater than it was in 1917, yet there were nearly 7,000 more deaths in 1917 than in 1922, and 13,000 more deaths in 1918 than in 1922. Nineteen-eighteen was the year of the influenza and that should be considered.

A Prohibition clean-up in Chicago in 1923-24 resulted in the closing of 1,400 liquor "joints."

BIBLIOGRAPHY.—Moses and Kirkland, *History of Chicago*, Chicago, 1895.

CHICHA or CHICA. An intoxicating drink of the native peoples of Mexico, Central America, and South America, prepared in a variety of ways, from raw sugar-cane or pineapples. The juice is expressed by means of a wooden mallet and fermented. Morewood ("History of Inebriating Liquors," p. 293) says:

> *Chica*, denominated the nectar of the Peruvians, is made by pounding the maize into a fine powder and placing it in a heap, around which a number of females place themselves, and chew the material into a sort of paste. After chewing, it is . . . rolled between the hands into round balls, which are placed in the form of a pyramid . . . They are then baked over a fire and put into a certain quantity of water, where they ferment . . . Chica tastes like a mixture of table beer and cider. No Irishman shows greater partiality for his native whiskey, nor indulges in it more freely, than the Peruvian does in his attachment to his beloved *chica*.

Chica made from a species of myrtle berry is called *chica de mutilla*. The spirit distilled from chicha made from the manioc is called *puichiu*. The Indian women of Peru sometimes sell cider under the name of *chica*.

Morewood records (*l. c.*, p. 309) that the Indians of Chile prepare from the berries of the maqui a liquor termed *theca*. It is known also as *chicha de maqui*. In Ecuador it is made of Indian corn and molasses.

Chicha is a name common to the intoxicants made and used by the native races in some form or other throughout the entire mountain region of South America. The word is derived from the Aztec *chich*, related to *chichía*, meaning "to sour or to ferment," and to *chichialitzli*, signifying "bitterness or sourness."

In the province of Tucumán, Argentine Republic, the maize is placed in a jar, boiling water is poured over it, and it is then left to ferment. It makes a refreshing beverage called *aloja*.

The following account of chicha is taken from "The Naturall and Morall Historie of the East and West Indies," translated from the Spanish of Joseph Acosta, published in London in 1604:

> This Mays serves the Indians, not only for bread, but also for wine; for they do make their drinks thereof, wherewith they are sooner drunk than with wine of grapes. They make this wine of Mays in divers sorts and manners, calling it in Peru Acua and by the most common name of the Indies Chicha. And the strongest is made like unto beere, steeping the graine until it breaks. After they boyle it in such sort, that it growes so strong, as a little overthrowes a man . . . In Peru they call this Sora, it is defended by the Law, for the great inconveniences that grow thereby, making men drunk. But this Lawe is ill observed, for that they use it still; yea they spend whole dayes and nights in drinking carowse . . . There is another manner of making this Acua or Chicha, which is to champe the Mays and make a leaven thereof, and then boile it; yea the Indians holde opinion, that to make good leaven, it must be champed by olde withered women, which makes a man sicke to heare, and yet they doe drinke it. The cleanliest manner, the most wholesome, and that which least harmeth, is to roast the Mays, which the most civil Indians do use, and some Spaniardes, yea for physicke. For in effect they finde it a very wholesome drinke for the reines . . .

In Colombia chica is still a popular drink throughout the Republic. According to an analysis made by Dr. Zerda, of Bogotá, its density is 1.018 and its chemical composition (in 1,000 parts) is as follows:

Alcohol	78.	Gelatinized Starch	16.30
Carbonic Acid	1.19	Albuminoid Matter	9.40
Acetic Acid	.30	Oil containing a highly poisonous substance	3.
Lactic Acid	11.71		
Succinic Acid	2.52		
Glycerin	12.60	Mineral Substances	2.50
Saccharose	4.25	Amyl Alcohol	Traces
Glucose and Invert Sugar	1.28	Tannin	Traces
		Water	852.05
Soluble Starch and Dextrin	4.90		

As may be seen from this analysis, chicha contains a high proportion of alcohol, besides 3 parts per 1,000 of toxic substance. The symptoms exhibited by chicha drinkers are similar in many respects to those of alcoholism; but it is noticed that chicha does not produce the gastro-intestinal lesions so frequent in other forms of alcoholism, and it does not inflame the mucous membrane of the stomach. It produces a marked tendency to sleep, and the individual is overcome by a profound drowsiness.

CHICHIMEC INDIANS. See ABORIGINES OF NORTH AMERICA.

CHICKASAWS. See ABORIGINES OF NORTH AMERICA.

CHIERICI, LUIGI. See ITALY.

CHILDREN'S PROTECTION LEAGUE. An organization formed in England in 1900 for the

purpose of securing and enforcing remedial measures in connection with the patronage of public houses by juveniles. The idea of forming such a league was conceived by the Rev. Frederick Hastings, a Congregational minister, as the result of an address delivered in April, 1900, by Viscount Peel, then Speaker of the House of Commons, on the evils resulting from sending children to the public bars for intoxicants. The League's efforts were confined entirely to this phase of the liquor question. A conference was held in the Chelsea Town Hall in October, 1900, and another in Exeter Hall in February, 1901. Meetings were also held in London and in the provinces, and resolutions were passed in favor of the bill then before Parliament, known as the "Child Messenger Bill." These efforts, combined with those of the temperance societies, resulted, in 1901, in the passage of the Child Messenger Act, which came into force in January, 1902. It was decided to maintain the League for the purposes of watching over children and testing the efficiency of the measure. In the same year a judgment delivered by the Lord Chief Justice proved that the Act of 1901 would require amendment, and the Children's Protection League took an active part in the campaign which led in 1908 to the passage of the "Children Act." This confirmed and amplified the earlier act (see BANDS OF HOPE).

In 1903 the League was reorganized, with a view to promoting scientific temperance education in the public schools and insuring the enforcement of the Child Messenger Act of 1901 and the Inebriates Act of 1902.

CHILDS, LYSANDER D. American legislator and Prohibition advocate; born in Lincolnton, N. C., July 6, 1855; died near Saluda, N. C., Sept. 12, 1899. He was educated in the public schools of Columbia and at the Carolina Military Institute at Charlotte, N. C. He married Miss Bessie Springs, of Rock Hill, S. C., in 1881.

He was president of the State Agricultural and Mechanical Society; captain of the Governor's Guards (one of the oldest volunteer military organizations of the State); president of the Y. M. C. A.; a director of the Carolina National Bank of Columbia; a Sunday-school superintendent; director of the American Bible Society; trustee of the Epworth orphanage; and vice-president of the National Temperance Society.

He entered political life as a Democrat in 1888, when he was elected to the Legislature from Richland County; and he soon became a prominent advocate of Prohibition, introducing a bill for its establishment which, however, failed to pass.

He was reelected at the head of the ticket in 1890 by a constituency opposed to his views on the liquor question, a remarkable testimony to the high regard in which he was held by all classes of the voters of his county. At the same election the question of State Prohibition was submitted to the voters in the Democratic Primary and was carried by a majority of 10,000 out of an aggregate vote of 70,000.

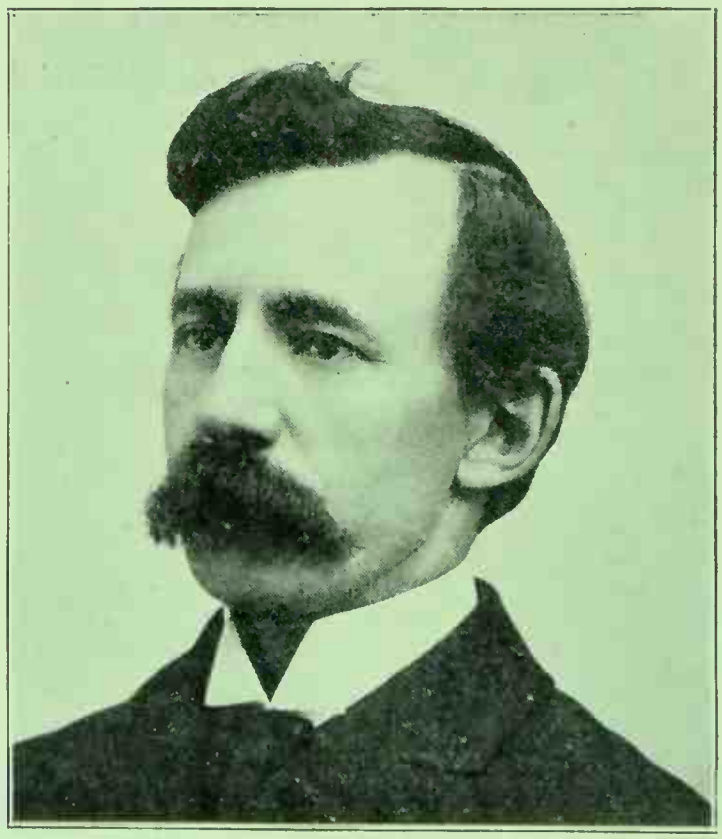
During the session of 1892 Captain Childs prepared a Prohibition measure, known as the "Roper Bill," which, after a fight protraeted through nearly the whole session, was passed by a large majority in the House but was thrown out in the Senate, in favor of Governor Tillman's Dispensary Law.

Ill health eompelled Captain Childs to retire from active polities in 1898 and also to decline the nomination for governor proffered by the State Prohibition Convention of that year, but he continued to take an intense interest in every movement for temperance and Prohibition to the day of his death.

CHILE. A republic of South Ameriea, extending along the west coast of the continent from Peru to Cape Horn. Its mainland width ranges from 46 to 228 miles, and its extreme meridian length is 2,661 miles. Its area, ineluding the islands of the southern coast, is about 300,000 square miles. It is of Spanish origin and has a population of about 3,802,000. Of this, not over 40 per cent is white, the remainder consisting of *mestizos* (mixed races) and some 50,000 Indians. The latter are of three branches: the Fugians, mostly nomadic, living in the southernmost part of the continent; the Araueanians (or Mapuches), concentrated in the eastern forests of the provinces of Bio-Bio, Malleco, and Cautin; and the Changos, who inhabit the northern coast region in scatte. ing numbers, and work as laborers.

Its Name

The name "Chile," or Chili," which the country has borne from the beginning of its history, is said to be derived from the Kechua *tchili*, meaning "snow." Physiographically the country divides itself naturally into three zones: the arid zone in the north, almost entirely devoted to mining;



LYSANDER D. CHILDS

the agricultural zone, in the center; and the forest zone in the south. The population is largely concentrated in the central zone.

The conquest of the country by the Spaniards

was begun in 1535, and after years of fighting to subjugate the natives, a stable colonial government was established. The colony became an independent republic when the Spanish yoke was thrown off in 1818. The capital is Santiago.

The most important industries of Chile are mining, agriculture, and the manufacture of wines. A large part of the world's supply of nitrate of soda is produced in the Chilean fields, this product comprising from 70 to 75% of the total exports, and being the greatest source of national revenue.

The soil in the central zone of Chile, from Coquimbo to Concepción, is well adapted to viticulture, and grapes have been abundant in this region as far back as history records. Ovalle, in his "History of Chile," states that in 1646 the fruit was so abundant that it could not be disposed of, and that the wine was a source of great injury to the Indians, who drank it to excess. The bunches of grapes, he writes, were so large that one would fill a whole basket and serve as a meal to the inhabitants of an entire monastery. In recent years the manufacture of wines has become a leading industry. The process of manufacture is much the same as that employed in France, and modern equipment is in use in many of the establishments. Both red and white wines are produced, some of which, with age, attain a very fine flavor. Chilean wines are somewhat heavier than French wines. The greater part of the wines consumed in Chile is of native production.

CHICHA, which is a term of general significance, covers a large class of fermented beverages, prepared in a variety of ways and from a number of different materials, and is in universal use among the lower orders in Chile.

Beer, also, and AGUARDIENTE (contraction of *agua*, "water," and *ardiente*, "burning") are consumed in large quantities by the working classes. The latter drink (the term properly applies to brandy) is usually distilled from the waste of flour-mills and from moldy wheat, and is one of the most destructive, not to say fatal, of the various native beverages. The Araucanian Indians, who have been almost universally addicted to the use of this powerful and enslaving drink, have been steadily reduced in numbers by drunkenness and disease until but a remnant of their once virile race now remains. A United States consular report, referring to this beverage, says:

The Destructive Aguardiente

> The liquor produced is generally unrectified, and is of the worst possible kind. It is made of all kinds of cereals, generally of the least salable quality, and also of potatoes. This liquor . . . is the curse of the country. It is homicidal in its effects, and is the cause of the majority of the serious crimes committed against life. Its use is productive of vice, poverty, and immorality in their most hideous forms, and it provides the almshouses, insane-asylums, hospitals, jails, and penitentiaries with the greater number of their inmates (Corvis M. Barre, United States Consul at Valparaiso, Feb. 20, 1893).

The Araucanians do not themselves make the aguardiente which plays such havoc among them. It is manufactured almost exclusively by foreigners.

Cider is produced in large quantities in Chile, and practically all common European and North American beverages are known and imported to a greater or less extent.

CHILE

In addition to the intoxicants already noted, passing mention may be made of a number of liquors the use of which among the Indians has been recorded by Morewood ("History of Inebriating Liquors," p. 307) and other authorities, and which are discussed more at length in separate articles. From *molle*, a fruit of the shape and color of the pepper, is made the Spanish MOLLE, known to the Indians as HUINGAN. From the berries of the *maqui* is made *chicha de maqui*, or *theca*. A beverage is also extracted from a small orange-colored fruit known as the *quelu*. MUDAI, made from wheat, and MUZKA, from maize, have been in use among the Araucanians. A native beer is made from wheat and known as MULQUE. HUACHAQUAI is distilled from the refuse of grapes. *Jamaica*, known also by the expressive name of MATAR ROTOS, or "scamp-killer," is a distillation from potatoes, barley, and wood chips, and rivals aguardiente in its demoralizing effects. Comparatvely little seems to be known of the above intoxicants in Chile at the present time, and it is assumed that most of these beverages prepared in former times by the Indians have given way to the commercial liquors of the present day.

Former Intoxicants

Morewood (*l. c.*, pp. 309-319), in writing of the ancient customs of the Chilean aborigines, says:

The Aborigines and Liquor

> At the interment of the dead, great quantities of *chica* (chicha) are consumed, first in the entertainment of friends, and afterwards when they arrive at the graveyard. Here both provisions, and vessels filled with *chica* and wine, are placed beside the corpse with a view of sustaining it during its passage to the other world. Besides these, the mound raised over the dead body is moistened with a quantity of *chica* as a libation to the memory of the departed. The attachment of the people to fermented liquors is such, that they consider every entertainment a mockery unless they have abundance to drink; yet generally speaking, their habits are temperate. [Other authorities disagree with this statement. EDITOR.] . . . At their banquets, at which it is common for 300 persons to be present, more meat, grain, and liquor are consumed than would be sufficient to support a whole family for two years. These feasts are called CAHUIN, or circles, from the company seating themselves in a circle around a cinnamon tree.

Consumption of Alcohol

The total annual consumption of alcoholic beverages in Chile was estimated in 1915, at 589,567,242 liters (155,763,665 gals.), according to statistics published in Bulletin No. 14 of the series of the LIGA NACIONAL CONTRA EL ALCOHOLISMO ("The National League against Alcoholism"). The accompanying table No. I (*l. c.* p. 32) shows the relative annual consumption in liters (1 liter=0.2641 gal.) of the various beverages; Table II, the annual consumption of pure alcohol from the different intoxicants.

TABLE I

RELATIVE CONSUMPTION OF ALCOHOLIC BEVERAGES

BEVERAGE	LITERS
Native Wines	411,216,000
Grape Alcohol	4,370,300
Cider	10,289,877
National Beer	158,818,162
Industrial Alcohol	2,779,688
Imported Wines	742,430
Alcohols and Aguardientes	580,852
Liquors	635,808
Beers	134,125
Total	589,567,242

TABLE II

PURE ALCOHOL CONSUMED IN VARIOUS BEVERAGES

BEVERAGE	LITERS
Wine, 11%	45,233,760
Pure Grape Alcohol, 100%	4,370,300
Cider, 4%	411,595
Beer, 5%	7,940,908
Industrial Alcohol, 100%	2,779,688
Imported Wines, 10%	74,243
Beers, 6%	8,048
Imported Liquors	161,543
Aguardiente and Alcohols	208,547
Total	61,188,632

Assuming a population of 4,000,000 inhabitants, it was estimated that the per capita consumption of pure alcohol was not less than 15.3 liters per year—the highest of any country in the world except France whose consumption was estimated at 25 liters. Similar testimony is given by the eminent sociologist Prof. Edward A. Ross, in his work "South of Panama" (1915), which Bulletin No. 14 quotes as follows (p. 23):

Alcoholism Rampant

Alcoholism is encountered in Chile today to a greater extent than in any other part of the world. I have been in twenty-two countries and never have seen anything more deplorable. The root of the evil is both racial and economic: racial because of the uncontrollable liking for alcoholic drinks inherited by the masses in the blood of the ancient Araucanians, subjugated after three centuries, not by armies, but by alcohol; economic because Chile is a land of vineyards, so that the fermentation of the grape as well as of maize, rye, and potatoes, provides the stimulant for her children. Nine tenths of the working men drink the cheap national wine sold at eight cents (American money) per quart, while the remaining tenth drinks aguardientes made from grapes or grape-skins. So strong is the political influence of the large viticulturists, that the same government which imposed a tax of twenty cents (American money) on the production of potable grain alcohol, thus driving five sixths of the grain distillers into bankruptcy, taxed the producers of grape alcohol, not by the quart, but on an acreage basis thus making the tax for them a mere bagatelle.

It is impossible to exaggerate the ravages of alcoholic drinks among the masses. Frequently the husband drinks up all that he earns, and the mother by her work must support the children.

Moreover he says: With few exceptions, the Chilean workman gambles away or drinks up the greater part of his wages. Fortunately, the woman almost never drinks. Temperance is not taught in the schools, and moral convictions have little force. The lack of amusements in the rural districts makes it very difficult to separate the countryman from his liquor. Compulsory social action is necessary, but the big viticulturists are sufficiently powerful to prevent this. The legal provision which prohibits the sale of liquor within 650 feet of a school house is frequently ignored. Business heads are against alcohol because it reduces efficiency, but they do not themselves set the example of temperance.

There is no doubt that alcohol has been a veritable curse to Chile. Her statesmen have awakened to the fact that inebriety and its accompanying vices have long since reached such proportions as to menace the very life of the nation. A great reaction against alcoholism, originating among the first temperance societies during the last decade of the nineteenth century, has been gathering strength year by year until to-day there is a strong sentiment in favor of temperance, and powerful influences are at work which have accomplished much in the way of reform even since the foregoing statements by Professor Ross were made.

Influence of Temperance Organizations

CHILE

The first temperance society of Chile was organized in Santiago among the members of the Anglo-American colony, Jan. 28, 1889. In June, 1891, this society began the publication of the first temperance paper issued in the country, which bore the name *La Cinta Azul* ("The Blue Ribbon") and was published under the editorship of Dr. I. H. La Fetra, president of Santiago College. It was succeeded in 1896 by *El Abstinente* ("The Abstainer"). The work done by the Santiago society through its public meetings, temperance tracts, and periodicals, contributed much to awaken interest in the temperance movement, and out of its work later grew the lodge of Good Templars among the English-speaking residents, and a native temperance society among the Chileans.

First Temperance Society

A branch of the Woman's Christian Temperance Union was organized by the women of Concepción in February, 1889, and, later, lodges of Good Templars were founded in Valparaiso under the names of "Arturo Prat" and "Esmerelda." The SOCIEDAD DE TEMPERANCIA DE AMBOS SEXOS ("Temperance Society of Both Sexes") was founded in Santiago through the efforts of the Rev. Francisco Diez on Nov. 5, 1891. The word "society" was preferred to "lodge" in order to avoid confusion with the Masonic lodges. In May, 1892, when this society consisted of 36 members, there occurred a schism; twenty members withdrew and assumed the name "Logia 21 de Mayo" (Lodge of May 21st), and those remaining continued the work of the original society. In December of the same year each of the two societies claimed about 100 members. The former of these societies maintains as a basic principle the religious spirit, considering it indispensable to harmony among the members and fidelity to the pledge of abstinence.

Temperance Society of Both Sexes

From the Logia 21 de Mayo emanated the Patria y Libertad ("Country and Liberty"), the Estrella de Progreso ("Star of Progress"), the Union es Fuerza ("Union Is Strength"), and the Aurora del Sigo XX ("Dawn of the 20th Century"). The Sociedad de Temperancia de Ambos Sexos has given birth to a number of other organizations of the same name in Santiago and in the provinces. In 1899 there was founded the Consejo General Chileno de Temperancia ("General Temperance Council of Chile"), composed of delegates from all the temperance societies, and of independent councilors elected by the delegates themselves; but this council dissolved in 1902, and in its stead was established the Consejo Central (Central Council), representing those societies accepting the fundamental principles of the Sociedad de Temperancia de Ambos Sexos.

The General Temperance Council

The first organization to bear the title "Liga contra el Alcoholismo" (League Against Alcoholism) was founded in Valparaiso in 1889; but the institution which cradled the present Liga Nacional contra el Alcoholismo ("National League Against Alcoholism") was founded in Santiago May 17, 1901. The Santiago League was originally organized for local operations, but the continued extension of its activities eventuated in the formation of the National League which is

a federation of all the provincial leagues. This federation has been a dominant force in the field of temperance reform and has come to wield a powerful influence in politics. It is without doubt one of the most efficient organizations of its kind in the world. Without belittling the very laudable efforts of the early temperance societies, it must be conceded that the first marked progress in the temperance movement in Chile was made by the leagues of Santiago and Valparaiso, and that subsequent advances have been accomplished mainly through the operations of the National League. The plans of the League in dealing with the alcohol problem have been remarkably comprehensive, and all phases of the subject have been considered and analyzed with a thoroughness which probably has not been equaled by any other temperance organization.

National League Against Alcoholism

An attempt to reduce drunkenness in Chile was made in 1895, when the National Congress passed a law having for its object the diminution of the sale of spirits; but it omitted to include wine and beer in this legislation, in the belief that the so-called spirituous liquors were practically the sole cause of inebriety. The fallacy of this notion was soon demonstrated. Little, if anything, was accomplished in the way of reform by this law, since the reduction of the sale of spirits was neutralized by the increased consumption of wine and beer. Drunkenness continued to be as prevalent as ever.

Temperance Legislation

The first really important legislation directed toward the diminution of alcoholism was contained in Statute 1515, of Jan. 18, 1902, introduced by Eliodoro Yañez. This law contained important provisions in regard to both the quality and the quantity of alcoholic liquors produced and sold. It established the necessity of permits to open liquor factories and required of manufacturers a registered mark and a special account with the Government. Under this law Government inspectors were appointed whose duties were to see that all liquors were properly rectified and that other provisions of the law, pertaining to the purity of the products, were properly complied with. A system of penalties designed to guarantee definite compliance with these provisions, prescribed for infractors imprisonment, fines, double taxes, or confiscation, according to the nature and frequency of the offense. The number of saloons in each city, precinct, village, or rural district, was so restricted as to be definitely proportionate to population. Saloon-keepers were required to secure a vendor's patent, or license. Other measures provided for regulating the conduct of the retail liquor trade, for the education of the public to higher moral and social standards, the establishment of inebriate asylums, and the punishment of drunkenness. Antialcoholic instruction in the schools was also made obligatory, though the statement of Professor Ross, quoted in a previous paragraph, leads to the inference that this measure may have been poorly enforced. Doubtless Statute 1515 failed to accomplish all that

Statute 1515

Temperance Instruction Obligatory in Schools

was hoped for it, through lack of proper enforcement; nevertheless its enactment marked a great step forward in the direction of social reform, and greatly encouraged the temperance forces whose labors had made its passage possible.

The ravages of intemperance and the persistent antialcoholic propaganda of the temperance leagues had so largely influenced public opinion by 1916 that a revision of Statute 1515 was sought, resulting in the enactment of Statute 3087 (April 5, 1916). This law gave the Government extremely broad powers in dealing with the alcohol problem, and its measures were aimed directly at the root of the liquor evil. It recognized the economic difficulties involved in attempting to eliminate the liquor industry, and, in order to prevent the industrial and financial depression which it was feared would follow its sudden termination, it sought to provide for the gradual conversion of the industry to the field of more legitimate enterprise. It established Government control over producers' syndicates, and made provision for the use of money derived from liquor taxes for encouraging the industrial applications of alcohol, the production and sale of non-alcoholic beverages, and the consumption and exportation of fresh grapes and raisins. It also specified that 5 per cent of all taxes derived from the liquor industry under this law should be expended for antialcoholic instruction in the schools, colleges, and elsewhere, in such manner as should be designated by the President of the Republic.

Further Important Antialcoholic Legislation

The above law was followed (Dec. 28, 1917) by Decree 4526, appointing a Commission for the Control of Alcohol. The work of this commission, as outlined in the decree, includes the following objects: (1) A study of practical methods of combating alcoholism; (2) promotion of the production, consumption, and exportation of antialcoholic products; (3) promotion of the exportation of alcoholic drinks and furthering the industrial applications of alcohol; (4) the study of methods for executing the provisions of Statute 3087; (5) the organization of the producers into *uniones sindicales* ("syndical unions") controlled by the State; and (6) the elaboration of ways and means for reconciling the interests of the producers with the moral, civic, and economic interests of the nation. The Commission has already accomplished a great deal, particularly in developing new industries to which the wine and liquor interests may easily and profitably adapt themselves. Many of the distilleries now have accessory industries engaged in the manufacture of food products. It is even said that some of the distillery owners are in favor of absolute Prohibition, preferring to transform their plants into some useful industry, such as the production of liquid fuel or ether.

Commission for the Control of Alcohol

The war against alcoholism in Chile received new impetus with the election of Arturo Alessandri to the presidency in 1920. President Alessandri, a man with advanced views on the liquor question, at once gave his attention to the liquor problem, and in October, 1920, he

sent to Congress a bill containing a number of important amendments to Statute 3087, and providing, furthermore, for the establishment of Prohibition areas in the coal-mining districts where, in the past, liquor had been the cause of frequent and serious disorders. Among other important provisions of the bill are the following:

President Favors Prohibition

Potable alcohols may be distilled only from the produce of vineyards cultivated within the territorial limits of the country, and only in quantity sufficient to satisfy the annual production contingent fixed by law.

The President, by and with the advice of the Department of Internal Revenue, shall fix the number and location of plants and stills which may be allowed in the several provinces.

The President may issue, when necessary, bonds at 7 per cent interest and 1 per cent on amortization, free from taxation, for the expropriation of factories or stills whose owners declare themselves unable to comply with the conditions of the law, or to pay for the relocation of distilleries in order to obtain the maximum profits and maximum production of industrial alcohol.

Agricultural distilleries shall pay three dollars per liter of absolute alcohol which they produce for beverage purposes. Denatured alcohols referred to in Article 44 of Statute 3087 will not be taxed, provided proof is given that they are to be used in internal combustion engines.

All liquor-dealers, both wholesale and retail, shall be placed under bond. The bond shall be ten thousand pesos for wholesale dealers, three thousand pesos for retailers with licenses of the first class, one thousand pesos for retailers with second-class licenses, and five hundred for those with third-class licenses.

A tax of five centavos per liter shall be established for bulk wine of native production, and an additional impost of ten centavos per bottle. Vineyards whose total production is intended for the raisin market, for consumption in the natural state, or for the preparation of non-alcoholic drinks, etc., are exempted from this tax.

The President may fix premiums for the transformation of the viticultural industry to the production of non-alcoholic products, and may, furthermore, upon the recommendation of the Department of Agriculture, establish zones of transformation to non-alcoholic products.

Part II of the bill deals with the regulation of drinking places. It provides that all places where drink is served shall be subject to the inspection of the Department of Internal Revenue. The hours of opening are fixed as follows:

Saloons inside city limits, 9 A. M. to 11 P. M.; "supper-houses," 7 P. M. to 4 A. M. only; shops for "off-consumption," 9 A. M. to 8 P. M.; saloons in small towns or in the country, 9 A. M. to 6 P. M. All places where drink is served must close from 5 P. M. Saturday till 9 A. M. Monday, except that restaurants, etc., may remain open at meal-time (three hours for each meal) and supper-houses may remain open for six consecutive hours.

The bill prohibits the sale of intoxicating liquors in theaters, houses of ill-fame, public office-buildings, markets, railroad trains, and stations.

Minors under 20 years are not allowed in saloons.

License fees are placed, according to various classifications, at 500 to 2,500 pesos for the first year, the cost of the license increasing from the second to the fifth year 20 per cent annually.

In his message to Congress, Oct. 31, 1921, President Alessandri said:

The greatest desire of the present administration is the solution of the national alcohol problem without injuring the interests of capital employed industrially and agriculturally in the production of alcoholic beverages.

In recommending the passage of the Government bill (which was enacted) he said:

The clamors of ruined homes are reaching the Government, and petitions from farmers, miners, business men, and above all, from organized labor . . . We have facing us the greatest internal enemy of our country, and the Government can do no less than knock at the doors of Congress, demanding the solution of the alcohol problem, and trusting that its doors will be opened to give to the country the law which must save the Republic.

BIBLIOGRAPHY.—G. F. Scott Elliot, *Chile: Its History and Development,* London, 1907; Francis J. G. Maitland, *Chile, its Land and People,* London, 1914; material courteously supplied by the United States consuls in Chile; bulletins issued by the Liga Nacional contra el Alcoholismo.

CHILEAN GENERAL TEMPERANCE COUNCIL. See CONSEJO GENERAL CHILENO DE TEMPERANCIA.

CHILLICOTHE. A city of Ohio, U. S. A., situated on the right bank of the Scioto River; population, 15,831. It was the capital of the State from 1800 to 1810. Chillicothe was the scene of the first temperance legislation in the state, which is thus described in the "Reminiscences" of the Rev. J. Finley, who came with his father to Chillicothe in 1796:

The first legislature met on the bank of the Scioto river near the foot of Mulberry street, under a large sycamore tree. This was entirely democratic, as the people represented themselves. The principal matter which engaged the attention of this first legislature was the enactment of a law for the suppression of drunkenness.

Mr. Finley says also:

When the settlers first came whisky was $4.50 a gallon, but in the spring of 1797, when keel boats began to run, the Monongahela whisky-makers having found a good market for their fire-water, rushed it in in such quantities that the cabins were crowded with it, and the price fell to 50 cents. Men, women and children, with some exceptions drank it freely and many who had been respectable and temperate became inebriates. Many of Wayne's soldiers and camp women settled in the town, so that it became for a time a town of drunkards and a sink of corruption.

CHILTERN HILLS TEMPERANCE FEDERATION. A British total-abstinence organization, founded about 1886 at Aylesbury, Buckinghamshire, by LADY BATTERSEA, for the avowed purpose of rendering encouragement to temperance endeavors in that district. Lady Battersea was the first president of the Federation, serving in that capacity for twenty years. During the early period of its history the organization worked in conjunction with the Bands of Hope and various other temperance societies in central Buckinghamshire. At one time it was composed of thirty-six different organizations, but since 1916 its work has been in abeyance. The operations of the Federation extended over a radius of about eight miles surrounding Aylesbury. The present officers of the Federation are: W. Howard Hazell, president; F. H. Samuels, secretary.

CHINA. A country of eastern Asia. One of the oldest monarchies in the world, in 1912 it became a republic. It includes China Proper, Manchuria, Mongolia, Tibet, and Eastern Turkestan, with areas and populations as follows (according to Whitaker's "Almanack" for 1924):

TERRITORY	SQ. MILES	POPULATION
China Proper	1,501,000	402,000,000
Manchuria	360,000	11,000,000
Mongolia	1,076,000	3,000,000
Tibet	750,000	3,000,000
Eastern Turkestan	600,000	2,000,000
Total	4,287,000	421,000,000

The capital is Peking, population (1921) 1,300,000. China Proper (or the Eighteen Provinces) embraces Anhui, Chekiang, Chihli, Fukien, Honan, Hupeh, Human, Kansu, Kiangsi, Kiangsu, Kwangsi, Kwangtung, Kweichow, Shansi, Shan-

tung, Shensi, Szechwan, and Yunnan, with a total area exceeding 1,500,000 sq. mi. and an estimated population of more than 400,000,000.

According to the Provisional Constitution of Nanking (1911) the Government is composed of a President, a Vice-President, and a Legislature consisting of a Senate *(Tsan Yi Yuan)* of 264 members, and a House of Representatives *(Chung Yi Yuan)* of 596 members. The provinces are administered by civil and military governors, the latter, called *Tuchun,* wielding practically all the powers of government. Under the governors are the *Taoyin,* the superintendents of circuits. Theoretically all the provincial governors are responsible to the central Government at Peking, but actually several of the *Tuchun* maintain their authority by their own armies. The present president is Tsao Kun, who assumed office Oct. 10, 1923.

China was known to the great nations of antiquity under the names "Sin," "Chin," and "Sinae." Some scholars believe that the "Chinas" of Sanskrit and the "Sinim" of Isaiah (Isa. xlix. 12) refer to China. To the Romans China was known as "Seres"; to medieval Europe, as "Cathay"; and in Russia it is still known by the original form of that word, "Kitai." Philological evidence tends to show (see BABYLONIA AND ASSYRIA) that there was a time when the Chinese were associated with the Accadians, the forerunners of the ancient Assyrians; but Friedrich Hirth says ("The Ancient History of China," pp. 3-4):

Early Names

> The Chinese themselves do not refer to any tradition, written or unwritten, as to their most ancient forefathers having immigrated from abroad. . . . The gods and demigods mentioned as the predecessors of their legendary emperors are supposed to have originated in territories within that limited geographical area peculiar to the times in which these legends were invented by the popular imagination of the ancient Chinese. . . . If they have at any time immigrated there from some other part of the world, we possess absolutely no record of it.

It was an ancient belief of the Chinese that their national existence dated back millions of years; but their own historians assign the lifetime of their first historical emperor, Fu-hi, to the years 2852-2738 B. C.

Although the use of intoxicants seems to have been known to the Chinese at a very early time, they seem never to have been given to excessive indulgence in alcoholic beverages. In ceremonials, especially weddings and burials, and in libations to the gods, alcohol has been well-nigh omnipresent, and it has invariably been an important factor in the numerous popular feasts. At these feasts drunkenness has always been common; but as these celebrations occur most frequently among the official and wealthy classes, intoxication has been more general in these ranks of society than among the middle and lower classes. China is, however, a country of most perplexing contradictions, and this rule is subject to exceptions. Taking the nation as a whole, the Chinese are remarkably abstemious in the use of alcoholic beverages. Considerable difference of opinion exists among Sinologs concerning the nature of the beverages in use among the ancient Chinese, this difference being mainly due to the several translations of the Chinese character variously rendered *tsieu, tsiu, tseou, tsieou, tsew, chiu, cho, tcho, shu,* and *sho.* On this point Dr. John Dudgeon writes *(Journal of the Peking Oriental Society,* vol. iii. no. 4, 195, pp. 292-293), as follows:

Chinese Are Temperate

Early Alcoholic Beverages

> The Chinese, for the last few thousand years, have had a wine; and, since the Mongol dynasty in the 13th century, when distillation became known to them, have possessed a spirit. Not a few of our sinologues, however, in their translation of the term *tsieu* in the Chinese Classics, have rendered it, in my view, incorrectly, by *spirits.* Dr. Legge, for example, at first translated the word by wine; but he says there can be no doubt the term, in the ancient books, signifies "spirits distilled from rice," equal to our "ardent spirits." The term "wine" seems to him inappropriate because, quoting from Gaubil, the grape has only been known to the Chinese since the First Han dynasty (202 B. C.-25 A. D.). But, in all languages, the term "wine" is applied to the fermentation of fruits, whether these be grapes or not. We must understand, therefore, that the ancient Chinese had a fermented liquor prepared from rice, the staple food of the people. The art of distillation was certainly unknown at that time. The word *tsieu* is now used generically; and, when the fermented or distilled product is meant, a qualifying adjective is added, such as *shao* (burnt) for spirit, and *yellow* or *Shao-hsing* . . . for wine.

In support of his contention that *tsieu* is wrongly translated "spirits," the same writer quotes a sentence from the "Shih Ching," or "Shi King," which reads *"Li Pai tou tsieu shih pai pien"* (Li Pai, the poet, drank his *tou* of wine, and wrote his hundred verses). As the *tou* measured about ten pints, he very properly asks: "Can we conceive of the poet drinking a tou of ardent spirits, and inditing his celebrated verses afterwards?" He thinks "the reference is undoubtedly to the yellow wine."

S. Wells Williams says *samshu* is the general name for distilled and fermented liquors. "Only one distillation is made for common liquor, but when more strength is wanted, it is distilled two or three times; and it is this strong spirit alone which is rightly called *samshu,* a word meaning 'thrice fired.'" ("The Middle Kingdom," i. 808, New York, 1883.)

From the earliest times rice, millet, and other substances have been used in the making of alcoholic beverages in China. The grape is not indigenous to that country. It is supposed to have been brought from the region of the Caspian Sea in the First Han dynasty (206 B. C.—A. D. 23). The Chinese name for it is *p'u-t'ao,* and, according to the *Pên Ts'ao,* the Chinese "Herbal" (completed in 1578), it is derived from *p'u,* "to drink deeply," and *t'ao,* "drunk," or tipsy," in allusion to the use and abuse of the wine made therefrom.

Grape not Indigenous to China

Dr. Joseph Edkins, in the *Chinese Recorder* for 1885 (p. 307), states that the Chinese "Herbal" enumerates 66 kinds of fermented liquors, devotes three pages to distilled liquors, and divides wine into two classes—distilled and non-distilled. Edouard Biot, in the *Journal Asiatique* (ii. 1843), gives a brief account of the ancient Chinese method of making *tsicu.* The following translation of it is from the Appendix to the Prolegomena of vol. iv, part 1, of Legge's "Chinese Classics":

> In all the descriptions of solemn feasts mention is made of wine [*tsieu*] as the habitual drink. Men who became unruly in their behaviour are reproached for their love of spirits. As at the present day, this wine was a fermented drink extracted from rice. . . . They

allowed the fermentation to proceed during the winter, and the wine [*tsieu*] was drunk in the spring of the following year. They separated it from the lees by straining it through herbs, or through a basket with a rough bottom, after which it was fit to be served at feasts. They mixed spirits with Chinese pepper and meat, to render them aromatic. The wine was kept in vases or bottles of baked earth. The baked earth could not be porcelain which was not common in China till a much later period. Common people drank from horns, either unpolished or carved. . . . In the times of the Chou Dynasty, the princes used cups formed of a precious stone. At solemn feasts the wine was served in large vases.

The oldest source for the pre-Confucian history of China is the "Shu Ching" (or "Shu King"), popularly known as the "Canon (or Book) of History," and supposed to have been edited by Confucius himself. Chapter iii of this work contains an account of the reign (2205-2198 B. C.) of Emperor Yü (Ta-yü or Hia-hóu), known as "the Great Yu," who was called to the throne for his success in coping with a great inundation which threatened the country with destruction, and who was the founder of the Hia (or Hsia) dynasty. Mencius related that "Yü hated the pleasant wine" (Legge, "Chinese Classics," ii. 202). I-ti (E-ti, Iteh, or Etieh), an official ranking approximately with the modern prefect, "made wine, which Yü tasted and liked; but he said: 'In after years there will be those who, through wine, will lose their kingdoms.' So he degraded I-ti and refused to drink the pleasant wine." It is considered probable that the beverage referred to was some form of mutton wine. Yü not only banished I-ti, but placed a tax on the drink which was intended to be prohibitive.

I-ti Makes Wine

The influence of the Great Yü, in his hostility to alcoholic liquors, was felt for some time. During the reign (2159-2147 B. C.) of Chung K'iang (or Chung K'ang) occurred the famous punitive expedition, under the Prince of Yin, against He (or Hi) and Ho, the two court astronomers who had failed to predict an eclipse because they were drunk. The account of the expedition, as given in Legge (*op. cit.*, iii, part 1, pp. 162 *et seq.*), reads in part:

When Chung Ki'ang commenced his reign over all within the four seas, the Prince Marquis of Yin was commissioned to take charge of the imperial armies. At this time He and Ho had neglected the duties of their office, and were sunk in wine in their private cities, and the Prince of Yin received the imperial charge to go and punish them.

He made the announcement to his hosts, saying . . . "Now here are He and Ho. They have entirely subverted their virtue, and are sunk and lost in wine. They have violated the duties of their office, and left their posts. They have been the first to allow the regulations of Heaven to get into disorder, putting far from them their proper business. On the first of the last month of autumn, the sun and moon did not meet harmoniously in Fang. The blind musicians beat their drums; the inferior officers and common people bustled and ran about. He and Ho, however, as if they were mere personators of the dead in their offices, heard nothing and knew nothing;—so stupidly went they astray from their duty in the matter of the heavenly appearances, and rendering themselves liable to the death appointed by the former kings. The statutes of government say 'When they anticipate the time, let them be put to death without mercy: when they are behind the time, let them be put to death without mercy!'

Drunken Court Astronomers

"Now I, with you all, am intrusted with the execution of the punishment appointed by Heaven. Unite your strength, all of you warriors, for the Imperial House. Lend me your help, I pray you, reverently to carry out the dread charge of the Son of Heaven."

It is hardly necessary to state that the two delinquent astronomers were in due course decapitated.

The Hia dynasty, founded so auspiciously by Yü, came to an ignoble end in 1766 B. C. with the overthrow of Kié (Kui, Ti-Kui, or Kiĕ-Kui), who shortly after his accession (1818 B. C.) gave himself over to drunkenness and vice. In 1785 he proceeded to punish the chief of Shih (Yu-shi), who, on account of his dissolute and cruel character, had refused obedience to him. This chief had a beautiful daughter, named Mo Hsi (or Meï-hi), whom he presented to the Emperor, thus averting the threatened trouble. Gifted with great intelligence but utterly unscrupulous, Mo Hsi soon infatuated the monarch. To gratify her, he built a splendid palace with a park surrounding it in which was formed a large pond of wine deep enough to float boats. Three thousand men are said to have been summoned by the Emperor to participate in an orgy at which the trees were hung with dried meats and pyramids of delicate viands were piled up. No one, however, was allowed to taste these unless he had first intoxicated himself from the lake. At the sound of a drum the three thousand men plunged into the pond, while the Emperor and his paramour watched with glee to see how many became intoxicated and how many were drowned. Hirth says ("The Ancient History of China," pp. 43-44) of this infamous couple:

Emperor Kie's Excesses

Kié gave himself up to the most extravagant pleasures of which human imagination can conceive. On the heads of this couple have been heaped all the infamies of vice that history has ever recorded. . . . Kié's reign surpasses everything recorded in the way of tyranny in the history of the world, not excepting the darkest periods of imperial Rome.

The ministers and advisers of the Emperor remonstrated with him concerning his excesses, and several of them were either put to death or exiled. Among those who were dismissed from court was Ching-tang (or Ch'öng-t'ang), "the Completer," Prince of Shang, a man of distinguished ancestry and much influence. The people finally rose in revolt against Kié-Kui, recalled Ching-tang, and asked him to assume the reins of government. The revolution was successful in 1766 B. C., in which year Ching-tang ascended the throne and became the founder of the Shang, or Yin, dynasty.

The Shang dynasty, after an existence of 644 years (1766-1122 B. C.), was overthrown, like its predecessor, on account of the drunken excesses of the reigning monarch. Chóu-sin, who came to the throne in 1154, has been described by a Chinese historian as "of quick discernment, gifted with sharp senses, mental ability beyond the ordinary, and physical strength of brutal power. Knowledge enabled him to keep remonstrance at a distance; eloquence enabled him to gloss his vicious acts. . . . He loved the pleasures of the cup and debauchery, and was infatuated with his consort, the beloved Ta-ki [or Tan-ki], whose words he obeyed." Ta-ki was a beautiful woman whom Chóu-sin had taken captive in a war against the small State of Su. Concerning her crimes the commentators of the "Shu Ching" remark (see Legge, "Shu Ching," pp. 269 *et seq.*):

Ta-ki was shamelessly lustful and cruel. The most licentious songs were composed for her amusement, and the vilest dances exhibited. The court was at a place in the present district of K'i, department of Weï-hui, and there a palace was erected for her, with a famous terrace or tower, two li [a li is equal to about 705 yards] wide, and the park around stocked with the rarest of animals. This expenditure necessitated heavy exactions, which moved the resentment of the people. At Sha-k'iu, in the present district of P'ing-hiang, in Chï-li, there was still greater extravagance and dissipation. There was a pond of wine; the trees were hung with flesh; men and women chased each other about quite naked. In the palace there were nine market stances, where they drank all night. The princes began to rebel, when Ta-ki said that the majesty of the throne was not sufficiently maintained; that punishments were too light, and executions too rare. She, therefore, devised two new instruments of torture. One of them was called "The Heater," and consisted of a piece of metal made hot in a fire, which the people were obliged to take up in their hands. The other was a copper pillar, greased all over, and laid above a pit of live charcoal. The culprit had to walk across the pillar, and when his feet slipped and he fell down into the fire, Ta-ki was greatly delighted. This was called the punishment of "roasting." These enormities made the whole empire groan and fume with indignation.

Pond of Wine

In 1122 B. C. Wu-wang, son of Wan-wang (or Wön-wang), an honored leader of Chóu, a State in the northwest of China, placed himself at the head of a movement to overthrow the tyrannous and licentious emperor. At the head of a considerable army he gave battle to Chóu-sin and his forces. The Emperor was completely defeated, and sought refuge in his palace, where he ordered all his most valuable jewels to be brought. He then, to avoid falling into the hands of the enemy, set fire to the building and was burned alive. Ta-ki was captured and executed.

Wu-wang had been Duke of Chóu (or Chau) for twelve years when, by the defeat of Chóu-sin, he became the founder of the Chóu dynasty, which proved to be the longest of any recorded in history (1122-249 B. C.). He soon set himself to remedy the evils which had characterized his predecessor's reign. The dissolute example of the court had had a depressing effect upon morals; and the people had followed their sovereign in his habituation to drunkenness. The new emperor took prompt steps to check the scourge. He instructed his brother, Duke, or Viscount, Fung, to make known his wishes to the people. A proclamation was issued (1120 B. C.), which is commonly referred to as the "Announcement against Drunkenness." Some translators render the title "Announcement about Fermented Liquors." Literally, it is "Announcement concerning *Tsieu*." The confusion has arisen from the fact that *tsieu* is used also in phrases to designate drunkenness, drunkard, etc. This proclamation, which appears in Book x of the "Books of Chang," has been characterized by Dr. John Dudgeon as "the oldest temperance address in the world (older than the Proverbs of Solomon)," and for this reason is printed here, its full text having been preserved. The following translation of it is by Legge ("Chinese Classies," iii., part 2, pp. 399-412):

Oldest Temperance Address

The King speaks to this effect: "Do you clearly make known my commands in Mei.

"When your reverend father, the King Wan-wang [or Wön-wang] laid the foundations of our kingdom in the western region, he delivered announcements and cautions to the princes of the various states, all the high officers, with their assistants, and the managers of affairs, saying, morning and evening, 'For sacrifices [*tsieu*] should be employed.'

"When Heaven was sending down its [favoring] decree, laying the foundations of the eminence of our people, spirits were used only in the greater sacrifices [But] When Heaven has sent down its terrors, and our people have thereby been greatly discouraged and lost their [sense of] virtue, this might be invariably traced to their indulgence in spirits; yea, the ruin of states, small and great, by these terrors, may be also traced invariably to their crime in the use of spirits.

"King Wan admonished and instructed the young and all who were charged with office and in employment, that they should not ordinarily use spirits. Throughout all his states, he required that they should be used only on occasions of sacrifices, and that virtue should preside, so that there might be no drunkenness. He said: 'Let my people teach their young men that they are to love only the productions of the ground, for so will their hearts be good. Let the youth hearken diligently to the constant lessons of their fathers. Let them look at virtuous actions, whether great or small, in the same light.'

"Ye people of the land of Mei, if you can employ your limbs, largely cultivating your millet, and hastening about the service of your fathers and elders; and if with both your carts and your oxen you traffic to a distance, and you thereby filially minister to your parents;—then, when your parents are happy, you may set forth your spirits clear and strong and use them.

"Hearken constantly to my instructions, all ye high officers, ye assistants, and all ye noble chiefs:—when you have largely done your duty in ministering to your aged and serving your sovereign, you may eat and drink freely and to satiety. And to speak of greater things:—when you can maintain a constant watchful examination of yourselves, and your conduct is in accordance with correct virtue, then may you minister the offerings of sacrifice, and at the same time indulge yourselves in festivity. In such case you will indeed be ministers doing great service to your King, and Heaven likewise will approve your great virtue, so that you shall never be forgotten in the royal House."

The King says, "O Fung, on our western regions, the princes of states, the managers of affairs, and the youths, who in former days assisted our ancestor, were able to obey the lessons of King Wan, and indulge in no excess of spirits; and so it is that I have now received the appointment that belonged to Yin [Shang]."

The King says, "O Fung, I have heard it said that formerly the first wise sovereign of Yin manifested reverential awe of the bright principles of Heaven, and of the lower people, steadfast in his virtue and holding fast his wisdom. From him, T'ang, 'the Successful' [or 'the Completer'], down to the Emperor Yih, the sovereigns all completed their royal virtues, and revered their chief ministers, so that their managers of affairs respectfully discharged their helping duties, and dare not allow themselves in idleness and pleasure:—how much less would they dare to indulge in drinking! Moreover, in the exterior domains, the princes of the states of How, with their chiefs: and in the interior domains, all the various officers, the directors of the several departments, the inferior officers and employees, and the heads of the great Houses, with the men of honored name living in retirement, all eschewed indulgence in spirits. Not only did they not dare to indulge in them, but they had not leisure, being occupied with helping to complete their King's virtue and make it more distinguished, and helping the directors of affairs reverently to attend to the service of their sovereign.

"I have heard it said likewise, that in these times the last successor [Chóu-sin] of those kings was addicted to drink, so that no charges came from him brightly before the people, and he was reverently and unchangingly bent on doing and cherishing what provoked resentment. Greatly abandoned to extraordinary lewdness and dissipation, for pleasure's sake he ruined all his majesty. The people were all sorely grieved and wounded in heart, but he gave himself wildly up to spirits, not thinking of ceasing, but continuing his excess, till his mind was frenzied, and he had no fear of death. His crimes accumulated in the city of Shang, and, though the extinction of the dynasty of Yin [Shang] was imminent, this gave him no concern, and he wrought not that any sacrifices of fragrant virtue might ascend to heaven. The rank odor of the people's resentments, and the drunkenness of his herds of creatures, went loudly up

Drunkenness Under Chóu-Sin

on high, so that Heaven sent down ruin on Yin and showed no love for Yin,—because of such excesses. There is not any cruel oppression of Heaven; people themselves accelerate their guilt, and its punishment."

The King says, "O Fung, I have no pleasure in making you this long announcement; but the ancients have said 'Let not men look only into water; let them look into the glass of other people.' Now that Yin has lost his appointment, ought we not to look much to it as our glass and learn how to secure the repose of our time?

"I say to you,—strenuously warn the worthy ministers of [the province of] Yin and the princes in How, the Teen, the Nan, and Wei domains; and, still more, your friends, the Great Recorder, and the Recorder of the Interior, and all your worthy ministers, the Heads of Great Houses; and, still more, those whom you serve—with whom you calmly converse, and who carry out your measures; and, still more, those who are, as it were, your mates,—your minister of War, who deals with the rebellious, your minister of Agriculture, who is like a protector to the people, and your minister of Works, who settles the boundaries; and above all, do you sternly keep yourselves from drink.

"If you are told that there are companies who drink together, do not fail to apprehend them all, and send them here to Chóu, where I may put them to death.

"As to the ministers and officers of Yin, who have been led to it, and been addicted to drink, it is not necessary to put them to death;—let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. As you can not cleanse your way, you shall be classed with those who are to be put to death."

The King says, "O Fung, give constant heed to my admonitions. If you do not manage your officers aright, the people will continue lost in drink."

As indicated in the early part of the foregoing document, spirits were used originally in sacrifices. According to the "Shu Ching," the procedure followed by the emperor in offering libations, either to the gods or to their ancestors, was as follows: "Thrice he advanced with a cup of spirits. Thrice he sacrificed; and thrice he put the cup down. The minister said, 'It is accepted.'" The act of sacrifice consisted in pouring a libation of spirits on the ground and in uttering a prayer. Substantially the same formula is followed at the present day.

A similar offering was made by the people, not only to the gods, but to their ancestors also. In this connection a curious custom was anciently followed. When a grandfather died, the father would dress his own son in the deceased man's clothes, and offer a sacrifice of spirits before his son as though to a god. This ceremony is now obsolete, but the libation to the dead continues to be observed.

It was during the Chóu dynasty that the burying of food with the dead became prevalent. An enumeration of the provisions considered requisite for the needs of the deceased is given in De-Groot's "Religious System of China" (ii. 282-283), as follows:

> Two baskets [for the meat]. Three hampers, holding respectively millet, panicled millet, and wheat. These hampers are made of *kien* grass, and their contents are all washed clean. Three earthen pots with pickled meat, preserved meat, and sliced food; they are covered with coarse linen. Two earthen jars with must and spirits, covered with linen of fine texture. All these articles are placed on wooden trays.

Wu-wang, though a great, generous, and good man, made the political mistake of dividing his empire into 72 feudal states, mainly for the purpose of bestowing principalities upon his relatives and upon the descendants of the emperors of the previous dynasty. One of these feudal princes, the Duke of Wu (or Woo), became a man of much influence in the affairs of the empire.

CHINA

He suppressed a rebellion in 770 B. C. The Duke wrote vigorously against the drinking customs of his countrymen, and he introduced the practise of having at feasts a presiding officer to censure those who drank too much and to praise those who drank moderately. According to Dr. Ernst Faber ("Civilization: Chinese and Christian"), in the early part of the Chóu dynasty drinking was restrained, among officials at least, by burdensome ceremony. The rule was that at every raising of the cup so much time was to be consumed in ceremony, so that, if they drank all day, they could not get intoxicated. Consequently for a long time there was no drunkenness among kings and high officials.

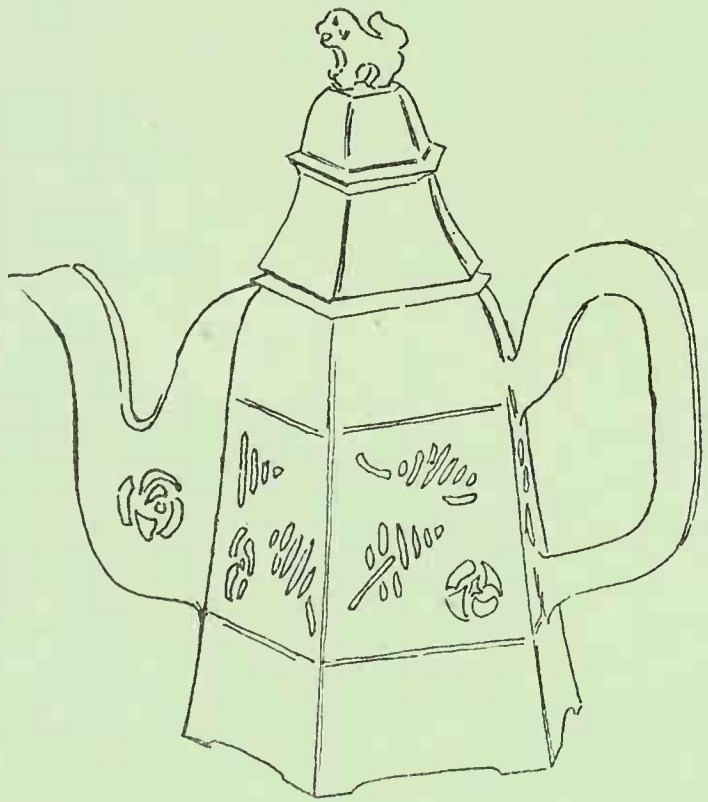
The most valuable source of information concerning the drinking customs of the early Chinese is the "Shih Ching" (written also "She King," and "Shï King"), or "Book of Odes." Édouard Biot characterizes it as "one of the most remarkable works, as a picture of manners, which eastern Asia has transmitted to us." Book VII of this work is largely devoted to drinking according to rule. The following extracts are from Odes 1-5:

> The spirits are mild and good, and they drink, all equally reverent.
> When the guests first approach the mats,
> All harmonious are they and reverent.
> Before they have drunk too much,
> Their deportment is carefully observant of propriety;
> But when they have drunk too much,
> Their deportment becomes light and frivolous:
> They leave their seats and go elsewhere,
> They keep dancing and capering.
> Before they have drunk too much,
> Their deportment is cautious and grave;
> But when they have drunk too much,
> Their deportment becomes indecent and rude.
> Thus, when they have drunk too much,
> They lose all sense of orderliness . . .
> When the guests have drunk too much,
> They shout out and brawl,
> They disorder the dishes;
> They keep dancing in a fantastic manner.
> Thus, when they have drunk too much,
> They become insensible of their errors.
> With their caps on one side, and like to fall off,
> They keep dancing and will not stop.
> If, when they had drunk too much, they went out,
> Both they [and their host] would be happy;
> But remaining after they are drunk,
> Is what is called doing an injury to virtue.
> Drinking is a good institution
> Only when there is good deportment in it.
> On every occasion of drinking,
> Some get drunk, and some do not.
> An inspector is appointed,
> With a recorder to assist him.
> But those drunkards in their vileness,
> Are ashamed of those who do not get drunk.
> These have no opportunity to speak,
> And prevent the others from proceeding to such great abandonment.

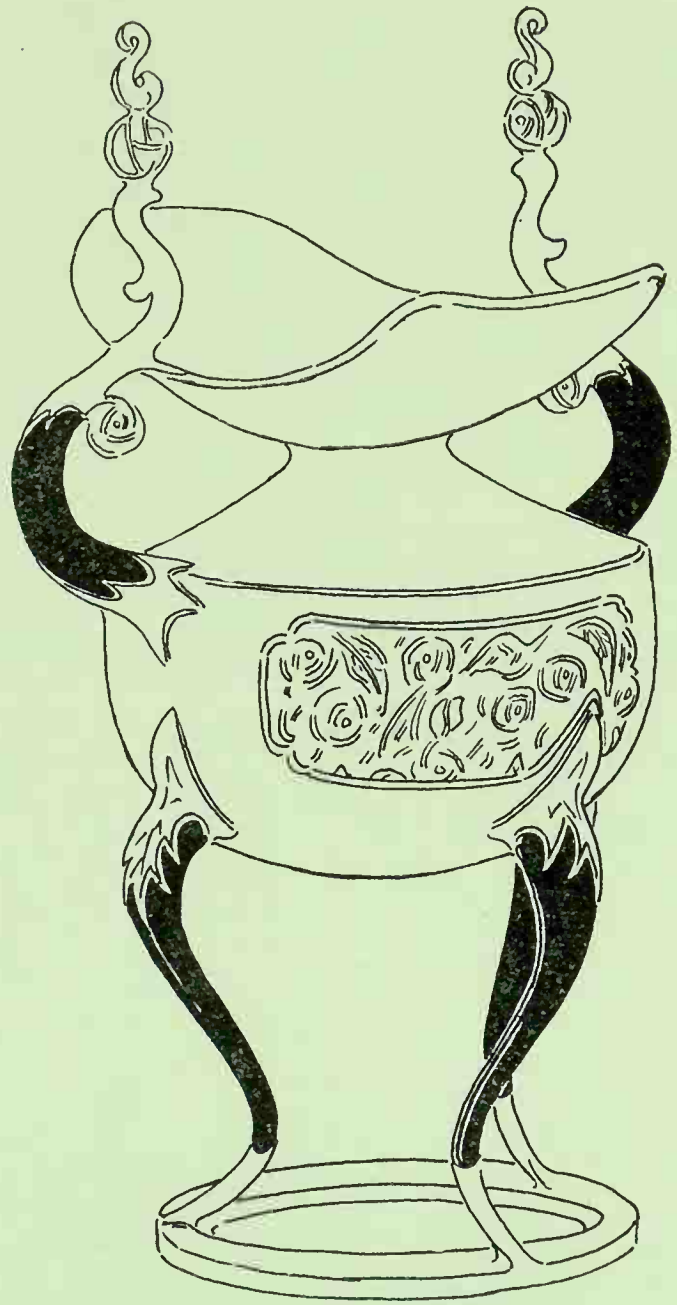
One commentator thinks that the "inspector" and "recorder" were not, as many suppose, officials whose duties were to preserve order, but were members of the party, appointed by the drunken majority to see that everyone got drunk like themselves, allowing no "heel-taps" or other evasions of the cup.

In Book III, Ode 3, is an exhortation, supposed to be written by the Duke Wu for his own admonition. It reads:

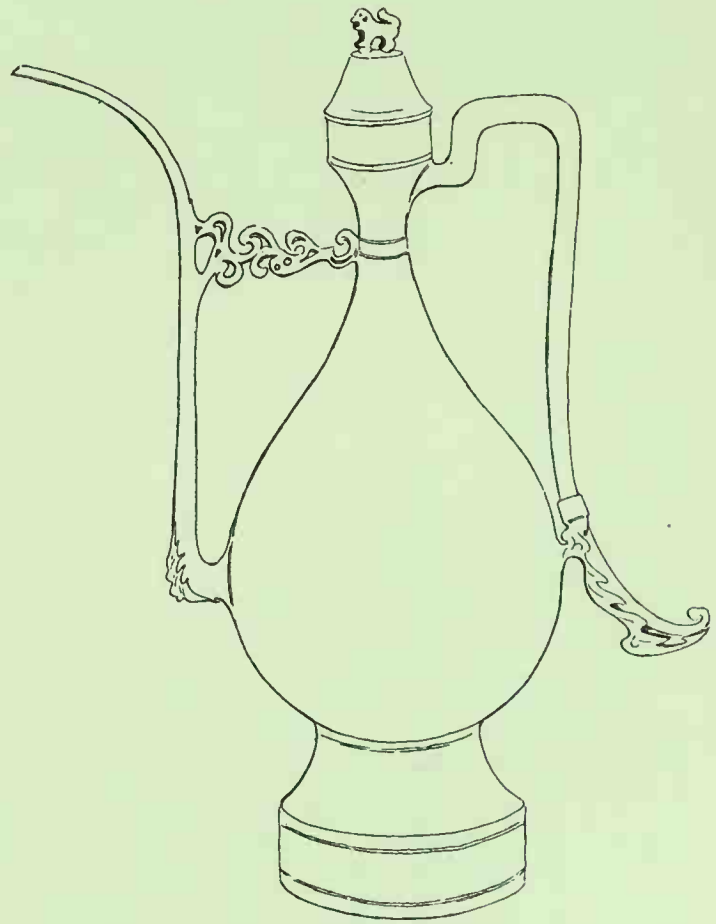
> Your virtue is subverted.
> You are besotted by drink.
> Although you thus pursue nothing but pleasure,
> How is it that you do not think of your relation to the past,
> And do not widely study the former kings,
> That you might hold fast to their wise laws?



(1)



(2)



(3)

CHINESE WINE-VESSELS

(1) TSIU PAN (CHINESE WINE TANKARD). (2) TSIU TSIOK (SACRIFICIAL GOBLET). (3) LO-SI PAN (HERON JUG)

C. F. R. Allen has translated a number of songs from the "Shih Ching" in his "Book of Chinese Poetry." One of these is a festal song, still sung at certain imperial banquets and at other official dinners. The last stanza reads:

Bid the music begin, and the lutes great and small,
Be struck till their sweet notes resound through the hall.
And pour out the wine,—it is plentiful here.
Thus all the day long we'll enjoy the good cheer.

On the occasion of a feast among friends, the host would say *(ib.*, p. 217):

My wine is strained and clear;
My fatted lambs are slain;
My yard is swept, my table set
With viands, meat and grain.

My friends are here; the board
Is spread. If cups run dry,
And all my casks are drained,
I'll buy a fresh supply.

To this friendly challenge comes the reply from the guests:

Nor let the host despise
The dance nor music's strain.
While leisure hours are granted us
The sparkling wine we'll drain.

The feast is followed by the carouse, and verse 3 of the song for the occasion reads *(ib.* p. 236):

We will sit in the hall and the goblets drain,
And quaff till the liquor beclouds each brain.
Every drop of the dew by the morning's sun
Shall be drunk ere our merry carouse is done.

Occasionally, however, better advice is given; as, for example *(ib.* p. 282):

Be sober. Men of worth some cups may drain,
A fool will deeply drink and misbehave,
Becoming more and more his goblet's slave.
Preserve your self-respect, for gifts once given,
If lost, are ne'er bestowed afresh by Heaven.

There is scarcely an event in every-day life in which alcoholic beverages of some sort do not figure in the poetry of the period. The "Kieh jih," written in celebration of a hunting expedition, closes with (Legge, "Chinese Classics," part ii, book iii, Ode 6):

We bend our bows: our shafts we grasp;
There lies the huge behemoth low,
And boars are pierced:—spoil for the guests,
At court when the wine cups overflow.

At the ceremony of conferring the "red bow" on a prince a song was sung, the closing stanza of which was *(ib.* Ode 1):

The red bows unbent were received, and placed
In cases,—to show how we merit revere
Lo! here's a prince such reward who deserves;
For him in my heart's core the love is sincere.
With our bells and our drums the court shall resound,
While for him all the morning the pledge cup goes round.

The "Chan loo" was composed for the entertainment at court of some feudal princes *(ib.* part ii, book ii, Ode 10). It began:

The dew lies heavy all around,
Nor, till the sun shines, leaves the ground.
Far into the night we feasting sit;
We drink, and none his place may quit.

The dew lies heavy, and its gems
Stud the luxuriant, grassy stems.
The happy night with wassail rings,
So feasted here the former kings.

From 253 to 206 B. C. there was an interregnum during which there was practically no "Son of Heaven," or emperor, in China, although Shi-huang-ti (246-210 B. C.) styled himself "the first Emperor." He it was who in 214 B. C. repaired

and lengthened the Great Wall of China as a defense against northern tribes. This work, which was not completed until 204 B. C., extends from Shanhaikwan along the northern frontiers of Chihli, Shansi, Shensi, and Kansu, a distance of about 1,500 miles. It is described by Williams ("The Middle Kingdom," i. 30) as built of "pebbles faced with large bricks, weighing from 40 to 60 lbs. each, supported on a coping of stone. The whole is about 25 feet thick at the base, and 15 feet at the top, and varying from 15 to 30 feet high."

The Great Wall

The Han dynasty (206 B. C.—A. D. 220), including that of Eastern Han, is one of the most famous in Chinese annals. It witnessed a great expansion of wealth and trade as well as a remarkable cultural development. Paper and ink came into use and libraries were established. The Tatar hordes were driven by the Chinese as far west as Turkestan, and Mongolia was added to the empire.

Han Dynasty

Several schemes of liquor legislation were initiated under the Han dynasty. The first of these was a general law, promulgated in 206 B. C., imposing a fine of four ounces of silver on all persons, exceeding three in number, found guilty of collecting together in a drinking-party. The object was to break up the practise of drinking at feasts, which had always been the greatest incentive to excess. In 179 B. C. Emperor Wên-ti, or Ts'aou Pe'i, issued an edict to the effect that all old men should be provided with corn, meat, and wine for food and with silk and cotton for clothing. In 147 B. C. Emperor King-ti prohibited the distillation of spirits. In 98 B. C. Emperor Wu-ti, who taxed nearly everything, enacted a law whereby only Government officials were permitted to manufacture and sell alcoholic beverages. Emperor Liu Siu (A. D. 58-76) was himself the victim of drink; and the Wei dynasty (A. D. 220-264) was, also, overthrown through drunkenness. During the "Three Kingdom" period, the monarchs were, as a rule, given to inebriety. In the fifth century an attempt was made to check the drunkenness prevalent in Northern Wei. Emperor Liu Pe'i (or Lü Pu-weï) in 459 commanded that all liquor-makers, liquor-venders, and liquor-drinkers should be beheaded. In the case of distillers, to prove guilt it was only necessary to present as evidence the utensils used in distillation.

Liquor Legislation in Han Dynasty

From 419 to 618 some fifteen minor dynasties occupied the troubled stage of Chinese history, and, excepting sixteen years under Yang Kien of the Suy, or Sui, dynasty, there was no semblance of united authority during this period.

The T'ang dynasty, one of the longest in the annals of the country, began in 618 and continued till 908. It witnessed the extension of the empire from the Caspian Sea to the Pacific Ocean. It covered the "Golden Age" of literature, and Williams *(op. cit.* ii. 167) considers that during this period "China was probably the most civilized country on earth; the darkest days of the West, when Europe was wrapped in the ignorance and degradation of the Middle Ages, formed the

T'ang Dynasty

brightest era of the East." In this era thrived poets of the class of Li Po. The "Complete Collection of Poetry of the T'ang Dynasty," published in 1707, contains 48,900 poems and fills 30 large volumes. Great advances were made in agriculture and commerce, and embassies were received at the Chinese court from Rome, Persia, Japan, and other nations. Luxury and inebriety, however, were allowed to gain a footing, and the nation began to decline.

In 781 Emperor T'ai-Tsung took steps to stem the tendency of the age by issuing a decree that in every district of the empire, the number of persons and places to sell alcoholic drinks should be fixed; the liquor-shops to be divided into three grades, according to size, each to pay a monthly tax to the Government. All other wine-shops, whether opened by officials or others, were prohibited. The excesses of T'ang were followed by the demoralization of the nation. T'ai-Tsung was succeeded by his son Kau-tsung, whose reign fills a large place in Chinese history by reason of his consort, Empress Wu, who from the time she became Empress (655) gradually assumed authority until she had secured the whole management of affairs and, at the Emperor's death (684), openly assumed the reins of government.

T'ai-Tsung's Liquor Decree

Five dynasties followed each other in rapid succession until the beginning of the Sung régime in 960. This dynasty, which lasted until 1127, was inaugurated in a drunken orgy. Emperor Kung-ti, a mere boy, had sent his army under the command of Chao Kw'ang-yin to drive the invading Khitâns from Chinese territory. The army wished to make Chao emperor; and when the troops were halting by the bridge of Ch'en, the officers broke into Chao's tent at midnight, while he was intoxicated, wrapped him in the imperial yellow, and proclaimed him emperor. The army then returned to K'ia-fung-fu, deposed the boy emperor, and thus founded the Sung dynasty.

While Chao was at times given to excess, he was a man of great power. With the view of curbing the independence of the provinces, he invited all the princes and military rulers to a great feast in the palace. After having plied them with wine he addressed them as follows:

If it had not been for you, my captains, I should have never been emperor. It was your valor and fidelity that raised me to the high position that I now occupy. You must not think, however, that it is an easy thing to be a king. I sometimes think that I should be happier if I were only a governor. Now, lately, I have not been able to sleep at night for thinking of the great military power that each of you possesses. The empire is at peace. Who dares think of rebellion now? You are true men. I have no doubt, and I don't question any of you. I, myself, was as loyal as any of you, till the yellow robe was thrown around me when I was asleep, and then I became a rebel. The life of man is short at best, and the great object of us all is to gather riches and to live happily, and then leave what we have to our children. Now what I propose is that you shall all resign your military appointments. I will give you positions where you can make money and where you can buy lands to leave to your posterity, and in the meantime you can enjoy to the fullest and drink every day and night. Any man who is willing to accept my proposal I shall treat as my friend, and our families shall intermarry.

All present resigned, and preparations were made to subdue the few unconquered districts. In the fall of 963 Chao sent an army to attack the Prince of Han, and two cities were captured.

Two years later the army under Gen. T'ai Tsu, 60,000 strong, invaded Szechwan, which was conquered in 66 days. The General's charge to his army at the start was: "Remember that all the gold and the plunder belongs to the soldiers. I want only the land." The successful campaign was followed by a drunken orgy in which both commander and troops participated. So merciless was the plundering by the drunken army that the people again rose in rebellion and, for a long time, 100,000 rebels held the Emperor's army in Ch'eng-tu. It required a year of hard fighting to reconquer the people.

Plundering by Drunken Army

The country was invaded in the twelfth century by the Mongols under Genghis Khan and his son Ogdai. The latter extended the conquests of his father and by forming an alliance with the State of Sung overthrew the Kin dynasty in 1232. Under Kublai Khan, who ascended the throne in 1259 and founded the Yüen dynasty, Mongol suzerainty was acknowledged "from the Frozen Sea, almost to the Straits of Malacca," and China rose to the zenith of her power and prestige among the nations. European interest in China was further aroused by the glowing accounts of Marco Polo, whose visit to the empire occurred during the reign of Kublai.

Genghis Khan

With the beginning of Mongol influence in China came more drastic laws against alcoholic beverages. In the year 1160, during the reign of Kao-Tsung, the law required that all officials of the Government who were found guilty of drinking intoxicants should be beheaded. In 1279 it was decreed by Kublai Khan that all makers of alcoholic liquors should be banished, their property confiscated, and their children made wards of the Government. In 1301 Emperor Yüen-Cheng forbade temporarily the distillation of spirits for the reason that the crops had failed and the grain could not be spared for such a purpose.

Through the weakness and incapability of the later Mongol rulers the power of the Yüen dynasty declined rapidly during the fourteenth century. In 1368 it was overthrown and the Ming dynasty was founded by Chu Yüen-Chang, who took the title of "Hung-wu" on becoming emperor. In the seventeenth century the Manchu Tatars invaded China, and overthrew the Ming dynasty. The first Manchu emperor was Shun-chi, who adopted the name "Ta-Ts'ing," or "Great Pure" for his dynasty. The passing of China under a foreign yoke was marked by the compulsory adoption of the shaved head with the pigtail, the symbol of Manchu sovereignty.

Under K'ang-hi (1661-1721), Shun-chi's son and successor, higher ideals prevailed and China prospered as she had not done for centuries. A Chinese dictionary was published under his direction; the Eleuths were conquered; Tibet was added to the empire, which now extended from the Siberian frontier to Cochin-China and from the China Sea to Turkestan; and an era of peace settled over the country. The Emperor threw the weight of his influence against the drinking practises of his court. He prepared sixteen maxims for the moral guidance of his people, which were amplified and proclaimed

K'ang-hi's "Sacred Edict"

throughout the empire by his son and sueeessor Yung Ching. This doeument was known as the "Saered Ediet," or "Commands" of Kang-hi, the "Shing-Yu." Maxim 16, after reeiting various evils, eloses thus:

> The original causes of this are indeed not confined to a few. But that in which the military and people more easily offend arises, in many instances, from indulging in the use of spirituous liquors; for spirits are a thing which can and will disorder the mind and will of man, and occasion a loss of equanimity. Probably, guest and host are taking a glass together; they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably a cross look creates an offense which could have been as easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas for them! The body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighborhood. After this to beat on the breast, bitterly wailing and repenting, what will that avail?
>
> With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivals] appointed a person to watch and keep an account [of the number of cups drunk]. They feared that noisy mirth and song might end in strife.
>
> —Translation by the Rev. William Milne, in the *Chinese Repository,* i. 297.

The proverbs of the Chinese abound in sayings against the use of wine, some of whieh, translated by Dr. A. H. Smith, are as follows:

> The main course for the admission of men consists in three particulars: to persuade them to give up wine, licentiousness, and gambling.
>
> The wine-shop is a nest of wrong-doing.

In Searborough's "Collections of Chinese Proverbs" there is a ehapter on "The Pleasures of Wine," many of the sentenees being eommendatory and others eondemnatory as, for example:

> Excessive joy leads to sorrow; excess of wine, to disorder.
>
> Over the wine-cup the conversation is trifling.
>
> No wine, no company; no company, no conversation.
>
> When drinking, remember the property of your family.
>
> Wine can both help business and hinder it.
>
> Wine is a discoverer of secrets.
>
> Men drink the wine and hogs eat the refuse of the grain.
>
> Do not drink more wine than you are able to carry.
>
> Do not begin to drink at daylight or you will be very drunk before dark.
>
> Three glasses of wine can set everything to rights.
>
> Medicine may heal imaginary sickness; wine can never dispel real sorrow.

Under K'ien-lung (1735-84) European eommeree with China developed eonsiderably, although Canton was the only port at this time open to foreign trade. In the nineteenth eentury friction with Great Britain oeeurred over certain trade regulations made by the Chinese. Great Britain declared war in 1840 and as a result of the eonfliet China eeded Hongkong to Great Britain and opened four additional ports to eommerce. In 1850 the revolt, known as the Tai-p'ing Rebellion broke out in the southern provinees under Hung Siu-Ts'üan, a eonvert to Christianity. Friction also developed with Russia over her eolonization of the Amur region until, by treaties of 1858 and 1860, China ceded to Russia all of its territory north of the Amur and between the Pacific and the Ussuri, including the port of Vladivostok.

Tai-p'ing Rebellion

Upon the death of Hien-fêng in 1861, the throne passed to his son T'ung-ehi, a boy five years old. The aetual power reposed in the two Dowager Empress regents, Tsz'e Hsi, the mother of T'ung-ehi, and Tsz'e An, the legitimate Empress, who was without issue. Tsz'e An, the senior regent, died in 1881. Tsz'e Hsi exercised a dominating influenee in the Government of the empire throughout her entire lifetime. She was a woman of considerable ability, but overambitious and unserupulous. T'ung-ehi died in 1875 after a very brief and mysterious illness, and was soon followed by his widow, who was about to beeome a mother, and whose death also oeeurred under questionable eireumstances. Had she given birth to a son, he would have been the rightful heir to the throne. With the aid of Li Hung-ehang, Tsz'e Hsi seeured the sueeession to the throne of her infant nephew Kwang-su, and thus the two empresses were assured for the time being of the tenure of the regeney. Tsz'e Hsi gradually dominated the partnership, and on Tsz'e An's death her power was absolute. Even after Kwang-su attained his majority, the Dowager Empress retained praetieal eontrol of State affairs, and in all important questions of publie poliey, the emperor's will was subordinate to hers.

Historical Summary 1861-1923

The years 1877-78 brought tragedy to China in the form of a terrible famine in Shansi and Shantung, as the result of whieh twelve or thirteen millions perished. In 1894 war broke out with Japan over the Korean question, and China met with a decisive defeat. By the treaty of peaee she was required to eede to Japan the Liao-tung peninsula; but the intervention of Franee, Germany, and Russia foreed the Japanese to relinquish the eession. Germany elaimed as her reward for her share of eompelling the retrocession of Liao-tung the Bay of Kiaoehow in the provinee of Shantung, in order, as she said, to eompel satisfaetion for the murder of two German missionaries.

The elosing deeade of the nineteenth eentury witnessed the beginning of railway eonstruetion on an important seale in China, whieh, being financed almost entirely by foreign eapital, led to keen international rivalry. The leading powers at first elaimed eertain "spheres of influence" for their respeetive operations and were granted speeial privileges within these spheres; but in 1900 this poliey was abandoned by general agreement in favor of the "open door." A movement was begun for educational and politieal reforms. The Emperor himself, having eseaped from subordination to the Dowager Empress, was an ardent proponent of the new ideas. The proposed reforms were stubbornly opposed by the Dowager Empress, who, with other vested interests which were menaeed, stirred the smoldering superstition and fanatieism of the lower classes into a blaze of reaction against all foreigners and foreign innovations. By a *coup d'état* which made the Emperor virtually a prisoner in her hands, the Empress foreed him to issue an edict reestablishing her regeney; and, but for the stern admonition of the British minister that serious eonsequences would ensue if any harm befell the Emperor, it is probable that Kwang-su would have lost his life.

The "Open Door"

The culmination of the antiforeign agitation in China was the "Boxer" uprising which occurred in 1900. Although this movement was called a "rebellion" it was generally believed to have been brought to its climax by the secret connivance of reactionary Government officials and directly encouraged by the Dowager Empress herself. Innumerable outrages were committed against Caucasians and Christian converts, and siege was laid to the foreign legations in Peking for seven weeks. The defenders were finally relieved and the uprising was suppressed by an international expedition (Aug. 14, 1900).

Boxer Uprising

Following the Boxer revolution the reform movement continued to gain ground in China, and there was a marked change in the popular attitude toward the adoption of Western methods in business and government.

Both Kwang-su and the Dowager Empress died in November, 1908. Pu-yi, the infant nephew of Kwang-su, succeeded to the throne under the reigning title "Hsuan Tung," and Prince Chun was appointed to the regency. The latter pursued an enlightened policy in the administration of internal affairs; but strong antidynastic forces under the leadership of Dr. Sun Yat-sen had been at work ever since the death of the Dowager Empress, and in 1911 a revolution was launched which culminated in the establishment of a republic. Dr. Sun Yat-sen was elected first President of the Chinese Republic by a council of provincial delegates at Nanking, and on Jan. 1, 1912, he took the oath of office. He resigned the Presidency, however, on Feb. 14, in favor of Yuan Shih-k'ai, who was elected Provisional President by the Nanking council and took the oath of office at Peking on March 10. Li Yuan-hung was elected Vice-President and a provisional constitution was adopted.

Chinese Republic Established

By forceful measures Yuan Shih-k'ai, in 1913, succeeded in securing his election as President for a term of five years. It was at once apparent that he intended to try to place himself at the head of a new monarchy, though for a while he professed respect for the principles of representative government. On Dec. 12, 1915, he proclaimed himself emperor. Rebellion at once broke out in Yunnan and spread rapidly to other provinces, and with equal rapidity Yuan Shih-k'ai lost the followers who had supported his imperial ambitions. Dr. Sun Yat-sen and his followers, who now styled themselves the "Kuo Min-tang" (People's Party), proclaimed the establishment of a new provisional government at Canton, "electing" the Vice-President, Li Yuan-hung, to the Presidency. Yuan Shih-k'ai died on June 16, 1916, whereupon Li Yuan-hung became President in accordance with the Constitution.

New Monarchy Attempted

Tuan Chi-jui, the premier of the new Cabinet, reconvened Parliament, which had been suspended by Yuan Shih-k'ai in 1913, the formal opening of that body occurring at Peking on Aug. 1, 1916. A bitter struggle now ensued between Parliament, backed by the President, and the Cabinet of Tuan Chi-jui, over the adoption of a permanent Constitution. The dispute was further complicated by issues relating to the World War,

CHINA

especially the question of declaring war on Germany. The latter issue reached a climax in the dismissal of Tuan as premier on May 23, 1917. Several of the military governors of the Northern provinces who favored Tuan's constitutional and war policies now declared their independence of the Peking Government, while the Kuo Min-tang leaders hurriedly withdrew to the south and prepared to support Parliament by force of arms. At this juncture Chang Hsün, military commander of the Yangtze provinces, under the pretext of offering mediation, came to Peking with troops, and, having immediately dominated the situation, suddenly proclaimed the restoration of the Emperor Hsuan Tung to the Dragon Throne (July 1, 1917). The success of this coup was short-lived. Tuan Chi-jui took advantage of this opportunity to unite the Northern generals under his leadership for the purpose of "vindicating the Republic." Marching on the capital, he began a bombardment of the city, and in ten days' fighting the monarchist troops were defeated and Chang Hsün was forced to flee to a foreign legation.

Tuan now resumed the premiership with powers practically those of a dictator. Li Yuan-hung resigned the Presidency and Fêng Kuo-chang became acting President on July 18. On Aug. 14 China declared war on Germany, securing as a part of her reward from the Allies for this action the suspension of the Boxer indemnity payments.

The new Parliament which was called in February, 1918, in time to consider the quinquennial election of the President, was named and dominated by the Northern militarists, who entirely ignored the Southern leaders in the matter of representation. Hsü Shih-chang was elected President and was inaugurated Oct. 10.

Meanwhile the Kuo Min-tang members of Parliament, who had left Peking during the crisis of 1917, declared the new Peking Government to be illegally constituted and, under Dr. Sun Yat-sen's leadership, set up an independent military government at Canton, and declared a state of war to exist between the North and the South. The Canton Government claimed that it alone represented the constitutional governing body established by the treaty of Nanking after the revolution of 1911. Hostilities between the two rival governments continued intermittently until Nov. 16, 1918, when both parties acting under the friendly advice of foreign powers suspended their military operations, and at a conference held in Shanghai an attempt was made to amalgamate the contending forces under a coalition government. The conference ended in failure, and factional fights within the ranks of both parties gave rise to renewed civil strife. In the South Sun Yat-sen maintained a precarious hold on the nationalist organization. At one time he was driven from Canton by the militarist Luk Wing-ting, but with the military aid of Gen. Chen Chiung-ming, he succeeded in regaining control of the situation and was inaugurated President of the Southern Republic in May, 1921. In the summer of 1922 he was deposed by a counter-revolution headed by his former lieutenant, Chen Chiung-ming, whose enmity he had incurred by

Independent Government at Canton

Sun Yat-sen Defeated

dismissing him as civil governor of Kwang-tung because Chen refused to aid him in an expedition against Peking.

In the North the Peking Government was a storm-center of selfish and conflicting political ambitions among the military governors, or Tuchuns, as they are called. The political unrest was further increased by the political influence of the Japanese at the capital, with which the premier Tuan Chi-jui was accused of being in sympathy. In the summer of 1920 he was forcibly driven from power, and his downfall was followed two years later (June, 1922) by that of the President Hsü Shih-chang. Li Yuan-hung was again installed in the presidency and he assumed office June 11, 1922.

His tenure of the office, however, was insecure, and on June 13, 1923, threatened by the militarists, he fled from Peking to Tientsin. China was without a president until Oct. 10, when Tsao Kun was inaugurated. The affairs of the Peking Government, meanwhile were managed by a regent ministry led by Dr. Wellington Koo and supported by the Chihli military party. On the day of Tsao's inauguration the Constitution which Parliament had been preparing since 1911 was promulgated.

While the modern Chinese, as a rule, are not addicted to the excessive use of alcoholic beverages, wine, and particularly rice wine *(sam tsiu)*, enters into most of their social and religious ceremonials. Wine is used at all celebrations—weddings, birthdays, club meetings, openings of *hongs* (stores), and removals into a new house. Red wine (made from red rice) is usually drunk hot, when the feast is nearly over. The host proposes wine; fills all cups (Chinese cups are about half the size of a wine-glass); lifts his own, still steaming, to his lips and invites the company to drink with him. After further eating the same ceremony is again performed; and often in the course of a feast as many as 30 or 40 rounds of drinks are thus consumed. Free drinking is taken as a mark of respect to the host, who often urges his guests to drink freely in order to make up for the scantiness of the food.

At weddings the bride's family supply the liquors, which are served in little China bottles from which the servants fill the glasses. The giver of the feast invariably goes the round of the tables, which each seat from six to twelve persons, drinking the health of each in succession. The guest, in turn, pledges the host in a glass and utters his congratulations. The host is followed by the bridegroom, who similarly drinks with each guest in turn. At the close of the feast the guests gather in the bridal chamber to watch the newly married couple eat their first meal together. The viands are spread upon the bridal couch in little porcelain bowls. A servant offers a cup of wine to the groom, who drinks one half of it and offers the remainder to the bride, who merely touches her lips to the cup. This constitutes the pledge of faith.

Liquor at Weddings and Funerals

At funerals a mild sort of arrack is offered to the guests. This, however, is drunk sparingly.

Ordinary Chinese feasts are held by the men by themselves. The women have their feasts by themselves and they also use wine, but not so freely.

The American and European custom of treating does not exist in China.

Certain tribes in the province of Kweichow have drinking customs distinct from those of the Chinese people generally. The Chong-Kia, for example, habitually drink to excess at weddings and funerals, although, ordinarily, drunkenness is rare among them. The women rarely ever drink to excess. At meals *lah tsiu*, hot rice wine, is used. At a Chong-Kia funeral a jar of wine, together with tobacco and a pipe, is always among the objects included in the funeral cortège.

The Miao-Kia of the same province, a distinct race from the Chong-Kia, are regarded by some as the aboriginal people of China. Drunkenness is more common among them, even the women and girls joining the men in becoming intoxicated at festivals. At weddings the bride is usually made drunk, and escorted home by her bridesmaids who are more or less in the same condition.

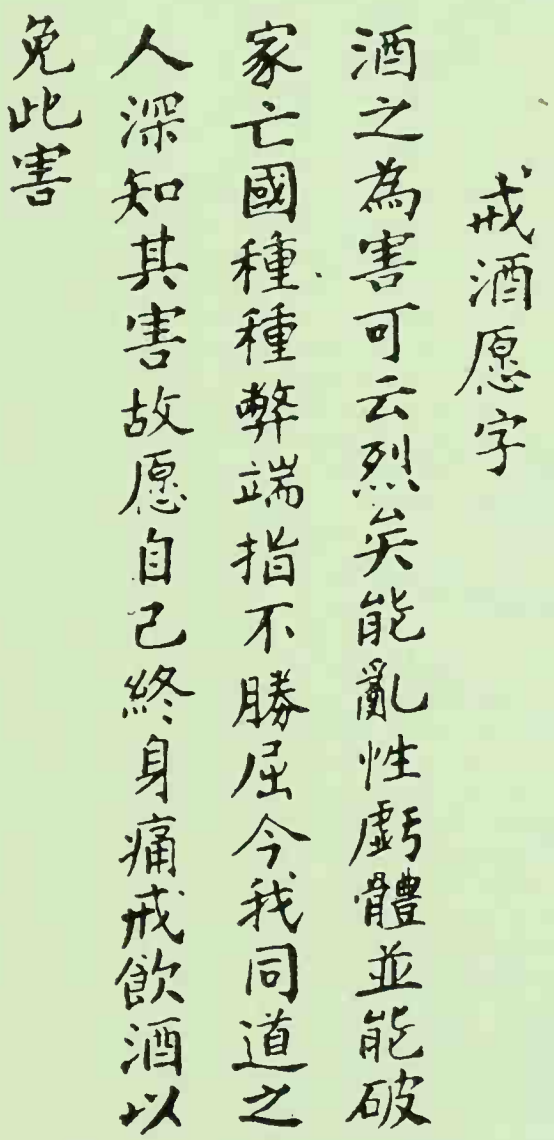
The first Protestant missionary to China was the Rev. Robert Morrison, D.D., of Morpeth, England, who was sent out by the London Missionary Society and, according to S. Wells Williams, arrived at Canton by way of New York in September, 1807. The first attempt at formal temperance work in China by foreigners was made, so far as is known, by him. In early days most of the vessels coming to Canton lost some of the men of their crews from the effects of liquor, which the men obtained on shore. At that time the Chinese were well versed in the art of drugging their samshu in order to make it more intoxicating. In 1833 Doctor Morrison opened a temperance refreshment- and coffee-room for foreign sailors at that port, but at the end of three months it was closed, owing to lack of patronage. The next year he made another attempt, but the Chinese liquor-shops combined to prevent its success, and the project again failed.

Early Temperance Work

In October, 1868, missionaries and other temperance men organized a temperance society at Shanghai, which continued in existence until January, 1870. In the latter year the Rev. Jonathan Lees and Mr. Edmund Wheatley began successful temperance work on board war-vessels at Tientsin. Temperance clubs were formed on board several British vessels and on one American vessel. The club on the British vessel "Leven" numbered among its members several of the officers, who were earnest Christian men and who, aided by missionaries at Shanghai, Shin kiang, Kiukiang, and Hankow, carried on temperance work ashore as the vessel visited these ports. In 1872 a new temperance society was formed at Shanghai, and the next year a temperance hall was opened. From time to time the British and American admirals and other influential persons aided in the public meetings. About this time sailors' reading-rooms were opened at Ningpo and Hankow, and in 1876 a temperance hall was built at Tientsin. In 1873 a Good Templar Lodge was formed at Hongkong, and subsequently lodges were formed at several of the Chinese ports. In 1878 Mr. W. R. Koler was commissioned as district deputy, and lodges were formed on three American war-vessels.

In September, 1874, the *China and Japan Temperance Record* was published at Nagasaki, Japan, and continued until January, 1877. In 1879 *The Temperance Union* was first published at Shanghai. Mr. Koler was the editor and proprietor. Later it was published under the title *The Union*, still remaining a stanch temperance journal.

In 1886 a temperance society was formed by Mr. Millard, a Christian merchant of Foochow, among the teachers and pupils in the boys' boarding school connected with the mission of the Church Missionary Society in that city. In the same year Mr. C. Hartwell, the Rev. Mr. Stewart, and others, formed an "antivenenian" (antipoison) society in Foochow. This organization employed three pledges, against opium, tobacco,



III.

CHINESE TEMPERANCE PLEDGE

and alcoholic drinks. A facsimile of the pledge against alcohol in the original Chinese appears in the accompanying cut. The translation reads as follows:

A PLEDGE TO ABSTAIN FROM THE USE OF ALCOHOLIC LIQUORS.—That alcoholic liquors are injurious may be said to be manifest to all. They will disorder man's nature and injure his body; also they will ruin the family and destroy the nation. The kinds of evil they will cause are more than can be counted on the fingers. Now we, of one mind in the matter, fully understand their injuriousness, and therefore we pledge ourselves personally during all our lives to abstain from drinking alcoholic liquors, that we may escape injury from them.

The Woman's Christian Temperance Union has for many years carried on work in China. It was established there in 1886, and in 1890 Mrs. M. J. FARNHAM of Shanghai was elected president. The following year at the World's convention in Boston, it was reported that eight unions, composed almost entirely of natives, had been organized, and work in nine departments initiated. The POLYGLOT PETITION was being circulated, and scientific temperance instruction had been introduced in many schools.

W. C. T. U. Movement

From that time on the movement advanced steadily. It received the enthusiastic support and cooperation of the missionaries of the Protestant denominations. The Presbyterian Publishing House at Shanghai issued, free of charge, translations of some English physiologies, and the Chinese secretary of the legation to the Government of the United States was so pleased with this kind of school literature, that he wrote for it a highly commendatory preface, which was printed in a facsimile of his own handwriting in the book, "Health for Little Folks."

From the beginning the W. C. T. U. laid emphasis upon work among the children and young people, organizing Loyal Temperance Legions in large numbers. At the World's Convention in Toronto, Canada, in 1897, Mrs. Farnham reported much accomplished and a growing interest in the work. "Marching Songs for Young Crusaders" were translated into Chinese, and the little Orientals learned through these melodious messages the truth concerning alcohol. The girls in the missionary schools became keenly interested in scientific temperance, and upon the walls of many classrooms hung an impressive S. T. I. map of the United States, showing the States that had enacted laws for scientific temperance instruction in the public schools. On the day news came that Georgia had secured such a law the Chinese girls of a certain Methodist school held a celebration in honor of the event.

Upon the death of Mrs. Farnham (1913) Mrs. Chauncey Goodrich became president. She, like her predecessor, rendered invaluable service in connection with her missionary duties, translating temperance literature into Chinese, speaking, and organizing. In 1915 Dr. Mary Stone (Shi Ma Lei) assumed leadership of the White Ribbon forces, retaining it to the present time.

The temperance work in China had been stimulated by the visits of several official World's W. C. T. U. representatives from America, notably, Mrs. Mary Clement Leavitt, Miss Jessie Ackermann, Miss Ruth Shaffner, and Mrs. Katharine Lent Stevenson. No history, however brief, of W. C. T. U. work in China would be complete without reference to the faithful and tireless efforts of Miss Mary Robinson of Chinkiang, who for twenty years devoted much of her time to temperance work among the young people.

The more recent history of the temperance reform is a series of triumphs. More and more through the years it has been the purpose and plan to place leadership of the work in the

hands of trained, educated Christian Chinese young women. At about the time Dr. Mary Stone took the presidency of the W. C. T. U., the services of Mrs. Mei Ren Yin, a gifted Chinese widow, educated in America, were secured for work as a national organizer. The report of her journeyings up and down the land reads like the march of a conqueror. The following incidents give some idea of the reception she is receiving and the work she is able to accomplish:

Work of Mrs. Mei Ren Yin

She recently addressed 3,000 soldiers encamped in the city of Kiukiang, and organized among them a band of total abstainers, with General Wu, military governor of the province, as leader.

She spoke also before a city council, and when she arrived at the *yamen* (official building) where it was meeting, the dignitaries adjourned at once, and gave way to the little woman who fearlessly delivered her message, telling of the threatened invasion of China by the brewers and pleading for an official uprising to prevent it. Time and again her words were greeted with splendid applause.

In one of the large cities where Mrs. Mei was not well known, the officials had rather grudgingly given their consent to have her speak, and she was met at the station only by an old *amah* with a wheelbarrow, on which vehicle Mrs. Mei was deposited with her handbaggage. Arriving at the *yamen* she was cared for by the wife of an official and soon taken to the temple where the lecture was to be given. It was well attended, and the official himself being present, was so stirred that he begged Mrs. Mei to give some time to the work of visiting government schools in his city. The following days were of deepest interest. Organizations were everywhere effected and when at length, after a feast given in her honor on the last day, Mrs. Mei was ready to depart, she was escorted to the station by the official himself, riding in his sedan-chair, carried by four bearers in the uniform of the *yamen*.

It was recently reported by Dr. Stone that Mrs. Mei had just returned from a ten days' campaign trip in the south of Kiangsi province and that at the capital city of Nanchang (1,000,000 population) she was invited by the governor to give an address in his official residence. She there made a strong and eloquent plea for national Prohibition, which was enthusiastically received. Before leaving the city she had secured the names of a thousand prominent men and women who pledged themselves to total abstinence.

Splendid work is being done, also, by Mrs. Herman Liu (formerly Frances Willard Wang, a Chinese girl protégée of Miss Anna Gordon, president of the World's W. C. T. U.). Mrs. Liu began organizing work in her native land in 1921, and her efforts have met with remarkable success. At one of her Sunday-afternoon meetings in San Yuen, Shaih, where the people had seldom heard a woman speak in public—certainly not a girl of 21—the meeting-hall, which could accommodate 1,500 persons, was filled to its capacity. Mrs. Liu has charge of the Young People's Branch of the W. C. T. U., and devotes practically all of her time to the success of this work. The Unions of the Young People's Branch are growing steadily. There are two in Chinkiang, seventeen in Shanghai, five in Nanking, four in Hangchow, two in Peking, four in Kiangying, four in Nanchang, five in Foochow, five in Amoy, eleven in Canton, two in Siangtan, five in Changsha, ten in Kiukiang, five in Pingting, while Anking and Chenchow have one each. The total number at the end of 1923 was 82, and their aggregate membership was more than 5,000.

Mrs. Liu, Young People's Leader

Miss Christine I. Tinling of the United States, World's W. C. T. U. organizer, is also meeting with phenomenal success in her work in the schools and colleges. Many of her own story manuals have been translated into Chinese, as well as the scientific temperance charts used by the National W. C. T. U. in America. Indeed, the manuals have become an integral part of the new course of study for elementary schools formulated by Mr. E. L. Terman, M.A., principal of the Boys' Academy in Nanchang, and adopted by the Conference Board of Education for all the primary schools of Kiangsi province under the M. E. Church. The course is based on the most modern educational theories, especially those advocated in the Teachers' College of Columbit University, adapted for use in China.

In 1923 the Chinese W. C. T. U. numbered 6,000 members and 104 Unions, and temperance lectures were being delivered under its auspices in all provinces of China. The following departments were in operation: Young People's Branch; Loyal Temperance Legion; Scientific Temperance Instruction; Sunday-school; Promotion of Purity in Literature and Art; Temperance Literature; Prisons, Charitable and Reformatory Work; Parlor Meetings; and "Red Letter Days."

W. C. T. U. Organization

Owing to a peculiarity in the construction of the Chinese language considerable trouble and misunderstanding have been encountered by Christian missionaries in their temperance labors in China. In translating the Bible into Chinese, the thirteen Hebrew words representing different products of the vine, and which are translated into English as "wine," have all been rendered into Chinese as *tsiu*. As *tsiu* is never anything else than an intoxicating liquor, and generally a distilled liquor, the Chinese Christian naturally looks upon alcoholic wine or spirit as quite essential in the sacrament of the Lord's Supper. This is especially embarrassing for the reason that in Chinese the same character is used to designate drunkenness as well as liquor. This view is strengthened by the historic use of *tsiu* in Chinese ceremonials, especially festivals. The tendency has, therefore, been to surround *tsiu* and its use with a peculiar endorsement of Christian teaching not intended by the missionaries themselves. Until 1869, alcoholic liquor of some sort, most frequently rice spirit, was used in the communion service. In that year, at Foochow, Mrs. Lucy E. Hartwell, a sister of John N. Stearns, for many years agent of the National Temperance Society and Publication House in America, prepared the first unfermented communion wine ever used in China.

Communion Wine

CHINA

In 1888, because the Synod of China had refused to forbid the use of *hoang-tsiu* ("yellow wine") for communion purposes, complaint was made to the Presbyterian General Assembly, which was to meet in New York in 1889, but the complaint was not entertained.

Production of Alcoholic Liquors. One of the most recent and reliable sources of information concerning the question of alcoholism in China is the Survey by the China Continuation Committee, 1918-21, entitled "The Christian Occupation of China." The data contained therein are based chiefly on the replies to a questionary which was sent to each of the more than 600 mission stations in China. In all, 131 replies were received. These came from every province except one, and from Manchuria, Mongolia, and Sinkiang. Reference is made therein to about 260 centers, *i. e.*, cities, towns, or districts. It is stated that "while these replies are in the main only estimates, they are, however, based on the observation of those who are close to actual conditions. But being only estimates the figures given can not be taken as complete nor the statements deduced therefrom more than approximately accurate."

Survey by the China Continuation Committee

According to the Survey: "The manufacture of spirituous liquors appears to be general. Much of it is home-made; in some centers it is an industry; and there are certain centers which supply the trade. Apparently, official statisties do not always exist, and when existent, are not usually readily available, though a few of the replies are based on them. It is implied in some cases that these Government figures do not represent the total amount of liquor made, as this is understated in order to reduce the taxes. How far the trade is officially supervised is not evident. In a number of places payment of taxes is mentioned; and taxing in some form of alcoholic liquors would appear to be general in view of the Government revenue derived therefrom. In one case it is noted that prohibition of the manufacture of wine was followed by the appearance of illicit stills. The amount manufactured varies greatly in different districts and does not bear a fixed ratio to the local population. In eleven cities the amounts estimated varied between 1.16 catties to 24 catties per capita [1 catty=1.33 lbs.], with an average for the eleven cities of about 6 catties per capita. That the native production and internal trade are considerable is seen in the revenue derived by the Chinese Government from this source. In vol. ii of the 'Commercial Handbook of China' we have this statement:—'Of the thirty-six taxes (Chinese Government taxes) enumerated, the wine and tobacco tax is the only one that produces a large revenue, and the return from that is much smaller than the revenues of the Government monopoly of the sale of wine and tobacco, which are carried in the budget under the head of "Income received directly by the Government."' The 'Income' referred to was put down in the 1916-1917 Government Budget as $36,484,311 Mex. of which 88% came from tobaceo and wine taxes and monopolies. These taxes seem to be levied sometimes by institutions coneerned and sometimes by amounts produced. In Shaohigfu, Che., aecording to official statisties the tax is nearly two cents a catty; in Ningteh Fu., it is under one cent. Most of the replies refer to wine or liquor; only one to whisky."

Illicit Manufacture

Generally speaking, the Chinese liquors are crudely made and impure. Data obtained by students in Soochow University, under the direction of Mr. E. V. Jones, showed that white wine ranges from 8 to 10 per cent of alcohol, yellow wine from 10 to 12 per cent, and kaoliang wine 40 to 46 per eent, by weight. An article in the *Far Eastern Review* of September, 1918, entitled "Chinese Wines a Misnomer," by Mr. Y. P. Sun, deals with the production and use of intoxicants by the Chinese. Referring to the alcoholic content, the writer says: "A chemical analysis shows that the so-called weak wine has about the same alcoholic content as champagne (10 per cent), and that the strong wine from North China which is also used extensively in the South by the upper classes, has three times the alcoholic content of port, or more than 45 per cent." Mr. Yen Tsze Chin, in an article on "Chemical Industry in Kwangtung Province" (*Journal of the Royal Asiatic Society* for 1919), says of rice wine that the first distillation contains 25 per cent of alcohol, the second 30 per cent, and the third 45 per cent. He concludes that Chinese rice wines contain, on the average, more alcohol than foreign wines. The less frequent intoxication of Chinese drinkers generally is accounted for by the fact that they do not drink large quantities at a time.

Alcoholic Content

All sorts of native grains, as well as some fruits and vegetables, are used in the manufacture of Chinese liquors. Rice is the most common base for the production of liquor; in some places the only one. Other substances which are subjected to alcoholic fermentation are kaoliang, wheat, barley, potatoes, and sweet potatoes. In Tungsiang, Ki., it is estimated that one fourth of all the rice is used for this purpose; in Tanyang, Fu., 10 per cent of rice and potatoes; in ten cities around Chennyuan, Kwei., about one fifth of all the grains; in Yarkand, Sin., two fifths of barley and one fifth of wheat; and in Hwangpei, Hup., all of the barley, a large proportion of wheat, and some rice.

Substances Used in Liquor-making

In regard to the production of native alcoholic liquors in China the American Consul at Shanghai writes to the STANDARD ENCYCLOPEDIA:

> Aside from these imported alcoholic beverages, there is an enormous production of native wines which are manufactured all over the country and freely offered for sale in every village and city, there being no restrictions as to the sale of wines, etc. once merchants' licenses have been obtained . . .
>
> Intoxicating liquors, consisting practically entirely of spirits, are taxed in China, at the place of production . . . The system used provides that the spirits, as soon as manufactured, must be sent to government warehouses under the control of the Bureau, where the prices of the liquors are fixed by adding to the cost of production, a public sales tax. In addition to this tax, there is also a license tax levied on dealers in spirits, whereby wholesale dealers are required to pay an annual tax of $40 Mexican, retailers paying from $4 to $16 per annum according to the size of their business. There are no laws in existence governing the method of manufacture of liquors.

The following extract from the Report of the Ministry of Agriculture and Commerce shows the production of native wine and miseellaneous liquors in 1912 and 1913. The values are given in Mexican dollars.

CHINA

KINDS	1912 QUANTITIES	1912 VALUES	1913 QUANTITIES	1913 VALUES
Shao-shing Wine	1,753,969,753 lbs. 240 casks	$ 10,994,652	2,081,528,868 lbs. 296,204 casks	$ 8,129,329 806,867
Rice Wine	9,206,524,007 lbs.	385,026,146	479,035,217 lbs.	3,944,624
Millet Wine	6,742,702,871 lbs.	505,966,556	43,365 casks	173,392
Fruit Juice Beverages	1,473,116 lbs. 13,550 doz.	690,681 27,100	200,318,985 lbs. 150 casks	17,288,162 240
Tonic Wine	1,862,692 lbs. 250 casks	705,249	13,282,679 lbs. 5,320 doz.	996,681 32,750
Miscellaneous	356,507,820 lbs. 20,750 doz.	46,087,093	3,609,023 lbs. 268 casks 186,976,326 lbs. 352,016 casks	892,417 536 6,329,887 397,569

Owing to the unsettled state of the country no reliable statistics regarding the production, sale, and regulation of intoxicating liquors in China in recent years are available. The American Consul at Shanghai gives the following figures of the Chinese Maritime Customs for the years 1914-17, the values being stated in U. S. gold dollars:

IMPORTS OF FOREIGN LIQUORS INTO CHINA

KIND	1914	1915	1916	1917
Beer and Porter	583,434	447,412	675,356	951,742
Spirits	607,937	720,502	760,307	698,081
All others	874,415	672,740	1,038,751	1,186,024
Total	2,065,786	1,840,654	2,474,414	2,835,847

Liquor Imports

Recent years have brought increasing imports of foreign liquors into China. The only statistics which are available for the country as a whole in this connection, are those of the Chinese Maritime authorities, which show only the value of imports. No record is kept of quantities. Table I, based on these statistics as transmitted by the American consulate-general at Mukden, shows the values of the three principal classes of liquors imported, in United States currency, for the years 1918 to 1921, and also the values of liquors imported directly into Manchuria. Later data were not available at the time of going to press.

Most of the imports of liquors into Manchuria enter the port of Dairen, and come chiefly from Japan. There is a large Japanese population in South Manchuria, especially in the South Manchuria Railway zone, and the alcoholic liquors consumed there are chiefly beer, and sake, a Japanese beverage. The liquor which enters Manchuria from the ports on the Siberian border is chiefly Russian vodka. Such liquors as whisky, brandy, wines, etc., are imported from certain foreign countries, (Great Britain, France, and Italy) and enter China at the port of Shanghai. The Chinese consume their own liquors, chiefly a wine made from *kaoliang*, native brandy, and beer.

Data relating to the imports of foreign liquors into the various Chinese treaty ports, as supplied from divers sources by the American consular offices, are given in the accompanying tables II to XIII.

TABLE I

VALUE OF THE IMPORTS OF WINES AND SPIRITS, BEER AND PORTER INTO CHINA, 1918 TO 1921

1918	1919	1920	1921
	WINES		
$1,844,470	$2,960,313	$3,370,896	$2,271,664
	Imported	directly into	Manchuria
969,874	1,593,525	1,472,948	1,198,333
	SPIRITS		
$1,674,553	$1,574,060	$2,115,256	$1,750,367
	Imported	directly into	Manchuria
239,674	440,146	187,125	169,382
	BEER AND PORTER		
$1,352,504	$1,281,888	$1,261,112	$ 900,687
	Imported	directly into	Manchuria
484,624	681,301	656,692	401,425

TABLE II

IMPORTS OF FOREIGN LIQUORS INTO AMOY

YEAR	VALUE
1913	$ 51,273
1918	124,570
1919	199,489
1920	117,821
1921	74,771
1922	69,793

TABLE III

IMPORTS OF FOREIGN LIQUORS INTO ANTUNG

YEAR	SAKE	BEER AND PORTER	OTHER WINES, SPIRITS, ETC.	TOTAL VALUE IN HAIKWAN TAELS
1918	3,468,507 lbs. 297,609 Hk. Tls.	53,881 doz. bottles 72,363 Hk. Tls.	7,886 Hk. Tls.	377,858 U. S. $476,100
1919	4,177,796 lbs. 385,108 Hk. Tls.	60,399 doz. bottles 82,750 Hk. Tls.	27,386 Hk. Tls.	495,244 U. S. $688,389
1920	2,358,195 lbs. 325,671 Hk. Tls.	40,381 doz. bottles 65,873 Hk. Tls.	30,385 Hk. Tls.	421,929 U. S. $523,192
1921	2,109,247 lbs. 5,546 doz. bot. 400,623 Hk. Tls.	13,165 doz. bottles 37,349 Hk. Tls.	17,053 Hk. Tls.	455,025 U. S. $345,819
1922	1,956,164 lbs. 7,226 doz. bot. 351,754 Hk. Tls.	16,165 doz. bottles 43,054 Hk. Tls.	19,034 Hk. Tls.	413,842 U. S. $343,499

TABLE IV

IMPORTS OF FOREIGN LIQUORS INTO CANTON
(IN GOLD DOLLARS)

WINES, BEER, SPIRITS, ETC.	1918	1919	1920	1921	1922
Champagnes	1,354	1,406	8,075	4,603	7,504
Still wines, Red or White—					
in bottles	2,684	10,801	24,155	11,542	6,820
in bulk	1,806	9,590	4,638	4,341	3,016
Port Wine, in bottles	5,861	20,121	8,066	4,921	7,667
" in bulk	413	13,360	2,512	304	202
Marsala, in bottles	913	4,895	114		
Vins de Liqueur			9,234		
Sake, in barrels			830		83
Sake, in bottles	595	1,079	421		247
Ale, beer, cider, perry and similar liquors made of fruits and berries, in bottles	74,010	67,502	32,853	35,494	36,646
Porter and stout, in bottles	9,524	8,343	8,010	2,686	3,748
Samshu			429		261
Spirits:					
Brandy, in bottles	80,445	128,961	176,394	54,189	35,348
" in bulk			514		
Cognac, in bottles			173	289	1,006
Whisky, in bottles	19,652	22,606	25,069	18,863	12,802
Whisky, in bulk			118		
Gin, in bottles	4,666	3,749	4,647	4,894	6,221
Other Spirits	2,980	7,833	1,248		
Total	204,903	300,246	307,500	142,126	121,570

TABLE V

IMPORTS OF FOREIGN LIQUORS INTO CHUNGKING
(VALUE IN GOLD DOLLARS)

YEAR	BEER AND PORTER	SPIRITS	WINES
1918	3,458	1,681	3,048
1919	9,135	4,630	7,343
1920	1,613	3,253	6,501
1921	2,474	7,522	11,803
1922	2,993	7,924	12,511

TABLE VI

IMPORTS OF FOREIGN LIQUORS INTO CHANGSHA

YEAR	VALUE
1918	$28,850
1919	18,726
1920	15,586
1921	15,594
1922	17,317

TABLE VII

IMPORTS OF WINE, BEER, SPIRITS, ETC., INTO FOOCHOW

	1918		1919		1920		1921	
	1 HK. TL. EQUALS U. S. $1.26		1 HK. TL. EQUALS U. S. $1.39		1 HK. TL. EQUALS U. S. $1.24		1 HK. TL. EQUALS U. S. $0.80	
	HK. TLS.	U. S.	HK. TLS.	U. S.	HK. TLS.	U. S.	HK. TLS.	U. S.
Beer and porter	20,617	$25,977	10,575	$14,699	6,511	$ 8,073	5,727	$ 4,581
Spirits	6,675	8,410	11,657	16,113	16,733	20,748	19,914	15,931
Wines	3,822	4,815	5,259	7,310	10,568	13,104	9,295	7,436
Other beverages	197	248	1,071	1,488	732	907	1,727	1,381

TABLE VIII

IMPORTS OF FOREIGN LIQUORS INTO SHANGHAI

KIND	UNIT	1918	1919	1920	1921	1ST 9 MONTHS 1922
Champagne and wines, in bottles	Dozen Qts.	12,753	29,633	47,730	32,212	9,513
Do, in bulk	Gallons	352,733	152,640	162,233	72,342	
Ale, beer, porter, stout, in bottles	Dozen Qts.	188,208	176,732	246,375	266,082	124,604
Do, in bulk	Gallons	7,846	4,819	1,637		
Vermuth, in bottles	Dozen Qts.	9,070	10,571	5,153	13,779	
Do, in bulk	Gallons	5,048	426			
Sake, in bottles	Dozens	3,550	4,557	4,886	2,931	
Spirits, including brandy, cognac, gin, rum, whisky, in bottles	Dozen Qts.	68,277	38,031	91,681	100,454	22,461
Do, in bulk	Gallons	71,448	54,462	154,327	77,193	
Liqueurs	Dozens	5,257	9,986	7,761	8,622	

TABLE IX

IMPORTS OF FOREIGN LIQUORS INTO HANKOW

YEAR	VALUE (Gold Dollars)
1918	277,253
1919	332,172
1920	344,399
1921	242,492
1922	244,635

TABLE X

IMPORTS OF FOREIGN LIQUORS INTO HARBIN

YEAR	WEIGHT IN LBS.
1918	132,516
1919	153,972
1920	746,928
1921	574,560
1922	136,800

TABLE XI
IMPORTS OF FOREIGN LIQUORS INTO TIENTSIN

ARTICLES	UNIT	1919		1920	
		QUANTITY	VALUE U. S. $	QUANTITY	VALUE U. S. $
Wines, Beer, Spirits, etc:					
Still Wines, Red or White (not including vins de liqueur):					
In bottles	Doz. qts.	3,219	31,411	8,512	130,872
In bulk	Gallons	29,394	37,754	37,697	32,457
Champagne	Doz. qts.	4,206	80,710	3,972	102,597
Ale and Beer, in bottles	"	85,783	207,510	58,229	143,243
Brandy, in bottles	"	2,313	39,291	10,718	245,536
Whisky, in bottles	"	5,698	68,996	8,563	101,374
Liqueurs	"	1,659	18,537	2,532	36,037

ARTICLES	UNIT	1921		1922	
		QUANTITY	VALUE U. S. $	QUANTITY	VALUE U. S. $
Wines, Beer, Spirits, etc.:					
Champagne	Doz. qts.	2,876	46,121	1,972	35,628
Other Sparkling Wines	"	3,236	28,804	1,322	15,118
Still Wines, Red or White (not including vins de liqueur):					
In bottles	"	6,045	49,078	6,589	42,301
In bulk	Gallons	25,813	36,999	31,435	33,397
Vermuth, Byrrh and Quinquina	Doz. litres	5,715	33,756	3,144	18,496
Ale and Beer, in bottles	Doz. qts.	67,480	88,069	48,166	84,940
Brandy, in bottles	"	7,403	109,966	3,828	48,772
Cognac	"	1,314	19,422	407	5,410
Gin, in bottles	"	3,958	24,814	3,098	19,608
Whisky, in bottles	"	9,385	89,941	9,360	90,527
Liqueurs	"	1,923	21,694	1,632	18,148

TABLE XII
IMPORTS OF FOREIGN AND NATIVE LIQUORS INTO SWATOW
(VALUE IN U. S. DOLLARS)

YEAR	FOREIGN LIQUORS				NATIVE LIQUORS	
	BEER AND PORTER	SPIRITS	WINES	OTHER BEVERAGES	SAMSHU	MEDICATED SAMSHU
1918	23,446	108,682	6,890	68	234,780	75,766
1919	18,503	109,197	9,957	400	242,266	133,398
1920	8,831	97,233	20,316	321	314,025	123,843
1921	9,446	53,447	7,640	315	140,596	83,403
1922	6,724	35,631	4,785	354	107,470	95,098

TABLE XIII
IMPORTS OF FOREIGN LIQUORS INTO YUNNANFU*

	1919	1920	1921	1922
	HK. TLS.	HK. TLS.	HK. TLS.	HK. TLS.
Beer and Porter	9,485	2,906	3,019	6,446
Spirits	3,491	6,424	9,252	624
Wines	27,912	33,402	21,473	36,532
Other Beverages	1,615	4,488	4,098	4,262
Total	42,503	47,842	37,842	47,964
Exchange	1.359	1.23	.76	.8197
U. S. equivalent	$57,762	$58,105	$28,760	$39,234

*These figures cover also the foreign liquor imports passing through the Mengtze Customs and represent about 99 per cent of such imports into the whole province of Yunnan.

The invasion of China by outlawed American brewers has recently stirred up much opposition both at home and abroad. Chinese students in America have been carrying on active propaganda to aid the cause of Prohibition in their native land, and a Chinese student Prohibition league has been organized to fight the coming of foreign brewers.

Consumption. In general the use of spirituous liquors among the Chinese is occasional and moderate: habitual and excessive users are the exception, not the rule. As in other countries, the consumption of intoxicants varies greatly in different communities. In Hancheng, Sin., it is stated that only 1 per cent of the non-Mohammedans drink, and none of the Mohammedans. Considerable liquor, however, is produced for export. The presence of Mohammedans is undoubtedly conducive to a low consumption of intoxicants in some of the western provinces, and the prohibition of such beverages by secret sects may affect it in others. For example, in Kalgan, Chi., membership in one of these sects is given as the reason why some of the men do not drink. A heavy local consumption is indicated at Shangkao, Ki., where fourteen market-towns have over 200 wineshops.

Alcoholic beverages are used to some extent with meals at home, in restaurants, and always at banquets. Custom requires that they be taken in small quantities. Drunkenness is not at all common, and alcohol addicts appear to be rare. The proportion of inhabitants using liquor, even moderately, is given by provinces by the China Continuation Committee *(op. cit.)* as follows:

Chihli	37	per	cent
Kansu	40	"	"
Anhwei	45	"	"
Kiangsu	45	"	"
Fukien	46	"	"
Honan	46	"	"
Chekiang	50	"	"
Shantung	54	"	"
Shansi	58	"	"
Szechwan	66	"	"
Kwangtung	67	"	"
Yunnan	77	"	"
Manchuria	80	"	"
Shensi	85	"	"
Hunan	87	"	"
Hupeh	87	"	"
Kiangsi	89	"	"
Mongolia (only one estimate)	100	"	"

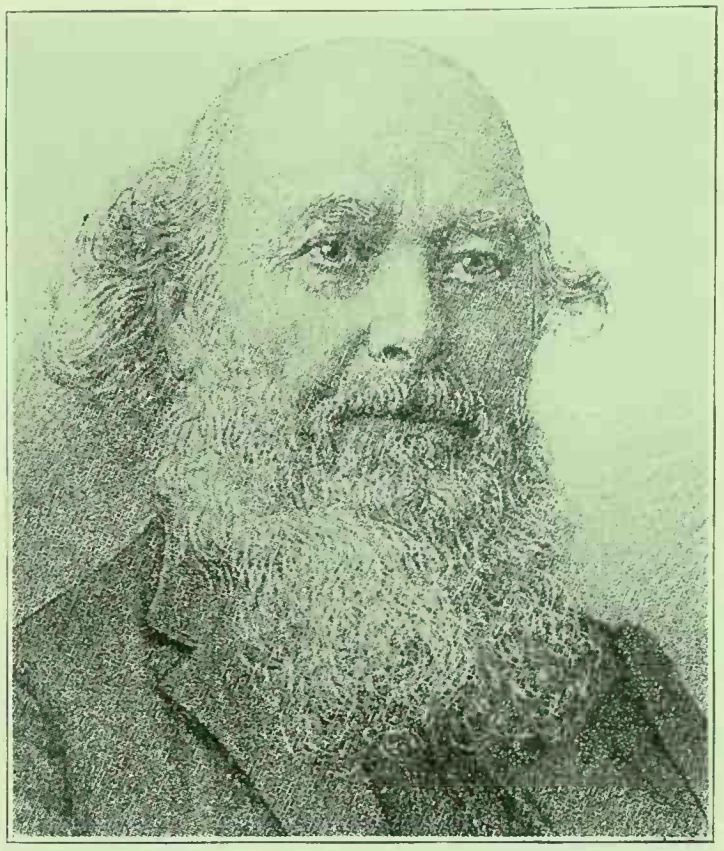
The above figures give an estimated average for the whole country of 59 per cent.

The Committee thus summarizes the results of its inquiry relative to the consumption of liquors: "Allowing for inaccuracies, since these averages are based in the main on personal observation rather than on definite statistics, and for the fact that minors do not often indulge, there seems to be evidence enough to permit us to conclude that not all adults in China use alcohol, even in the limited measure indicated above; and Werner's statement in 'China of the Chinese' that drunkenness is not a Chinese vice seems to be substantiated. As a problem for the Christian forces it may be said that alcoholism in China is in the preventive rather than the acute stage."

BIBLIOGRAPHY.—John Dudgeon, *The Beverages of the Chinese,* in *Jour. of the Peking Oriental Society,* vol. viii, no. 4, pp. 275-340, Tientsin, 1895; S. D. Gamble and J. S. Burgess, *A Social Survey,* New York, 1921; files of *Current History,* New York, 1922-24; Friedrich Hirth, *The Ancient History of China,* New York, 1908; manuscript material kindly prepared by the Rev. Charles Hartwell, missionary at Foochow; statistical data courteously supplied by the American consuls at the several Chinese ports; S. W. Williams, *The Middle Kingdom,* revised ed., 2 vols., New York, 1883.

CHINIQUY, CHARLES. Canadian priest and apostle of temperance; born at Kamouraska, in the province of Quebec, July 30, 1809; died Jan. 16, 1899. During his early childhood the family moved to Murray Bay, on the lower St. Lawrence, where the boy received his primary education. On the death of his father, a notary, in 1821, he returned to Kamouraska to live with relatives. In the following year he entered the Roman Catholic College of Nicolet, and in 1833 he was ordained a priest in the Cathedral of Quebec. He was successively vicar of St. Charles (near Quebec), Charlesborough, and St. Roche. About the same time he was appointed chaplain of the Quebec Marine Hospital, where his observations of the physiological effects of alcohol exhibited in post-mortem dissections contributed largely to his adoption of total abstinence. It is believed that he was the first priest in Canada to take the temperance pledge.

In 1838 Chiniquy was appointed curé of Beauport, and it was here that his real mission began. The community, a suburb of Quebec, was at that time notorious on account of the drinking habits of the people. Encouraged by a correspondence with Father Mathew, Chiniquy plunged into the work of temperance reform, despite discouragement from his bishop and ridicule heaped upon him by the neighboring priests. He began by holding a three-day meeting, in which he gave four addresses each day. The success of this effort was little short of phenomenal. By the end of the third day more than two thirds of his people had taken the pledge, and in a short time nearly every saloon in the parish was closed. The result was quickly apparent in the improvement of dwellings, the erection of schools, and a decided quickening of interest in education. The work spread to the surrounding parishes.



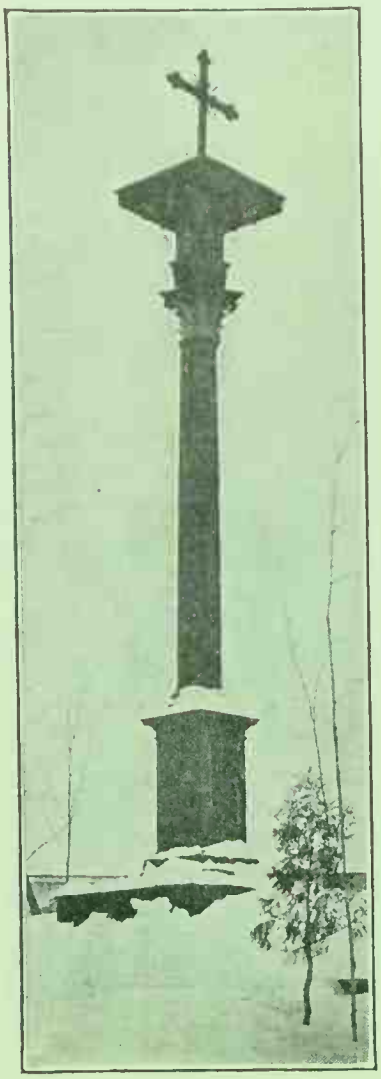
REV. CHARLES CHINIQUY

On Sept. 7, 1841, a monument was unveiled at Beauport in commemoration of Father Chiniquy's work in that town. A part of the celebration was a procession of more than 20,000 persons from Quebec and the surrounding parishes, headed by Monseigneur de Forbin-Jason, Archbishop of Nancy, France. The inscription on the south face of the monument reads in part:

La Paroisse de Beauport a érigée ce monument en temoignage de la reconnaissance qu'elle a des benedictions que le Dieu des misericordes a répandues sur la Société de Tempérance fondée le 29 Mars, 1840 (Translation: The parish of Beauport has erected this monument in testimony of its gratitude for the blessings which the God of mercy has vouchsafed to the Temperance Society, founded March 29, 1840).

In 1842 Father Chiniquy was sent to Kamouraska, and though meeting little sympathy at the outset, he achieved as great a reformation there as in Beauport. In November, 1848, he began a temperance mission at St. Pié, Quebec, which created such excitement that many of the saloon-keepers burned their licenses, one of them going so far as to hoist a white flag on a pole before his house as a symbol of repentance. Among the highly gratifying features of the work were the sympathy and active help of a number of the priests and the discontinuance of the saloon business by so many of the men engaged in it for years. In 1849, in Montreal, during the first four days of April he administered the pledge to about 18,000 persons. During that year he held short missions in the parishes of St. Benoit, St. Hermeas, St. Augustine, St. Jerome, Abercrombie, Scholastique, and St. André. His success in

all these undertakings was so pronounced that in 1850 he received a medal from the Pope, and about the same time he was honored by a Par-



Translation of inscription in French on south face of the monument:
The parish of Beauport has erected this monument in testimony of its gratitude for the blessings which the God of mercy has vouchsafed to the Temperance Society, founded March 29, 1840.

THE CHINIQUY MONUMENT
AT BEAUPORT, QUEBEC, CANADA

liamentary vote of thanks and a money gift of £500 ($2,500) from the Canadian Government for his public services. In 1851 he was sent to Chicago to organize for the church the French-speaking immigrants from Canada, Belgium, and France. He continued his temporary missions, but became involved in disputes with Bishop O'Regan, and at last separated himself from the Roman Catholic Church, carrying with him some 6,000 of his parishioners.

Chiniquy is best remembered by his temperance revival work in his own country, where he was often called the "Father Mathew of Canada." He was the author of "Manuel de Tempérance," an exhortation to total abstinence, dedicated to the youth of Canada, of which more than 10,000 copies were sold.

In 1858 Chiniquy became a Presbyterian minister and thenceforward delivered many public addresses against the Roman Catholic Church. He published a number of controversial works, also, the most widely read of which was "Fifty Years in the Church of Rome."

CHIPP, ANNETTA REBECCA (BIGGS). American temperance leader and prison evangelist; born at Montpelier, Ind., May 2, 1866. Almost simultaneously with the beginning of her education in the public schools of her native village, her interest was enlisted for temperance reform through a tragedy wrought by rum in one

of the neighboring households, where a father and his son both died of delirium tremens in the same night. The Murphy movement, introduced into the community shortly afterward, afforded children as well as adults the opportunity for organized action, and the young schoolgirl became one of the leaders. Removing with her parents to LeRoy, Mich., in her fourteenth year, Miss Biggs there became a member of the Independent Order of Good Templars. In 1886 she married Harry E. Klingensmith, who died in 1896. She then removed with her three children to Arlington, Oregon. In 1899 she married Warren S. Chipp and they settled in 1902 in Boise, Idaho, where her home has since been. Here her active participation in the work of the Woman's Christian Temperance Union and effective service in various official positions led to her selection as president of the South Idaho Union in 1910, a position which she held for six years, until failing health compelled her retirement to less exacting duties. For some years past she has served as prison evangelist, holding services in the jails and various other State institutions. By appointment of the governor of the State, she was a delegate to the National Prison Congress. Mr. and Mrs. Chipp have for years past opened their home to discharged prisoners, assisting them in finding employment and in reestablishing themselves in life. The home is also opened twice a week to classes of Japanese, where instruction is given in English branches, temperance, and American ways of life.

See MURPHY, FRANCIS.

CHIPPEWA INDIANS. A branch of the Algonquin Indians. See ABORIGINES OF NORTH AMERICA.

CHISHOLM, ELIZABETH (GOODFELLOW). Canadian school-teacher and temperance advocate; born at St. Catherines, Ontario, Canada; educated at Brentford High School and Toronto Normal School. For several years she taught near Paris, Ont., and in the public schools of Winnipeg. In 1864 she was married to James Chisholm of Paris, Ont. At the age of nineteen she united with the Methodist Church, and for many years she was a teacher in the Sunday-schools of that denomination. In 1876 she became a member of the Woman's Christian Temperance Union, and soon was an active member of the Winnipeg branch of that organization. Previous to 1888 she was for a number of years vice-president of the Winnipeg branch, and from 1888 to 1900 she was president of the Provincial W. C. T. U. In 1900 she removed to Superior, Wisconsin, but she remained there only two years, and then returned to Winnipeg, where she was reelected president.

CHISHOLM, Sir SAMUEL, Bart. Scottish merchant and temperance leader; born in Dalkeith Sept. 23, 1836; died in 1923. He was educated in the schools of his native town. He joined the Dalkeith Temperance Society when he was ten years of age, and for the rest of his life was a strenuous worker in the cause. He was connected with nearly all the temperance organizations in Scotland. Apprenticed to a local firm of grocers, he afterward went into business at Dalkeith on his own account, and purchased the good-will of a grocery establishment which

was licensed to sell intoxicating liquors. Promptly relinquishing the liquor license he carried on a successful trade in legitimate groceries. He returned to Glasgow in 1870 and with his younger brother, Robert, established the well-known wholesale business which bears his name. He was elected a member of the Glasgow Town Council in 1888, and held office for fourteen years. In 1899 he was elected Lord Provost of the city of Glasgow; in 1901 the University of Glasgow conferred upon him the degree of LL.D.; and he was made a baronet by King Edward VII in 1902. For eighteen years, from 1873, he was chairman of the largest branch of the Glasgow Foundry Boys' Religious Society, and he then was chosen president of that organization. At the same time he was one of the leading officers of the City Improvement Trust, an organization which labored efficiently in clearing out slum property and erecting model dwellings for people of limited means. He was also prominently identified with the movement which resulted in abolishing all liquor licenses on property belonging to the city council. Sir Samuel was lord lieutenant of the county of the City of Glasgow.

Chisholm was a popular public speaker, and a terse and forceful writer. The following article from his pen relating to the evils of drink appeared, under the heading "The Old and the New Year," in *The Good Templar's Watchword* of Jan. 1, 1920:

I think I see this great British people standing, say, on the 31st December, with the New Year just about to swing its gates open that we might enter in, and just at that moment there appears some messenger from the other world, or say some ancient sybil, who arrests our progress for a moment. "All hail, ye British people," she cries, and she holds in her hands a sparkling glass. "I bring you," she says, "a New Year's gift to bless and comfort you on the long march on which you are about to enter. Take it, take this at my hand to be with you as you go. It will comfort you in sorrow; it will soothe you in fatigue; it will add to your joy in hours of gladness. Take it, and use it, in your homes and at your festive boards, in public banquets and in your private dwellings; but remember," she adds in lower tone, and with grave solemnity, "remember I must have my price, and I claim in return," and she casts her eyes across the serried ranks of our people; "I claim in return sixty thousand of your lives, and I shall take them where and when, and as I will. I shall take them from the pulpit and from the Senate and from the professor's chair. I shall take the labourer and the tradesman, the merchant, and the man of leisure. I shall take your young men and your maidens, and your little children too. Surely as you take the drink, I take the lives, and if you wish to keep the lives, you may not touch the drink. You can not have them both. Which will you have?" and I say deliberately, that to the unutterable disgrace of this British people, just as truly as if their living lips had uttered the choice, they have said, "Give us the drink and let the lives go." Some of us have said, "Nay, nay, give us the lives and let the drink go," but our voices were over-borne by the hoarse murmurs of the crowd, and sixty thousand lives, many of them the brightest, the most gifted; many of them young and full of promise, and all of them with rich possibilities were dragged down, and while private homes were darkened and distressed, our national and civil life was impoverished and weakened. And this is not a single event transacted and finished; it is repeated year by year.

Sir Samuel was twice married: (1) in 1866, to Miss Charlotte Thompson of Holywell (died in 1900); (2) in 1902, to Mrs. Henderson, widow of Thomas Henderson, founder of the Anchor Line of steamships.

CHLORAL (CCl_3CHO). An oily, colorless liquid made by the action of chlorin upon absolute alcohol, its name being derived from the first syllables of the two substances. It was discovered by J. von Liebig in 1832. It is soluble in ether and alcohol. With water it combines to form a crystallized compound, known as chloral hydrate ($CCl_3CH(OH)_2$), which is used to produce sleep. Its use easily leads to an addiction to the drug which is rapidly acquired and is most pernicious. See KNOCK-OUT DROPS.

CHLORID OF GOLD. An abbreviated form of DOUBLE CHLORID OF GOLD. See, also, BICHLORID OF GOLD; KEELEY CURE.

CHLORID-OF-GOLD CURE. See GOLD-CURE.

CHLOROFORM ($CHCl_3$). A colorless, heavy liquid with a sweetish taste and an ethereal odor, prepared by the action of bleaching powder (chlorid of lime) on carbon compounds such as ethyl alcohol and acetone. It is a solvent of fats, a valuable anesthetic, and, used externally,

SIR SAMUEL CHISHOLM, BART.
—Copyright J. Whyte, Glasgow

an antiseptic. Further, it is a local anesthetic if allowed to evaporate, and a rubefacient if rubbed in. It is, also, an antidote for strychnin poisoning. It is not uncommonly used by drug addicts, its use being generally superimposed upon alcoholic addiction.

CHOCOLATE COCKTAIL. A mixture composed of an egg, bitters, port wine, and sugar.

CHOCTAW BEER. A home-made fermented beverage obtained from corn or cornmeal and sugar or molasses, formerly made and used chiefly in the eastern part of Oklahoma. It took its name from the fact that it was chiefly made in the Choctaw country, Indian Territory. It was not made by the Choctaw Indians, however, as its name would seem to signify, but mostly by Italian and Greek miners in the vicinity of Coal-

gate, Henryetta, and McAlester. Illicit liquor men of eastern Oklahoma frequently concocted various strong compounds which they sought to sell as Choctaw beer, which was itself a beverage comparatively weak in alcoholic content.

CHOCTAWS. An aboriginal people of America. See ABORIGINES OF NORTH AMERICA.

CHOLERA COCKTAIL. A mixture composed of Jamaica ginger, brandy, port wine, cherry brandy, and blackberry brandy.

CHOMETS. A Hebrew word applied to drink that has undergone acetous fermentation. In the Bible it is translated "vinegar" in Num. vi. 3; Ruth ii. 1, 4; Ps. lxix. 21; Prov. x. 26 and xxv. 20. In the Biblical period vinegar was prepared from cider or from wine, the former kind being termed *chomets shakar*, and the latter *chomets yayin*. "The Jewish Encyclopedia" says (under "Vinegar"):

> Since Jewish wine was not allowed to ferment, being intended for the altar, and therefore being clean Levitically, vinegar, which in Talmudic times was called also "the son of wine," was obtained from the lees or by the addition of barley to the wine or cider. . . . The Halakah considered the question whether wine and vinegar [*chomets*] were to be considered as one, and forbade the use of the vinegar of Gentiles, since it was prepared from forbidden wine.

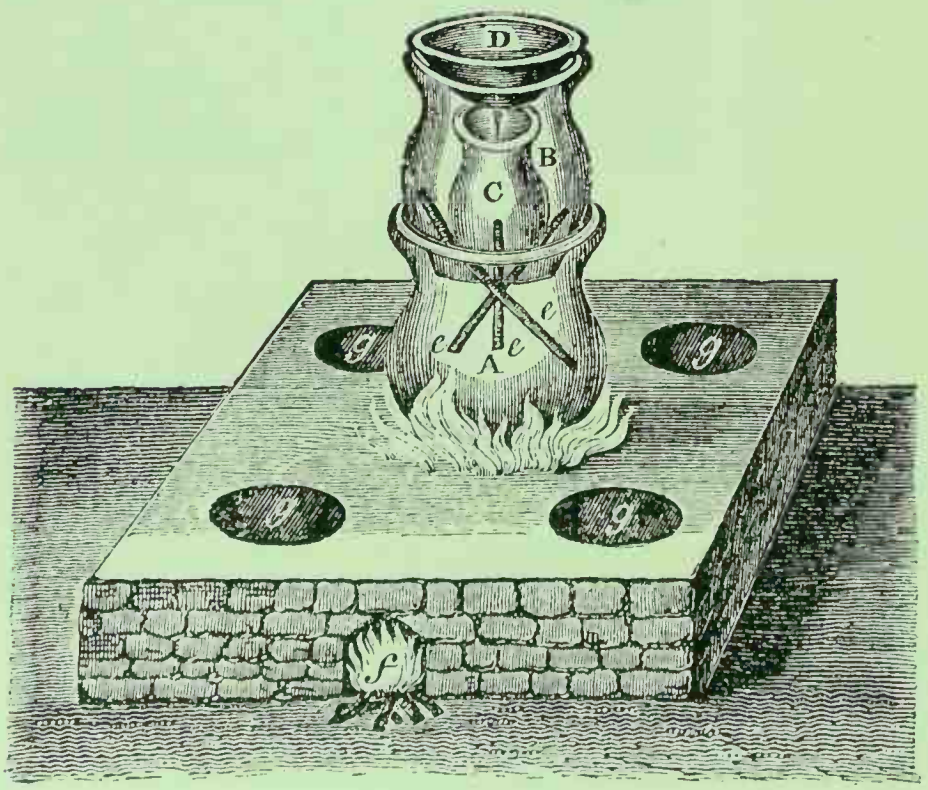
CHONG. A Tibetan drink extracted from rice, barley, or wheat. It is prepared by an infusion of the grain in a state of fermentation, wheat, rice, and barley being used indiscriminately. The material is covered with water and boiled. The water is then removed, and a ball composed of a dried herb is crumbled over the grains, which are then put into a basket lined with leaves, and pressed down. The grain thus prepared is allowed to ferment for three days and then put into jars. A teacupful of cold water is added for every gallon of grain, the top of the jar is then closed with stiff clay, and the mixture is set aside for a few days. When chong is required, a quantity of this fermented mass is put into a capacious vessel and completely covered with boiling water, the resulting liquor being chong. It has a somewhat acid taste, and is but slightly alcoholic. Distilled chong is known as "arra," and is highly intoxicating. The religion of the country confines the use of chong and arra to the laity. (See Morewood, "History of Inebriating Liquors," p. 171.)

CHOSHI. The vessel from which a Japanese bride and bridegroom drink sake at the wedding ceremony.

CHOULTRIES. In India, open houses kept for the entertainment of travelers. Refreshments and *congi* (rice-water) are supplied free of charge by an inferior Brahman in attendance. Compare BRUIGHNIBHS.

CHOWN, SAMUEL DWIGHT. Canadian clergyman and Prohibition advocate; born at Kingston, Ontario, April 11, 1853; educated in the Kingston public schools and at Victoria College, Coburg (received the honorary degree of D.D. from his alma mater in 1898). He married Susie E. Hammond, of Aylmer, Quebec, in 1879.

Chown was secretary of the National Convention of the Dominion Alliance which met in Montreal, in 1894, and served as president of the Scott Act Association for the united contest of Leeds and Grenville. His interest in social questions and capable leadership of Prohibition movements in his various pastorates led to his selection, in 1902, as general secretary of the Department of Social Service and Evangelism in the Methodist Church. At the general conference of 1910 Dr. Chown was elected one of the general superintendents of the Methodist Church of Canada; and in 1914 he was reelected as the sole general superintendent of that church. He has been occasionally on the lecture platform, and has made a number of contributions to magazine literature and the church periodicals, and is always a very forceful advocate of temperance reform.



EXPLANATION OF DIAGRAM OF STILL

A. An earthen vessel, in which the chong is placed, immediately over the fire.
B. Another without a bottom.
C. A smaller earthen vessel, which is the recipient.
D. An iron basin filled with cold water, renewed occasionally as it grows warm, and may be termed the condenser.
eee. Three cross staves of wood on which the recipient is placed.
The junction of three vessels, A, B, and D, being secured with cotton bandages and clay lute, a fire is lighted under A, which contains the chong. The spirit rises through B, is condensed upon the convex bottom of the basin D, and the spirit *arra* is received into the smaller vessel C.
f. The fire-place—*gggg*. openings over the fire for the reception of a similar apparatus.

CHONG STILL, USED IN TIBET AND BHUTAN

CHOWRRYAPPAH, ALFRED HENRY. An East-Indian barrister and temperance advocate; born in Madras, India, Aug. 19, 1890; younger son of the Rev. SAMUEL JOSHUA CHOWRRYAPPAH; educated at the Baptist Day School and St. Clair's College (now Madras Christian College) in the city of his birth. In 1917 he was licensed by the Day Memorial Baptist Church as associate pastor and in this capacity he continued until March, 1919. He was, also, proprietor of the Albinion Printing and Publishing House and publisher of the *Christian Patriot*, a leading weekly in Madras. In March, 1919, he visited London, England, in order to give evidence before the Parliamentary Joint Select Committee on Government of India Bill, 1919. His evidence included, among other statements, a realistic account of the lamentable condition of the lower-caste natives in India. When in London he

ALFRED HENRY CHOWRRYAPPAH

studied law at the Middle Temple with the intention of practising as a barrister on his return to Madras. He was called to the bar in 1920.

A. H. Chowrryappah followed in his father's footsteps and became an ardent advocate of temperance reform. He was early associated with the International Order of Good Templars and was a prominent member of the Grand Lodge of Southern India, in which he still holds the office of Grand Counsellor. He, also, represented the

CHOWRRYAPPAH

Grand Lodge at the International Supreme Lodge at Hamburg in 1911, where he was elected International Sentinel. He attended, also, the session of the Supreme Lodge at Christiania, Norway, where the meetings were held in the Parliament House and where the members were received by King Haakon VII. He was, also, the editor of the Grand Lodge official organ *The South Indian Templar*.

REV. SAMUEL DWIGHT CHOWN

CHOWRRYAPPAH, SAMUEL JOSHUA. An East-Indian clergyman, publisher, and temperance advocate; born in Bellary, Madras Presidency, India, June 20, 1846; died in Madras April 18, 1913. After receiving his early education in the local schools he went to England and spent nine years studying for the ministry at Harley College, London. He was ordained to the ministry of the Baptist Church in 1872 and two years later returned to India as a missionary of the English Baptist Missionary Society. He was for several years pastor of Vepery Baptist Church, Madras, and he, also, became proprietor of the Albinion Press and Publishing House in the same city. Having noted how rapidly intemperance was gaining ground in India, he became an ardent advocate of temperance reform, and joined the Independent Order of Good Templars in 1883. In 1890 he was District Treasurer of the Order for Madras; in 1894 he was elected Grand Chaplain; and in 1902 he was chosen Madras Grand Lodge representative at the session of the International Supreme Lodge, held at Stockholm, where he was elected International Right Worthy Grand Chaplain. On his return voyage from Sweden, he visited several of the countries of Europe and lectured on social conditions in India. In 1904 he was elected International Chaplain at St. Louis, Missouri, U. S. A. He was the father of ALFRED HENRY CHOWRRYAPPAH.

CHRISMAN, WILLIAM HERRING. American lawyer and temperance advocate; born in Chicago, Ill., Sept. 15, 1858; educated in the public schools and at Hedding College, Abingdon, Ill. Following his college course he entered the law department of Iowa State University, graduating in 1889. He signed the temperance pledge while a student at Hedding College, after listening to an address by Frances E. Willard, and entered at once upon active service in the cause. His first public Prohibition work was done in Monona County, Iowa, in helping to oust eleven saloons under the Mulct Law, while representing his father who was prosecuting attorney of the county. Locating in New Mexico, he became a member of the first Legislature in the newly organized State, and helped to get a local-option law passed in 1912-13. He was chairman of the Temperance Committee in those two sessions. Chrisman was active in the State campaign which secured constitutional Prohibition by vote of the people in November, 1917. He did much of the difficult work of organizing temperance sentiment in the face of great opposition, and this pioneer labor yielded rich returns. New Mexico ratified the Prohibition amendment to the Constitution of the United States in January, 1919. In the following month Chrisman was elected a member of the Senate of New Mexico to represent the Fifth District, composed of the counties of San Juan, Sandoval, and Bernalillo.

CHRIST. See JESUS CHRIST.

CHRISTADELPHIANS. A religious community, sometimes called "Brothers of Christ" and "Thomasites," founded in 1848 by John Thomas, M.D. (1805-71). Dr. Thomas, who had studied medicine in London, England, emigrated to the United States, and settled in Cincinnati, Ohio, where he became identified with the Disciples of Christ (or Campbellites). Later he withdrew from them, and began an independent movement, resulting in the formation of a separate religious denomination known as "Christadelphians." The new sect gained adherents both in England and in America, and afterward in other English-speaking countries.

In his preaching, Dr. Thomas emphasized the application of the Hebrew prophecies and Revelation to present and future events.

The Christadelphians reject the doctrine of the Trinity and the existence of a personal devil. They baptize by immersion, and they believe that Christ will return to this earth as king, and will reign on the throne of David. They are conscientiously opposed to war.

According to the "Encyclopaedia Britannica" (11th ed., vi. 274), the community

> consists of exclusive "ecclesias," with neither ministry nor [connective] organization. The members meet on Sundays to "break bread" and discuss the Bible. Their theology is strongly millennarian, centering in the hope of a world-wide theocracy with its seat at Jerusalem. Holding a doctrine of "conditional immortality" [that those who do not love God will ultimately cease to exist], they believe that they alone have the true exegesis of Scripture, and that the "faith of Christendom" is "compounded of the fables predicted by Paul." No statistics of the community are published. It probably numbers from two to three thousand members [in the United States].

In England the Christadelphians publish (at Birmingham) a monthly magazine, *The Christadelphian;* and their American coreligionists issue two periodicals, *The Christadelphian Advocate* (Advocate Committee, Chicago, Ill.), and *The Faith* (A. H. Zilmer, editor and publisher, Waterloo, Iowa).

In reply to an inquiry concerning the attitude of the denomination toward the alcohol problem, Mr. Zilmer wrote (under date of April 13, 1921):

> The Christadelphians, recognizing the "law of Christ" as contained in Holy Writ as their rule of action, have no general legislative body which enacts rules for the community, and have no attitude with regard to the alcohol question of which public cognizance could be taken.

CHRISTENSEN, NIELS. Danish locomotive engineer; born in Denmark Sept. 28, 1853. He became a total abstainer in 1883. From 1898 to 1902 he was chief of the Northern Independent Order of Good Templars. He was one of the founders of the Railroad Temperance Society. He has lectured extensively on the temperance question for some years, and lives at Odense, Denmark.

CHRISTENSEN, NIELS. Danish farmer and temperance leader; born at Nysum, Denmark, May 13, 1845; died in 1915. He was joint founder of the first provincial lodge of the Independent Order of Good Templars in Denmark; and at his own expense erected a building for the lodge. He was active in extending the Order, and served in various capacities. In 1884-87 he was a member of the executive of the Grand Lodge. For his valuable services in the promotion of temperance and kindred reforms he was knighted by the King of Denmark, receiving the silver cross of Dannebrog.

CHRISTIAN, GEORGE CLARK. American lawyer and Prohibition advocate; born at Elkton, Ky., Feb. 20, 1841; died at Eureka Springs, Ark., June 2, 1901. He was educated at the local academy and afterward studied law with Congressman Francis Bristow, father of Benjamin Bristow, Secretary of the Treasury under President Grant. After being admitted to the bar, he resided sucessively at Bloomington, and Metamora, Ill. At the latter place he married Persis Lemon in 1866, and removed with her to Chicago (1868), where they lived for the next twenty years. During this time he was professor of medical jurisprudence in Bennett Medical College as well as a successful law practitioner. Christian, during the latter years of his residence in Chicago, devoted a considerable part of his time to the temperance cause, working almost constantly in the lodges of the Good Templars. About 1880 he became interested in the Prohibition party and entered whole-heartedly into various campaigns, often at the sacrifice of his personal interests. At the Pittsburgh convention of that party, in 1884, Christian was selected to make the speech which placed St. John in nomination for the Presidency. For five years he was chairman of the Illinois Prohibition State committee and did much campaign work in different States. In 1889 his health began to decline and he removed to Eureka Springs, Ark., where, in 1899, he was elected mayor. Christian possessed considerable platform ability, and was much in demand as a campaigner.

CHRISTIAN, JAMES ALBERT. American clergyman and Anti-Saloon League official; born Oct. 30, 1875, in Rapides Parish, near Alexandria, La; educated at the Louisiana State Normal School and Forth Worth University, Texas, graduating with the degree of Ph.D. This was followed by a postgraduate course in Baker University, Baldwin, Kan. In 1911 Christian became field secretary for the Louisiana Anti-Saloon League, and his efficiency in that department for several years led to his appointment as assistant superintendent of the State League in 1914. In May, 1917, he was transferred to Georgia and made superintendent of the Georgia Anti-Saloon League.

CHRISTIAN ANTI-LICENSE LEAGUE. A temperance organization founded in New Jersey, in September, 1900. Its purpose was "to concentrate and use the power of the Christian church against the license system, in obedience to the commands of Jesus Christ, regardless of all opposing opinions and interests at this opening of a new century." Emory A. Wheeler was president of the League, which was non-partizan and non-sectarian. It had only a brief existence.

CHRISTIAN CIVIC LEAGUE OF MAINE. An American organization for law enforcement, founded at Waterville, Maine, March 29, 1897, by delegates invited from all of the cities and towns of the State of Maine. The League was formed for the purpose of educating the people in all that pertained to good citizenship, of arousing and maintaining throughout the State a reverence for law, of securing the enactment of the best possible laws, their impartial execution, and the choice of competent officials to that end. The temperance advocates of Maine had discovered that they were mistaken in supposing that, when Prohibition was placed in the Constitution of the State by a large majority in 1888, the regular law-enforcement machinery would run of itself. It was soon found that additional wor[illegible] was necessary, and the organization of the Christian Civic League was a direct result of the deepening of the conviction that the liquor traffic should be totally suppressed in the State of Maine. The founding of the organization may be said to have been due to the desire of the Christian people of the State to form themselves into an effective body whereby they could carry into execution such laws as were then in effect. The plan for the organization of such a League was outlined for the first time at the State Conference of the Congregational Church of Maine, which was held at Fort Fairfield in the fall of 1896. At one of the sessions of this Conference, two very powerful lectures were delivered on the subject of "Civic Righteousness," one of which was given by the Rev. R. T. Hack, of Portland, and the other by the Rev. William Forsyth, of Bucksport, both of which created a strong feeling that something ought to be done by the Christian organizations of the State to bring about a spirit of civic righteousness and law enforcement. The Congregationalists appointed a committee of three members to confer with committees of other denominations with regard to forming a Civic League which would take care of such matters. This committee was composed of the Rev. R. T. Hack, of Portland; the Rev. Charles Harbutt, of Presque Isle; and Professor George C. Purington, of Farmington. The first two denominations to endorse the proposed plan and to appoint committees to represent them at a designated meeting-place were the Baptists and the Free Baptists. The former, at their annual convention at Damariscotta, appointed a committee composed of the Rev. C. E. Owen, of Houlton, the Rev. A. T. Dunn, of Waterville, and Dr. G. D. B. Pepper, of Waterville. The Free Baptists sent Professor L. G. Jordan, of Lewiston, Hon. Hiram Knowlton, of Portland, and Hon. R. W. Shaw, of Houlton. These two committees, together with several others from other denominations which later approved the plan, met with the Congregational delegation at Waterville. The organization was effected as planned, and 92 members were present at the first meeting, including business men, clergymen, physicians, lawyers, college presidents, teachers, newspapermen, and others. A constitution was drawn up and approved and the following officers were elected: president, Prof. George C. Purington, of Farmington; secretary, Rev. W. F. Berry, of Waterville; treasurer, Horace Purington, of Waterville.

The League found itself confronted with an enormous task from the very start. The moral forces of the State were politically inert, divided, and helpless, while in every county of the State, with the possible exception of Oxford, the "Bangor Plan" of nullification was in effect, under which the liquor-dealers were fined trifling sums, not as a punishment for violation of the law, but as a means of collecting additional revenue. The League attempted in every way to arouse the Christian citizens of the State from the stupor of indifference into which they had fallen after having once secured the passage of a State Prohibition law, and it also endeavored to persuade them to take up their civic duties, in that way delivering the State from the relentless political domination of the organized liquor forces. For a time it seemed as though nothing in the way of stricter law enforcement and better civic conditions could be accomplished, but public sentiment gradually awakened and began to gain in power; political inertia and civic indifference gave way to legislative action. After a period of more than ten years of education, agitation, and organization, the League justified its existence when, at the election of Sept. 11, 1911, brought about by the enemies of Prohibition in an attempt to repeal the Maine law, the temperance forces won out by the small majority of 758 votes. The experience of Maine during the period covered by the activities of the Christian Civic League closely resembles the present experience of the nation, when nullification and the lack of competent law enforcement endangers the working and even the very existence of the National Prohibition Amendment. The League has been fortunate from the very beginning in being under the leadership of some of the most energetic educators and religious men of Maine. During the first few years of its functioning the members of the League were concerned merely with opposing the nullification of certain laws in their own State, but as time passed their vision was expanded, and at the present time the Christian Civic League is heartily cooperating

with other States of the Union which have adopted the Prohibition program of Maine in an effort to extend the program throughout the nation. The League is now affiliated with the Anti-Saloon League of America, and is also a member of the World League Against Alcoholism. During the past decade it has been under the able guidance of such men as:

Rev. W. F. Berry, D.D., of Waterville.
M. S. Holway, of Augusta.
Rev. C. E. Owen, D.D., of Waterville.
Hon. Hiram Knowlton, of Portland.
A. T. Laughlin, of Portland.
Edward H. Emery, of Sanford.
Hon. Horace Purington, of Waterville.
Cecil M. Daggett, of Waterville.
Hon. George W. Norton, of Portland.
Rev. D. B. Holt, D.D., of Auburn.
Carl E. Milliken, of Augusta.

From September, 1900, up to May, 1919, the Civic League published a monthly periodical entitled *The Civic League Record*. In the spring of 1919, when National Prohibition became a question of nation-wide importance, it was considered wiser by the directors of the Christian Civic League to substitute the national *American Issue* for the State organ. The present officers of the League are as follows: Rev. D. B. Holt, D.D., president; A. T. Laughlin, vice-president; Cecil M. Daggett, treasurer; Rev. Charles E. Owen, D.D., superintendent. The headquarters of the organization are at Waterville.

CHRISTIAN ENDEAVOR. See UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

CHRISTIANIA. See NORWAY.

CHRISTIANITY. A religion founded on the life and teachings of Jesus Christ. The name is derived from "Christ," the Messianic name of Jesus. Christianity is of Asiatic origin, but it spread rapidly into Europe, where it remained centered for a thousand years. It includes many varying forms and creeds. It numbers about 566,200,000 adherents, and its three main divisions are Roman Catholic, Greek Catholic, and Protestant. It is confined to no race or country.

Like Islam and Buddhism, Christianity takes its origin from an individual. In this it is unlike the so-called "natural" or "ethical" religions. No other form of religion has suffered the early violent death of its founder. It possesses the essentials of Judaism. The symbolical features of the Old Testament are superseded by that which they typified. As thus interpreted and perfected, the Old Testament becomes an authoritative and integral part of the Christian Canon.

Christianity requires the profession and practise of its doctrines. It teaches that God has a spiritual kingdom on earth, canonizes the commandment of love, enjoins the exercise of charity and forgiveness, advocates the brotherhood of man, teaches salvation by faith, and recognizes no castes or class distinctions. It is missionary in character. It exalts the spiritual where Judaism emphasizes the letter and form. It classifies walking humbly, dealing uprightly, and the exercise of mercy as the "weightier matters" of the Mosaic Code. It draws a sharp distinction between the "flesh" and the "spirit." (Gal. v. 17.) The former is the seat of evil and evil desires ("lusts"); the latter is the new life begotten in the soul by the process of regeneration. The flesh is represented as "contrary" to the spirit. Jesus warns his followers not to be engrossed in sensual delights which are contrary to the spiritual.

Both the Old and the New Testament condemn drunkenness. Paul classifies it with murder (Gal. v. 21) and declares "No drunkard shall inherit the Kingdom of God" (I Cor. vi. 10).

Jesus has left on record no explicit declaration of his attitude on the moderate use of alcoholic beverages. In his day the drink traffic in its modern sense was unknown. The people generally were more temperate. What drinking there was, was largely in connection with banquets or on other public occasions. Most of the present-day repugnant features of drink were unknown. Jesus evidently classified moderation in drink in the same category as slavery. While not especially condemning either, he implanted great fundamental principles, the development of which resulted in Abolition and Prohibition.

Both the Old and the New Testament associate total abstinence with special sanctity of character. Jesus was accused by his enemies of being a glutton and a wine-bibber. He was also accused of working by the power of the Prince of devils. There is no evidence to show that the former accusation is truer than the latter. It is known, however, that the disciples of Jesus were on more than one occasion astonished at his abstinence from necessary food.

In view of the foregoing characteristics of Christianity, it will be readily seen that alcoholic indulgence is utterly out of harmony with its spirit and genius. The attitude of Christianity toward drink may be inferred from the test Jesus gave his followers to determine the character of things whose moral qualities were not easily discerned. "By their fruits ye shall know them" (Matt. vii. 16). The moderate use of liquor leads to its immoderate use, which the Bible condemns.

Christianity's attitude toward drink may further be inferred from the law of expediency, as laid down by Paul in reference to meat offered in sacrifice to idols (I Cor. viii. 1-13). Under this law Christians are enjoined to follow no course, even though harmless in itself, which would cause the weak to err in conduct. As a matter of fact, Christianity has led and manned the fight against the drink evil.

The wine miraculously made by Jesus at the Cana marriage (John ii. 1-10) was in all probability unintoxicating. There is no record of any drunkenness, as there most likely would have been had the 120 gallons of transformed water been intoxicating. It is impossible to believe that Jesus, who taught his disciples to pray for deliverance from temptation, would wilfully lead those disciples and the other guests into the great temptation attending the use of alcohol.

CHRISTIANS. See DISCIPLES OF CHRIST OR CHRISTIANS.

CHRISTIAN SCIENCE. A system of religious doctrine in which is incorporated a belief in the principle of healing by mind-cure. The doctrine was originated in America about 1866 by Mrs. Mary Baker Glover Eddy. The teachings of Mrs. Eddy were based on the Bible, and on the tenet that moral and physical evil are opposed to the Spirit of God, which, being Love and Good, is

the true essence of man's nature. Both moral and physical ills are manifestations of the absence of the True Spirit which was in Jesus Christ. There is but one Mind, one God, one Christ, and nothing real but mind. Sickness is a form of mental error, and can not be dispelled by physical processes, *i. e.*, the use of drugs, etc., but only by the mental process in which the Spirit of God displaces the error of the Mind. Jesus himself employed those means of healing and promised that those who had faith should perform cures in like manner.

MRS. MARY BAKER EDDY
ORIGINATOR OF CHRISTIAN SCIENCE

In 1875 Mrs. Eddy published the book entitled "Science and Health, with Key to the Scriptures," which is a complete exposition of Christian Science doctrine, and is the text-book used in conjunction with the Bible in all of the churches of the denomination. The following year she founded a "Christian Science Association," and in 1879 she became the pastor of a "Church of Christ, Scientist," in Boston. The first church established by Christian Scientists outside of Boston was at Ontario, Wisconsin, in 1886. Since that time the cult has had a remarkable growth. In 1910 the total number of churches was 1,201 (1,077 in the United States, 58 in England, 38 in Canada, 28 elsewhere); in 1920 the number was 1,804 (1,590 in the United States, 98 in England, 46 in Canada, 70 elsewhere). As no official statisties of membership are issued by the Christian Seience Church, the latest information on the subject is that contained in the "Report on Religious Bodies," published in 1908 by the U. S. Bureau of Census, showing in the United States in 1906, 85,717 members, of whom about 72 per cent were women. The governing body of the church is a board appointed by Mrs. Eddy some time before her death in 1910. Her estate, valued at $2,500,000, was left in trust for the promotion of Christian Science.

The Christian Scientist churches throughout the Allied countries rendered a magnificent account of themselves in relief work during the World War, the total amount of their expenditures for this purpose approximating $2,000,000.

The following periodicals are issued by the church: *The Christian Science Quarterly Bible Lessons*; *The Christian Science Journal*, a monthly; *Der Herold der Christian Science*, a monthly, with pages alternately in English and German; *Le Héraut de Christian Science* (alternate pages English and French); *The Christian Science Sentinel*, a weekly; and *The Christian Science Monitor*, an international daily.

As a church Christian Science has taken no action on the alcohol question, exeept as expressed in the policy of its daily newspaper the *Christian Science Monitor* (established Nov. 25, 1908, and published in Boston, Mass.). The news columns of this journal carried information from all parts of the world on the subjeet, especially as concerned Prohibition. Its editorials in behalf of war-time Prohibition and Constitutional Prohibition were frequent and keen. On the issue of war-time Prohibition, especially of beer, the *Monitor* said (Sept. 9, 1918):

> Conditions must have become considerably bad when the heads of the Fuel and Food Departments, the Railroad Administration, and the War Industries Board complain that their usefulness is being sapped by the brewery. The facts are undeniable, and have been undeniable for months and months past. Whilst the ordinary householder can not get coal, and is calmly told that he may have to keep his furnaces empty until December, tons and tons of coal are being carried daily over the railroads, to the breweries, to help to make the war workers as inefficient as possible. Whilst the ordinary housewife is being forbidden to use white flour, and has been compelled seriously to decrease her use of sugar, tons of grain and hundredweights of sugar are being poured in an incessant stream into the brewery in order that the minority of unfanatical citizens may on no account be robbed of their beer. What their fanatical neighbors, and their own wives and children and those of the fanatical neighbors are being robbed of, matters nothing at all, if only the sanctity of the brewery and the saloon shall be respected. Whilst the railways complain of shortage of cars, whilst coal and gasoline can not be brought into New England except with difficulty, whilst everybody knows that a truckful of furniture may wait months before its owner can obtain it, thousands and thousands of trucks are dragged day and night in and out of the brewery yards in order that the unfanatical thirst may be assuaged. Though the collieries insist that the public can not have coal and drink, though the great industries are short of men, though the ship-builders declare that a choice must be made between boats and beer, thousands of men are being employed in sowing and reaping, in hauling and manufacturing, in retailing and distributing for the alcoholic trade, in order that the blight of fanaticism may not rest upon the land. In such circumstances, it is not to be wondered that the prosecution has made out its case, and that Herr Robin Hop has been ordered to be confined with that old-time offender, John Barleycorn.

The influences which led to the prohibition of the liquor traffic in the United States were thus set forth by the *Christian Science Monitor* (May 12, 1919):

> The Prohibition vote in American elections has been meagre enough to show that prohibitionists, of and by themselves, were not responsible for the prohibition law. In spite of their persistency, they were unable to effectuate their views in legislation until all sorts and conditions of Americans had come to realize that the one thing at the root of most of the evils of modern civilization was drink, and that all the social service, and health laws, and welfare work, and country weeks, not to mention the police and courts, the jails and penitentiaries, would be unavailing as a means of eliminating poverty, and sickness, and crime, and misery—yes, and the creeping, spreading degeneracy of

feeblemindedness—until the root-evil of drink should be wiped out. When the American people began to realize that all that could be brought forward on the score of so-called personal liberty of an individual, to take a drink of a stuff that unmanned him and made him other than himself, weighed as nothing against the ultimate possibility of a great Nation tainted and honeycombed with degeneracy, then they set themselves for whatever self-denial should be required in order to check the evil at its source; and the result was, of course, not the decisions of prohibitionists only, but the registered official decision of a Nation active in a simple matter of self-preservation. . . . If anything is certain on earth, it is certain that forty-five States in this enlightened Nation have not declared in favor of stamping out the drink evil only to be made a laughing-stock through its inadequate enforcement.

On the question of defining the percentage of alcohol in intoxicating liquors as a part of the Prohibition enforcement measures the *Christian Science Monitor* (July 8, 1919) said:

If alcohol is, in the view of the House and Senate, the factor that is to determine whether a beverage is, or is not, to be prohibited by the law, the reasonable logical procedure would seem to be for the Congress, in providing for the enforcement of this prohibition, to say not the greatest proportion of alcohol that could by any means be considered less than sufficient to produce intoxication, but rather, only the least percentage requisite to pass over those traces of alcohol that are inseparable from fruit concoctions and preservative processes in beverages that are not and never have been popularly included amongst intoxicating drinks. There is no doubt anywhere as to what the law was intended to accomplish. . . . The only reasonable action by the lawmakers in Washington is that which subserves, unequivocally, not the purpose of the liquor interests to perpetuate an evil, but the declared purpose of this Nation to wipe that evil out.

Commenting on the organization of the World League Against Alcoholism the *Christian Science Monitor* (June 12, 1919) made these comments on the Prohibition movement in the United States and its reaction on the life of nations:

The challenge given by these anti-liquor forces of forty nations is no half-hearted affair. These people mean business. They have behind them the long and arduous but successful contest in the United States, and beyond that the similarly arduous contests in the prohibition states. These contests have been a liberal education in methods and policies; they have taught the anti-liquor forces many things about the liquor interest and the popular habits of thought with respect to liquor that will be highly useful in dealing with the problem in older and more conservative countries than the United States. These successes have given confidence and courage. And although no one can measure their effect as a popular object lesson, it can hardly be doubted that they have already had a weighty influence in preparing people of other countries to accept the modern idea that intoxicating drink is an insidious enemy and as such should no longer be considered by civilization. . . .

So far as the United States is concerned, the work of the league bids fair to react most impressively through immigration. As the United States becomes known as a nation freed from the curse of drink, it will naturally draw to it no longer those immigrants who are fixed in their belief that liquor is one of man's necessaries, but will attract only those who are willing to live in a dry land. What it will mean to this country to be adding in the main only the temperate and the anti-liquor element of immigration to its population can not be estimated, but if it means anything at all it will mean that this country, merely as the result of its own effort at right living, will be getting the first quality of thinkers and workers out of the world's drift. Immigration will once again be a promise of national vigor and fresh idealism and health, rather than the menace of corruption and diseased nationalism which it has been in recent years.

After all, this is the promise of liquor prohibition everywhere: the promise of nations alert, intelligent, vigorous, in place of the menace of nations stupefied, diseased. One has but to see the thing broad enough, allowing for the effect of time, to discover how portentously the two ways diverge.

CHRISTIANSEN, JACOB. Danish farmer and temperance lecturer; born at Vium, Denmark, Dec. 31, 1840; died Jan. 4, 1907. He became a total abstainer in 1881, and subsequently delivered about 4,000 addresses on temperance in his native country. He was the father of MARIE CHRISTIANSEN.

CHRISTIANSEN, MARIE. Danish temperance lecturer; born at Vium Sept. 16, 1866; a daughter of the temperance pioneer JACOB CHRISTIANSEN. She became a total abstainer in 1886, and since then has devoted her time largely to the temperance reform, having delivered more than 3,000 lectures in Scandinavia on the subject. Her home is in Vium, Denmark.

CHRISTIANSEN, RASMUS. Danish manufacturer; born at Myrup, Denmark, July 23, 1859. He became a total abstainer in 1892, and was one of the founders and member of the executive of the Blaa Baand ("Blue Ribbon"), as well as one of the founders of the Nörrebros Afholdshjem, the greatest temperance building in Copenhagen. He is a director of manufacturing enterprises in Roskilde and Copenhagen.

CHRISTIE, THOMAS. Canadian physician, legislator, and Prohibition advocate; born in Glasgow, Scotland, in 1824; died in Canada Aug. 5, 1902. At an early age he emigrated with his father to Canada, where, in 1842, he entered McGill University, Montreal, and in 1847 received the degree of M. D. He was at once appointed to assist the local force of physicians in combating an epidemic of ship-fever then raging in Montreal; and, after its subsidence, he began practise on his own account at Lachute, in the province of Quebec. He continued to reside at this place for the rest of his life. For many years he was mayor of his parish and warden of Argenteuil County. He was one of the governors of Quebec College of Physicians and Surgeons, and chairman of the Board of School Commissioners. Christie was long identified with the temperance movement and was an outstanding advocate of Prohibition. After serving efficiently as president of the Argenteuil Alliance, he was made vice-president of the Quebec branch of the Dominion Alliance. In 1875 he was elected to the Dominion House of Commons as a Representative of Argenteuil County; he served till 1881, when he was defeated; was again elected in 1891, and continued in office until his death.

CHRISTMAS. A festival in the Christian Church, celebrating the birth of Jesus Christ. The name means literally "Mass of Christ." Its earliest observance seems to have been closely identified with the Epiphany. The festival of the Nativity was, however, adopted by the Church much later than that of the Epiphany. Christmas was deemed a season of peace and goodwill. Shakespeare alludes to this in "Hamlet" (i. 1):

Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.

The date of our Lord's birth is a matter upon which opinion has been widely divided. In some sections, one day was observed; in another, a different date. Some of these dates were Jan. 6, Feb. 2, Feb. 14, and March 25. The Eastern

Church at first observed Jan. 6 as the anniversary of the Nativity. This date was later exchanged for Dec. 25—a fact which has been used in support of the present observance of Christmas on Dec. 25.

It was not until about the middle of the fourth century that Dec. 25 was mentioned in connection with the celebration, about the same date (350) that a feast was introduced as a part of the Christmas celebration. The secular observance of the day grew rapidly until by the last decade of the fourteenth century, Christmas had become a day of religious observance, feasting, and revelry. Indulgence in alcoholic liquors was now, in England, a leading feature of the day's observance. So luxurious had become the habits and customs of his day (1312-77), that Edward III issued very stringent regulations against them. These regulations, however, were relaxed at Christmas. Grose, the English antiquary, gives an interesting description of the Christmas customs of an English country squire of the Queen Anne period (1665-1714) as follows:

> He never played at cards but at Christmas, when a family pack was produced from the mantel-piece. His chief drink, the year round, was generally ale, except at this season, the fifth of November, or some other gala days, when he would make a bowl of strong brandy-punch, garnished with a toast and nutmeg. . . . In the corner of his hall, by the fireside, stood a large wooden two-armed chair with a cushion, and within the chimney corner were a couple of seats. Here at Christmas he entertained his tenants, assembled around a glowing fire. . . . In the meantime a jorum of ale was in continual circulation (French, "Nineteen Centuries of Drink in England," p. 253).

In 1644 the Puritan Parliament forbade any merriment or religious services at Christmas on the ground that it was a heathen festival and should be kept as a fast. After the Restoration, Charles II restored the feast feature of the Christmas celebration in England. Scotland refused to do so. Christmas celebration had received a severe shock under the Commonwealth. Private hospitality and festivities recovered to a degree; but the pageants and masks in the royal household and at the Inns of Court had received a death-blow. So changed had the manner of observing Christmas become by the end of the seventeenth century that John Evelyn (1620-1706), the English diarist, records a riotous Christmas at the Inner Temple—a circumstance which at one time would not have called for mention.

The following stanzas reflect the sentiment of the period as to the former observance of Christmas in England:

> Gone are those golden days of yore,
> When Christmas was a high day;
> Whose sports we now shall see no more,
> 'Tis turn'd into Good Friday.
> —Nedham, "Short History of the English Rebellion," 1691, cited by French, *l. c.*, p. 253.

Of the same tenor is the following:

> Black jacks to every man
> Were filled with wine and beer;
> No pewter pot nor can
> In those days did appear.
>
> Good cheer in a nobleman's house
> Was counted a seemly show;
> We wanted no brawn nor souse.
> When this old cap was new.
> —"Time's Alteration," cited in Sandy's "Christmastide," see French, *l. c.*, p. 254.

Present customs of Christmas observance have assumed largely the pre-Edwardian form of "religious observance, feasting, and revelry." In some circles Christmas has largely lost its religious aspect and has become an occasion for feasting, drinking, and other forms of revelry.

The season of Christmas, or Christmastide, extends from Christmas eve to Epiphany (Jan. 6).

BIBLIOGRAPHY.—Andrews, *The Life of Our Lord,* 4th ed., New York, 1862; J. W. McSpadden, *Book of Holidays,* New York, 1917; Richard Valpy French, *Nineteen Centuries of Drink in England,* London, n. d.

CHRISTMAS, JOSEPH S. Canadian Presbyterian minister and temperance advocate, of the early part of the nineteenth century; one of the pioneers of the temperance movement in Canada. Little can be found concerning him beyond a paragraph appearing in "Prohibition in Canada," by Ruth Elizabeth Spence, a few lines in "Temperance Progress in the Nineteenth Century," by John G. Woolley and William E. Johnson, and a scant reference in "Temperance History," by Dawson Burns. One of the statements is to the effect that Christmas, who was pastor of the American Presbyterian Church at Montreal at the time, preached one of the first sermons in Canada on the subject of temperance progress in St. Andrew's Church, Montreal, on June 6, 1828. A general temperance agitation commenced immediately after the delivery of this discourse, and almost from that very day temperance societies began to spring up in many parts of the Dominion. Senator Billa Flint, a most faithful advocate of temperance from the day he signed the pledge, and one of Canada's strongest Prohibition legislators, is responsible for the statement that Christmas formed a temperance organization in Montreal as early as June or July, 1827. Flint also claims that later Christmas came to Brockville, Upper Canada, and started another society there. This statement is disputed by the Rev. William Scott, who was for some years editor of *The Canada Temperance Advocate,* Montreal, and who states that Christmas organized the Montreal Society for the Promotion of Temperance on June 9, 1828, with an original membership of 29. Woolley and Johnson are responsible for the statement that the society which was formed by Christmas on June 9, 1828, was called "The Provincial Society of Lower Canada" [Quebec]. This society was organized on the basis of moderation in drinking.

CHUMBELOW. A drink in use among the natives of Portuguese East Africa. It is made from the fermented juice of the caju or cashew.

CHURCH, LAURA ROOKE. American temperance worker; born at Lewisburg, Pa.; educated at Bucknell University. From 1901 until 1919 she served as secretary and assistant to the legislative superintendent of the Anti-Saloon League of America, resigning this position to take up work with the American Sociological Congress at Washington. Miss Church has been an active worker in the Woman's Christian Temperance Union and the Independent Order of Good Templars, having held the following offices: County Corresponding Secretary, W. C. T. U., Union County, Pa.; National Vice-Templar of the International Order of Good Templars; National Superintendent of Temperance Education of the National Grand Lodge, I. O. G. T. since

1916; member of the National Temperance Council and of its Executive Committee since 1922. Miss Church served as secretary to the American delegation to the International Congress Against Alcoholism held at The Hague in 1911 and to that held at Milan in 1913, and she represented the I. O. G. T. at the Fifteenth Congress, held in Washington, D. C., in 1920, of which gathering she was, also, assistant treasurer and office director. She was, moreover, secretary to the American delegation to the Seventeenth International Congress, held at Copenhagen, Denmark, in 1923.

CHURCH-ALE. In olden times in rural England, a gathering in a churchyard, or in a church-house, to feast and to partake of ale brewed by the churchwardens. The profits from the sale of the ale were applied to church purposes, such as furnishings or repairs and extensions of the fabric. Church-ales were held at various times of the year, the chief feast of the kind being that which took place at Whitsuntide and which was known as the WHITSUN-ALE. Similarly that held at Easter was termed EASTER-ALE.

Whether church-ales had their origin in the *agapae*, or love-feasts, of the primitive Christian Church, as some writers have supposed, is a matter of conjecture only; but it is certain that the institution is one of considerable antiquity. It is doubtful if the ales were ever held in the churches themselves, although Stubbs ("Anatomie of Abuses," 1585) refers to the practise. In some parts of the north of England tents were erected in the churchyard, but more usually some large building, known as "the church-house," was maintained for the purpose. The only existing example of such a building is at Penshurst in Kent, at the entrance to the churchyard, and dates from the end of the fifteenth century. It

was the custom of the churchwardens, in the interval between Easter and Whitsuntide, to prepare for the celebration by brewing a large quantity of strong ale, so that all comers might be sure of obtaining a supply of pure liquor; and, according to some writers, no one else was allowed to brew during that period. At the feast rich and poor met, bent on spending a day in a friendly manner and with sober joy. The squire and his lady, attended by their piper and taborer, were present. The young enjoyed dancing to the strains of music, and other sports and pastimes were provided. The poor might be certain of obtaining food as well as amusement; for parishioners blessed with plenty came supplied with provisions for their own consumption, and to share with a friend, or to supply a needy neighbor. Music and singing formed a feature at these gatherings. *Gower*, in the opening lines of Shakespeare's "Pericles," refers to "a song of old" that had been sung at "holy-ales."

In some parishes church-ales were held more frequently than in others. There is extant a letter from John Arundel, Bishop of Lichfield in 1496, to "the Mayor and Aldermen of Walsall," relating to "the drinkings four times in the year," and directing that every parishioner who did not attend should pay for a pound of wax to be used for lighting the chapel of St. Katherine in the parish church of that town. (For an agreement between the parishes of Elvaston and Okebrook in Derbyshire to brew four ales "betwixt this and the Feast of St. John Baptist next coming," see ALE.) That the church-ales were useful sources of income for the church is shown by French (p. 118), who quotes from the churchwardens' accounts of the parish of Kingston-upon-Thames. Therein, he says, "the proceeds of the church-ale

CHURCH-HOUSE AT PENSHURST, KENT, ENGLAND, IN WHICH CHURCH-ALES WERE FORMERLY HELD

in 1526 are entered as 7*l.* 15s., not much short of 100 *l.* [$500] as money goes now."

Some of the rougher sports of the period were among the attractions of these gatherings: bull-baiting, bear-baiting, bowls, dice, card-playing, and morris-dances all had their place in the church-ale festivities. In the course of time these gatherings degenerated. The Puritans in 1651 obtained from Judge Richardson an order to stop church-ales in Somerset. The circumstance was brought under the notice of Charles II, and that monarch promptly directed the annulment of the order. Seventy-two of the most learned and orthodox clergymen of the county certified that "on these days (which generally fell on a Sunday) the service of God was more solemnly performed, and the services better attended than on other days." Pierce, Bishop of Bath and Wells, in a letter to Archbishop Laud, showed that "by the benevolence of the people at their pastimes many poor parishes have cast their bells and beautified their churches." He adverts to lawful sports and pastimes practised in the churchyard after prayers on the afternoon of Sunday. The pleasure-loving Stuarts encouraged Sunday sports, and James I, in his declaration of May 24, 1618, directed that the people should not be debarred from having May-games, Whitsun-ales, and morris-dances, and setting up of May-poles.

How general was the adoption of church-ales as a means for repairing church fabrics may be gathered from a quatrain by Francis Beaumont (1584-1616) in his "Exaltation of Ale," which runs:

The churches must owe, as we all do know,
For when they be drooping and ready to fall,
By a Whitsun or Church-ale up again they shall go,
And we owe their repairing to a pot of good ale.

The cost of the beautiful tower of All Saints, Derby, was defrayed in part by the proceeds of church-ales.

According to Miss Baker's "Glossary of Northamptonshire Words," church-ales were still celebrated at King's Sutton early in the nineteenth century. A barn was specially fitted up for the occasion. The "lord of the ale," as the principal participant, carried a mace made of silk, finely plaited with ribbons, and filled with spices and perfumes for the company to smell. Six morris-dancers were among the performers.

See, also, WHITSUN-ALE.

BIBLIOGRAPHY.—Daniel Dorchester, *The Liquor Problem in All Ages,* New York and San Francisco, n. d.; Richard Eddy, *Alcohol in History,* New York, n. d.; Richard Valpy French, *Nineteen Centuries of Drink in England,* London, n. d.

CHURCH ARMY, THE. A British philanthropic society devoted to evangelistic and social work; founded by the Rev. WILSON CARLILE, in the slums of Westminster, in 1882. (In this article the name of the society is represented by the abbreviation C. A.) It is essentially a working people's mission operating on the principle of combined spiritual and social effort, under Episcopal sanction and in cooperation with the parochial clergy. On Sept. 10, 1892, the society was incorporated under the legal status of a limited liability company. During its long period of beneficent endeavor its range of activities has included nearly every conceivable kind of charitable enterprise, of which the following are some of the more important: Labor hostels for unemployed, homes for sailors' and soldiers' motherless children, sanatoria for tubercular children, social centers for recreation, instruction, and entertainment, girls' boarding-houses, maternity homes for unmarried mothers, clubs and "preventative homes" for girls in dangerous surroundings, rescue homes, medical missions and fresh-air homes, prison and workhouse missions, mission vans, recreation centers for troops abroad, hotels and employment offices for ex-soldiers, overseas settlements for ex-service men, etc. During the World War the C. A. operated on a large scale, maintaining hundreds of huts and recreation centers for service men in Great Britain and in the war zones of Europe, Asia, and Africa. On this and other branches of war work the society spent £2,982,403 ($14,912,015). The extent of its peace-

PREBENDARY WILSON CARLILE

time activities is indicated by its fiscal report for the year ended June 30, 1922, which shows an income of £416,612 ($2,083,060) and an expenditure of £399,803 ($1,999,015). Legacies received during the latter year amounted to £25,399 ($126,995). The society has a nominal membership of 200. Nearly a hundred prelates of the Church of England make up its staff of patrons. These together with the president and 27 vice-presidents, constitute the Council. The Board of Management, which is the governing body, consists of 22 members. The Right Hon. Herbert Pike

Pease, M.P., is president, and Prebendary Carlile, the founder of the organization, is honorary chief secretary. It is especially provided in the Articles of Association that the latter position shall be held by Prebendary Carlile "until his resignation, death, or removal." The C. A. employs nearly a thousand commissioned workers, all of whom are especially trained for the service. The men must qualify in the C. A.'s Evangelists Training College before being commissioned, while the women or "Sisters," as they are called, are prepared in the Sisters' Training College. The training of the Mission-Sisters is in charge of Miss Marie L. Carlile, who has supervised this work since 1889. The headquarters of the society are in Bryanston Street, Marble Arch, London, W. I. The C. A. maintains its own press and bookbindery at Cowley, Oxford, and publishes there the *Church Army Review*, and the *Church Army Gazette*.

Like all missions of its kind, the C. A. has to deal especially with the problem of drink and drunkenness, and thousands of its converts to Christ are also reclaimed drunkards. One of the most wholesome influences among the British working people to-day is the C. A. Social Centers or "Temperance Taverns," where laborers and their families can gather and spend an evening of rational social pleasure away from the temptations of drink. Wherever these centers have been established they have proved a strong counter-attraction to the public houses. About fifty of them are now open, and many more are being planned. Each center is in charge of an evangelist-manager who is a total abstainer and non-smoker.

A very comprehensive account of the C. A.'s activities from year to year is given in its "Blue Book." A graphic and intensely interesting description of its work, full of human interest, has been edited by Mary Burn under the title of "The Pearl Divers" (London, Edinburgh, and New York, 1920).

CHURCH-BEER. See KIRCHENBIER.

CHURCHILL, Lord RANDOLPH HENRY SPENCER. British statesman; third son of John, seventh Duke of Marlborough; born at Blenheim Palace, Oxfordshire, England, Feb. 13, 1849; died in London Jan. 24, 1895. He was educated at Eton and at Merton College, Oxford. In 1874 he married Jennie Jerome, daughter of Leonard Jerome, of New York, U. S. A. The same year he entered Parliament as a Conservative for Woodstock. A few years later he attracted general public notice by his severe attacks upon the Liberal leaders, and became the center of a group of independent Conservatives who were sometimes referred to as the "Fourth party." Churchill was one of the chief promoters of the Primrose League, a political organization which admitted women as well as men to its membership, and exercised great influence in favor of Conservative principles. He was appointed Secretary of State for India in Lord Salisbury's cabinet in 1885, and in 1886 he became chancellor of the exchequer and leader of the House of Commons. On Jan. 27, 1887, he resigned his seat in the Cabinet. His health becoming impaired he went in 1891 to South Africa for relaxation. He returned somewhat improved and reentered political life. General paralysis had, however, set in, and his last speech was delivered in the House of Commons in June, 1894. A tour round the world in the hope of benefiting his health was cut short by the progress of his malady at Cairo in Egypt; and he was brought back shortly before Christmas to London, where he died soon afterward.

Throughout his public career Lord Randolph Churchill advocated local option as the true principle for control of the liquor traffic, and promoted various parliamentary measures aiming to restrict the licensed sale of intoxicants. In April, 1890, he introduced into the House of Commons a bill to amend the Licensing Law, by reducing the number of licenses and providing means whereby the sale of liquor might be prohibited in parishes where there was a strong feeling in favor of Prohibition. In defending this measure he went fully into the question, showing the evils of drunkenness and the necessity for legislation, saying, among a number of other telling things:

> It is alleged that you cannot make people sober by Act of Parliament. You cannot, it is true. But I will tell you what you can do: you can give the people by Act of Parliament the power to make themselves sober.

CHURCH OF CHRIST. See DISCIPLES OF CHRIST OR CHRISTIANS.

CHURCH OF ENGLAND TEMPERANCE REFORMATION SOCIETY. The intermediate name of the Church of England Total Abstinence Society, before it assumed the title of CHURCH OF ENGLAND TEMPERANCE SOCIETY.

CHURCH OF ENGLAND TEMPERANCE SOCIETY. The name borne by several temperance organizations in connection with the established church in England. Winskill ("The Temperance Movement and Its Workers," iii, 149) is of opinion that "probably the first total abstinence societies in connection with the Church of England were those formed in 1835 by the late Dr. R. B. Grindrod, in the schools of St. Paul's Church, Manchester."

According to Dawson Burns ("Temperance History," i, 180), "a Church of England Temperance Society was formed about April [1840], by Rev. J. F. Witty, M.A., of St. John's Episcopal Chapel, London Road, Southwark. . . . Its office was at Exeter Hall, but its resources were small, and its career short." On Jan 19, 1841, this Society was dissolved in favor of the Church of England Total Abstinence Society, but, says Burns *(op. cit.* i, 198), "the account of the formation of the latter does not give the names of the officers or committee, and there are few, if any, traces of its further operations."

During the following quarter-century various temperance organizations in connection with the Church of England were instituted, and the number of abstaining clergymen steadily increased. In October, 1859, a notable "address to the clergy of the Church of England" on the subject of temperance reform, signed by 147 ministers, was issued. In procuring signatures to this address the Rev. Stopford J. Ram, incumbent of Pavenham, Bedfordshire, an energetic total abstainer, was most active; and three years later, mainly through the efforts of the same gentleman, a conference of the Church of England clergy was held (May 2, 1862) at the London Coffee-house, Ludgate Hill, London. Early in 1862 the National Temperance League had issued to clergymen of the Church of England 10,000 copies of "Haste to the Rescue" by Mrs. Wightman; and Canon H. J. Ellison stated that the Church of England Tem-

perance Society owed its formation to this work (Winskill, *op. cit.* p. 69). The Dean of Carlisle (Very Rev. Dr. F. Close) presided at the conference, one result of which was the formation of the Church of England Total Abstinence Society, with Dean Close as president and the Revs. R. Maguire and Stopford J. Ram as honorary secretaries. Its official organ was the *Church of England Magazine*, the first number of which appeared in October, 1862. At the first meeting of the Society the number of abstaining clergymen was reported to have increased to 491.

On May 5, 1864, the name of the organization was altered to "Church of England Temperance Reformation Society." In 1872 the executive committee of that Society decided, in conjunction with the committee of the Manchester, Chester, and Ripon Diocesan Temperance Society, to change its constitution so as to secure the cooperation of persons who were not total abstainers. The scheme was approved by Convocation, and on Feb. 14, 1873, a constitution was agreed upon for an association which should bear the title "Church of England Temperance Society." The inaugural meeting of the organized Society was held at Lambeth Palace four days later (Feb. 18), the Archbishop of Canterbury (Most Rev. Dr. Tait), presiding. The new association had three specific objects: (1) The promotion of habits of temperance; (2) the reformation of the intemperate; (3) and the removal of the causes which lead to intemperance. Among remedial measures advocated by the Society were: Alteration of the character of "tippling-houses," bringing them back to the original form of victualling- and refreshment-houses; the closing of beer-shops on Sundays (except to travelers); disassociation of music-halls and dance-rooms from public houses; the promotion of "British Workmen" public houses; recreation-grounds, and other counter-attractions to the ordinary public houses; the discouragement of "treating" in commercial transactions and of "footing" among workmen. The *Church of England Magazine* was superseded by a monthly, entitled *Church of England Temperance Chronicle.*

The Society increased in usefulness and in membership; and a report issued in 1880 showed that in 20 diocesan branches there were 219,000 members. For several years the Society was operated in two divisions: one confining its operations to the province of Canterbury; the other, to the province of York. The latter had its central committee at Manchester. In 1881 the two divisions were merged, with headquarters in London.

In the year 1882 the Society started a special branch for employees of the great railway companies. (In 1912 this branch had a membership of 57,000 and had become an independent organization known as THE UNITED KINGDOM RAILWAY TEMPERANCE UNION.) In 1892 each diocesan branch was made autonomous, having, however, representatives on the central governing body of the Society.

During the World War the Society established a number of recreation huts and rooms in different parts of England, about 90 being in the county of Kent alone. These recreation centers have been much appreciated both by the officers and by the men. Nearly every hut had its little chapel in which the chaplains administered the Holy Communion.

In 1875 the late Queen Victoria consented to become patron of the Society, which ever since has enjoyed the privilege of having the reigning sovereign as its head.

The Society is one of the constituent organizations of the TEMPERANCE COUNCIL OF THE CHRISTIAN CHURCHES OF ENGLAND AND WALES.

CHURCH OF ENGLAND TOTAL ABSTINENCE SOCIETY. A British society which ultimately became the CHURCH OF ENGLAND TEMPERANCE SOCIETY.

CHURCH OF IRELAND TEMPERANCE SOCIETY. A society established by the General Synod of the Irish Episcopal Church, following a resolution of April 24, 1876, recommending the formation of temperance organizations in connection with the Church membership. It was composed of two classes of members, total abstainers and "moderationists." In 1880 the Society had an income of £601 ($3,005). In 1881 it was reported to have 378 branches and 48,601 members. The chairmanship was held by the Rev. Dr. H. H. Dickinson, Dean of the Chapel Royal, and Mr. William Jones served as general secretary. In 1923 the Archbishops of Armagh and Dublin were presidents of the Society, and Mr. Richard Hinde, of Dublin, was secretary.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (commonly called **MORMON**). A religious sect founded by Joseph Smith, Jr. in 1830 at Manchester, N. Y. According to the Mormons themselves, the name "Mormon" is derived from "mon" (an Egyptian word meaning "good") and the English word "more," and means "more good." Joseph Smith was born Dec. 23, 1805, at Sharon, Vt. He had six brothers and three sisters. In 1815 his father moved to Palmyra, N. Y., and a little later, to the near-by town of Manchester. The father was a hunter of hidden treasure and a well-digger. In locating underground streams, he used a divining rod. Joseph, Jr., had a bad physiological and psychological heredity.

Its Founder

His maternal grandfather had falling fits. He was accustomed to entertain his mother with highly imaginative stories, each day attempting to improve on the one for the preceding day. He was lazy and, in early life, epileptic. He became a "crystal gazer" and claimed to be able to locate hidden treasure by means of a "peepstone."

In 1820 a wave of religious fervor swept over Manchester and vicinity. Five of the Smith family united with the Presbyterian Church. Joseph relates that he was at the time "somewhat inclined to the Methodist sect," but two angel messengers, he said, forbade him to join any sect.

Three years later (Sept. 21, 1823), so Joseph Smith reported in 1838, the angel Moroni announced to him that he was to find certain golden plates and that he was to be a prophet. From that time forward, Smith claims, his life was guided by a succession of "visions," "voices," and "angel visitations." It was revealed to him that in the hill "Cumorah" (between Palmyra and Manchester) were buried golden plates. It was not until the night of Sept. 22, 1827,

The Golden Plates

that he dug up the plates. With the plates were found a golden breastplate and a pair of supernatural spectacles. The spectacles had two crystals ("Urim and Thummim") set in silver. The plates, which were made of thin gold, measured 8 inches by

7 in., and were fastened together in a volume 6 in. thick with three gold rings and enclosed in a stone box. These plates were covered with small cryptic characters said to be of Egyptian origin. Aided by "Urim and Thummim," Smith spent more than two years in translating these characters, dictating his translation behind a curtain to an amanuensis on the other side of it.

The translation was completed in March, 1830, and was printed at the office of the *Wayne Sentinel* at Palmyra. This translation was the "Book of Mormon." It declares Joseph Smith to be God's own "prophet," clothed with all authority and entitled to all obedience. It claims to give an account of America from the year 600 B. C.

The Book of Mormon

In an intertribal war (A. D. 384) at the hill of Cumorah, nearly all the "Nephites" were destroyed. Mormon and his son Moroni escaped. Mormon had collected sixteen books of record, kept by successive kings and priests, into one volume. On the death of Mormon, this collection, together with some reminiscences, was buried in the hill of Cumorah by Moroni, who was divinely assured these collections would one day be discovered by God's own prophet. Moroni, 1439 years later, revealed the hiding-place of these collections to Joseph Smith. The style of the *Book of Mormon* is poor. It is written in the vein of a nineteenth-century camp-meeting, and embodies long extracts from the Westminster Confession.

The period in which Smith lived was a time of religious unrest and confusion—ideal for launching new creeds and sects. The first Mormon organization was effected April 6, 1830, at Fayette, N. Y., with six members. Smith and Cowdery (one of his con-

First Mormon Organization

verts) baptized each other, "at the instance of John the Baptist," who had previously conferred on them the "priesthood of Aaron." In the winter of 1830-31 missionaries were sent out, and increase in the membership of the church was rapid. "Branches" were formed in New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. Opposition to the new cult developed rapidly. In 1831 Smith fled to Kirtland, O. The following spring (March 25, 1832) he was tarred and feathered at Hiram, O., on account of his licentiousness.

In all probability the new church would have dissolved at this juncture had it not been for the indomitable will and organizing ability of a new convert from Vermont, Brigham Young.

In 1836 many Mormons, on account of violent opposition, moved to the new settlement of Far West in Caldwell and Clay counties, Mo. To this colony Smith, also, moved in 1838. Here "gentile" opposition to the Mormons practically amounted to a state of civil war. Several clashes between armed bodies occurred. In 1839 there

Settlements in Missouri and Illinois

were 15,000 Mormons who fled to Hancock County, Ill., and built the city of Nauvoo on the Mississippi River. Their numbers rapidly increased by inflowings from other States and by immigration from Great Britain. Smith, who had been incarcerated in Missouri on a charge of treason, murder, and felony, escaped and rejoined the Mormons in Illinois. A charter, carrying almost independent powers, was granted for political reasons by the Illinois Legislature (Dec., 1840). Smith now organized a military unit called the "Nauvoo Legion," and the Governor of Illinois appointed him "lieutenant-general" in 1841. On April 6, 1841, the eleventh anniversary of the founding of Mormonism at Fayette, N. Y., the foundations of a new temple (83x128 ft.) were laid at Nauvoo. It was dedicated May 1, 1846.

In Illinois Smith practised polygamy. On July 12, 1843, he had a "revelation" expressly establishing and approving polygamy. This revelation was not proclaimed till 1852. There was a wide-spread uprising against the Mormons in Nauvoo. Joseph and Hyrum Smith were arrested on the charge of treason, June 25, 1844, and were imprisoned in Carthage jail. On the night of the 27th, they were shot in the jail by a mob. The charter of the city of Nauvoo was repealed in January, 1845.

Brigham Young, by virtue of his presidency of the Quorum of Twelve, was chosen Smith's successor Dec. 5, 1847, and was sustained as the supreme head of the Church. On the 24th of July he led the pioneers into the Great Salt Lake

Migration to Salt Lake

Valley, which they chose as the place for their new city. The first of the migrators reached Salt Lake in September, 1847. By the end of 1848 the population of Salt Lake City was 5,000. The purpose of the Mormons in moving to Salt Lake was to escape from the jurisdiction of the United States. The treaty of Guadalupe Hidalgo at the close of the Mexican War transferred the territory to the jurisdiction of the United States.

The Mormons have spread into a number of western States. In 1920 they claimed a membership of 500,000. Conferences are held each year in April and October, attended by Mormons from all parts of the world. The attendance is usually about 10,000.

The doctrinal system of the Mormons has changed from time to time. In later years there has been added to the original creed polytheistic

Doctrinal System

conceptions of deity. Adam of Genesis is now regarded as supreme ruler and the highest deity in spiritual rank. Jesus Christ, Mohammed or Mahomet, Joseph Smith, and Brigham Young also partake of the divine nature. The business of these several "deities" is believed to be the propagation of souls to be incarnated on earth.

The Mormons believe in polygamy: the saints' reward in heaven will be commensurate with the number of their wives and children. They hold that divine revelation is continuous through the Mormon Prophet. The "Book of Mormon" and "Book of Doctrine" supplement the Bible. They believe in the gift of prophecy, miracles, the casting-out of devils, resurrection of the body, baptism by immersion, baptism for the dead, deification of the saints after death, and eternalness of marriage when "sealed."

The Church of Jesus Christ of Latter-Day Saints is governed by a "President," who is successor to Joseph Smith, Jr., "Seer, Translator, and Prophet." The supreme au-

Government

thority is vested in the President and two counselors—these constitute the "First Presidency." They are alleged to be the successors of Peter, James and John, and are the head of the "Priesthood of Melchisedec."

Next under the President is the "Patriarch," whose chief ecclesiastical functions are to bestow blessing and to impose hands. Next come the "Twelve Apostles," of whom the President is ex-officio a member. Their function is to ordain elders, priests, teachers, deacons, and all other officers, to lead all religious meetings, and to administer baptism and the sacrament.

The "Quorum of the Twelve" act in case of the death or disability of the President. This body is second in power to the quorum of the First Presidency. Fourth in authority are the seven presidents of the "Seventies," of which there are about 140. The Seventies are composed of elders. "Elder" is the general title of any member of the Priesthood of Melchisedec. Each Seventy has seven presidents. These Seventies are the propagandists of Mormonism, and they make out the annual reports. The "High Priests" are fifth in authority. They fill all offices in the absence of those higher in authority. The Priesthood of Melchisedec is composed of the President and his two counselors, the Patriarch, Apostles, presidents of the Seventies, Elders, and High Priests. The Aaronic Priesthood is subordinate to that of Melchisedec, and is charged with the temporalities of the Church. The Church is divided into fifty "stakes," each with a president and two counselors. The stakes are subdivided into "wards," eaeh of which is ruled by a bishop and his two counselors.

On Jan. 4, 1896, Utah was admitted to Statehood in the Union, but one of the provisions made by Congress was that polygamy "should be prohibited by the State Constitution, and that this prohibition be repealable only with the consent of the United States and of the people of the State." In 1903, when Reed Smoot, an apostle of the Church, was elected to the Senate of the United States, an attempt was made to exclude him because the apostles of his Church still advocated polygamy. The Senate, however, voted (42 to 28) against his exclusion. In this connection the "Encyclopaedia Britannica" (11th ed., xviii. 847) has the following paragraph:

> According to Senator Smoot there were in 1906 not more than 500 householders in Utah who were polygamous; only six of the twelve apostles, and only one chosen since April, 1900, were polygamous; and of the fourteen general authorities chosen between 1890 and 1906 twelve were monogamists.

In 1922, according to the Rev. H. K. Carroll, LL.D., in *The Christian Herald* for April 7, 1923, the Latter-Day Saints numbered 8,690 ministers, 1,721 churches, and 587,570 communicants.

Attitude Toward Temperance

It is claimed by leaders of the Mormon Church that as early as 1833 it took a decided stand in favor of temperance. On Feb. 27 of that year Prophet Joseph Smith received what is known as the "Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion." It was given "by revelation" and sets forth "the order and will of God in the temporal salvation of all Saints in the last days." In it wine and strong drinks are condemned as beverages, and the use of them prohibited in all cases excepting the use of wine for sacramental purposes; and even this should be "pure wine of the grape of the vine of your own make." Strong drinks should not be taken internally, but may be used "for the washing of your bodies." Tobacco is condemned also as being an herb "not good for man," but "for bruises and sick cattle, to be used with judgment and skill." "Hot drinks," later specified to include particularly tea and coffee, are also placed under the ban.

CHURCH OF JESUS CHRIST

At the time the Church took this decided stand against whisky and tobacco, not a State in the Union had passed any law against the liquor traffic. It is true that many temperance societies had been organized, and the cause of temperance was gaining impetus; but it was not until 1851 that the first permanent Prohibition law was passed in Maine. Later, religious denominations began to organize temperance societies. To the Mormons, therefore, it is claimed, must be given the credit for being the first Church in the United States to legislate as an organized body against the use of alcoholic drinks and tobacco.

First Church to Legislate Against Alcohol

To show how rigidly the ban against these things was placed upon the membership of the Church, one instance may be cited. At Kirtland, on Feb. 20, 1834, the High Council considered the question "whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding office in the Church." After due deliberation it was decided that "no official member of the Church is worthy to hold office after having the Word of Wisdom properly taught him, if he neglects to comply with and obey it."

At that time, as to-day, there were, of course, individual members who indulged in the use of tobacco, strong drink, tea, and coffee, but the Church has never receded from the prohibitive stand taken in 1833. The good effect of this was manifest in the freedom of strictly Mormon communities from the saloons and attendant evils. Thirty years after the entrance of the Mormons into Salt Lake Valley, there were thirteen counties in Utah without "a saloon, brewery, gambling-house, or brothel, and the population was exclusively Mormon."

Mormon Distilleries

According to an item in *The Kinsman* (Salt Lake City) of Oct. 8, 1898, in 1850, three years after the Mormons entered Salt Lake Valley, the distilling of whisky from grain raised in the valley commenced. The following year a Mormon priest named Moon and another Mormon named Badley began distilling whisky. Owing to the searcity of money at that time, the custom was to exchange grain for whisky. About the year 1855 the Prophet sent Moon and Badley on missions; and their distilleries were seized and appropriated by the authorities of Salt Lake City.

People who are temperatc are usually law-abiding. Such are the Mormons. Out of 51 prisoners in the Utah penitentiary in the winter of 1881-82 only 5 were Mormons, yet the Mormon population exceeded the non-Mormon by 500 per cent. As the cities grew, however, saloons became established, until in 1882 there were 66 barrooms in Salt Lake City, 60 of which were kept by non-Mormons, and 6 by indifferent Mormons. In that year there were 1,561 arrests in Salt Lake City, of which 188 were of Mormons, and 1,373 of non-Mormons. There were 15 billiard- and bowling rooms and 7 gambling-houses, not one of which, however, was kept by a Mormon.

Utah should have been among the first States

in the Union to go dry; and she, undoubtedly, would have been, if the voice of the people had been listened to. Under local option, secured in 1911, the people eliminated the saloon from all places exeepting Salt Lake City, Ogden, and the mining and smelting eenters—Park City, Bingham, and Tooele. The attitude of the Church toward the local-option movement may be understood from the admonition given by President Joseph F. Smith in his opening address at the 78th Annual Conferenee. He said:

The Church and Local Option

> There is a general movement throughout the land looking toward local option and temperance among the people of our State and adjoining States. I sincerely hope that every Latter-day Saint will cooperate with this movement, in order that we may curtail the monstrous evils that exist especially in our cities. I wish to say that I am in sympathy with this movement, and I know my brethren are united with me and in harmony with the efforts that are being made to establish temperance throughout the land.

The Utah Legislature, however, did not pass a State-wide Prohibition law until 1916, the delay in doing so having been eaused by politieal maneuvering that thwarted the will of the people generally. During this protracted fight there was no ehange in the sentiment of the people, unless it was to beeome more determined to secure State-wide Prohibition. President Heber J. Grant, then the senior member of the Counеil of Twelve, beeame the leader and the most ardent advoeate of Prohibition. At the General Conferenee, held in April, 1914, he urged the people to vote for the absolute prohibition of the manufaeture and sale of intoxicants. "I believe," he deelared, "in the prohibition of the manufaeture and the sale of liquor, and I hope and pray, with all the energy with whieh God has endowed me, that this great blessing for the betterment of the people of our fair State may eome to us at no far distant day."

In aeeordanee with legislative enaetment the State went dry Aug. 1, 1917. Previous to this the adjoining States, Idaho and Arizona, had both entered the dry eolumn; and it is elaimed that the strong Mormon influenee in these two States was a potent, if not the deeiding, faetor in seeuring Prohibition.

BIBLIOGRAPHY.—Philip Sehaff, ed., *A Religious Encyclopaedia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology,* ii. 1575, New York, *n. d.;* manuscript material kindly supplied by officials of the Church.

CHURCH OF SCOTLAND ABSTINENCE SOCIETY FOR THE SUPPRESSION OF DRUNKENNESS. An organization founded by the Established Church of Seotland May 29, 1850. Winskill ("The Temperanee Movement and Its Workers," iii. 26-27), quoting from *The Scottish Review,* gives in full the eonstitution and rules which were agreed upon at the inaugural meeting. Members of the Soeiety were to be "abstainers from the use of intoxieating drink exeept for medicinal purposes," and were "by every prudent means in their power" to diseourage all drinking usages. The first president was the Rev. P. C. Campbell, of Caputh; viee-president, Rev. D. Cameron, Ayton; seeretary and treasurer, Rev. T. C. Wilson, Dunkeld. The Society is not mentioned again in the temperance histories, and it was probably absorbed by one or more of the later organizations.

CHURCH OF THE NEW JERUSALEM. See NEW JERUSALEM CHURCH.

CHURCH TEMPERANCE SOCIETY, THE. The legal appellation of the organization otherwise known as the "Temperanee Soeiety of the Protestant Episcopal Church in the United States of America." The Soeiety was organized at a meeting held in Grace Parish Hall, Fourteenth Street, New York, Mareh 7, 1881, in pursuanee of resolutions offered by the Rev. Dr. Randolph H. McKim, reetor of Holy Trinity Church, Harlem. Prior to this, on May 13, 1878, a parochial temperanee soeiety (the first Amerieан Episcopal temperanee body of whieh there is any record) had been formed in Dr. MeKim's church upon the same lines as those afterward laid down for the General Society. The meeting above referred to, which was largely attended by the Episcopal elergy of the city of New York, was oeeasioned by the visit of Robert Graham, general secretary of the Northern Provinee of the Chureh of England Temperance Soeiety. Graham aroused mueh interest in the subjeet of temperance among the Episeopalians of the city, and on Oet. 1, 1881, he beeame general seeretary for the newly-organized Amerieан soeiety. The first president was the Right Rev. B. B. Smith, and the first ehairman of the exeeutive eommittee was the Rev. H. C. Potter. Resolutions of approval were passed by the eonventions of various dioeeses, and in some eases diocesan soeieties were formed. Within six months from the date of foundation, 34 of the bishops gave in their adhesion to the Soeiety and were enrolled as viee-presidents. The Soeiety was fortunate in its finaneial support, the neeessary funds for the first year's work having been guaranteed by Cornelius Vanderbilt. The movement was endorsed by many men prominent in other denominations, sueh as Dr. Howard Crosby and Henry Ward Beeeher. During the first three years Seeretary Graham gave mueh of his time to travel and inquiry in the different seetions of the eountry, in order that he might familiarize himself with all phases of the liquor problem, sound out publie opinion, and disseminate the prineiples for whieh the Soeiety stood. In this work he was greatly helped by the Right Rev. Anthony Wilson Thorold, Bishop of Rochester, England, who aeeompanied him on many of his tours. From this preliminary survey, it was decided to establish the following departments: (1) New York, ineluding New York, New Jersey, and Conneetieut; (2) New England, including Maine, New Hampshire, Vermont, Massaehusetts, and Rhode Island; (3) Pennsylvania, ineluding Pennsylvania, Delaware, and Maryland; (4) Ohio, ineluding Ohio, Miehigan, and Indiana.

The original poliey of the Society was that of restriction rather than Prohibition, its basis being defined in the following words:

> Recognizing temperance as the law of the Gospel, and total abstinenee as a rule of conduct essential in certain cases, and highly desirable in others, and fully and freely according to every man the right to decide, in the exercise of his Christian liberty, whether or not he will adopt said rule, this Society lays down as the basis on which it rests and from which its work shall be conducted, Union and Cooperation on perfectly equal terms for the promotion of Temperance between those who use temperately and those who abstain entirely from intoxieating drinks as beverages.

The practical objects of the Society have been: (1) Training the young in habits of temperance; (2) rescue of the drunkard; (3) outlawing of

the saloon by legislation; (4) counteractive agencies, such as iced-water fountains, lunch-wagons, coachmen's and firemen's coffee-vans, coffee-rooms, working men's clubs, reading-rooms, and other attractive, wholesome resorts. Under the last-named heading, the Squirrel Inn Free Reading Room and the Longshoremen's Rest in New York city have been especially notable for their beneficial influence.

Among the legislative activities of the organization, the following have been among the most important:

In 1884, the drafting of the Roosevelt High License Bill; 1885—The drafting of a second bill of the same character providing for the reduction of licenses; 1886—The Society introduced a section of the same law, and sent three influential deputations to Albany urging its passage; 1887—A section of this bill was introduced by the Hon. E. H. Crosby, passed both Houses, but was vetoed by the Governor on the ground of special legislation; 1889—Support of a bill prohibiting the sale of liquor on Sunday; 1891—Opposition to the Schaff Bill for opening the saloons on Sunday; 1893—Called into counsel fourteen societies to oppose the Collins Excise Bill, and circulated 10,000 petitions against it, throughout the State; 1896—Introduction of the Raines Law with High License and Local Option.

An interesting and attractive adjunct to the Society has been the semimilitary organization known as the "Church Temperance Legion," which was established and built up largely through the efforts of Col. B. F. Watson, Commander of the Sixth Massachusetts Regiment in the Civil War. The Legion covers military, moral, and civic training for boys and young men, and is divided into three grades: (1) The Young Crusaders, ages 8 to 14; (2) The Knights of Temperance, ages 14 to 21; (3) The Veteran Knights, for men over 21.

From its inception in 1881 until 1916 the Society did not favor Prohibition legislation; but in 1916 a very radical departure was made in the work of the Society through the influence of its president, Bishop F. Courtney, and others, who had been converted to Prohibition. Upon the retirement of Miss C. A. Graham, the national secretary, the Rev. Dr. James Empringham, at that time Metropolitan Superintendent of the New York Anti-Saloon League, was elected national superintendent of the C. T. S. The Society was then remodeled somewhat on the lines of the Anti-Saloon League. A staff of clergymen was appointed, who devoted their whole time to the advocacy of Prohibition as the best solution of the alcohol problem. This change of policy, though arousing much antagonism and the hostility of many rectors and some bishops, yet augmented the activities and membership of the Society very greatly. The circulation of the monthly official organ increased in a few months from 5,000 to about 20,000. Educational work in other lines was also undertaken. Two moving-picture theaters were opened in New York and continued for several years, doing a large work along educational lines until 1920. In that year the work of the whole Episcopal Church was reorganized and placed under the direction of one governing board known as "The National Council." Every parish entered into a national budget system by which all the funds for the national work of the Church were pooled.

Bishop T. Gailor, elected presiding bishop, was one of those who looked with disfavor upon

the changed policy of the Church Temperance Society, by means of which it advocated Prohibition instead of the "moderate" or "temperate" use of alcohol; and, as the result of this opposition of the Bishop and other members of the new National Council of the Church, the original C. T. S. was not apportioned any share in the National funds. Instead, the C. T. S. was recommended by the National Council to disband, on the ground that as National Prohibition had become the law of the land "temperance societies were no longer necessary." The Board of the C. T. S., however, declined to take this advice, and the Society has continued its work as a free lance (or outlaw) in the Church, supported by voluntary contributions. During the last few months it has enrolled more than 100,000 in its "Law Observance League" department, which includes a large number of the bishops, especially in the South and the West.

The general headquarters of the Society are at Suite II, Flatiron Building, New York city. The officers are: President, Rev. James V. Chalmers, D.D.; national superintendent, Rev. Dr. James Empringham; treasurer, William J. Schieffelin.

A section of the Society for women is known as "The Women's Auxiliary to the Church Temperance Society," and it has its own constitution and set of officers.

CHURCH WAKE. Formerly, in England and Ireland, the vigil or all-night service of prayer and meditation in a church in celebration of its completion or dedication. The word "wake" is from the Anglo-Saxon *wacen*, to watch, and in the present day is usually restricted to the Irish custom of watching a corpse before burial (see Death and Drink). Wakes were known officially among the ecclesiastical authorities as *vigiliae* from the fact that the people, with lighted candles, were wont to wake or watch on the evening before the saint's day. In 601 Gregory the Great, in a letter to Abbot Melitus, who went to Britain with St. Augustine, wrote:

It may, therefore, be permitted them [the Irish] on the dedication day or other solemn days of martyrs, to make them bowers about the churches, and refresh themselves, feasting together after a good religious sort; killing their oxen now to the praise of God and increase of charity, which they were wont before to sacrifice to the devil.

Here is supposed to be the origin of the wake.

In a code drawn up by Archbishop Dunstan (924-988) canon 28 reads: "Let men be very temperate at Church-wakes, and pray earnestly, and suffer there no drinking or unseemliness."

A Harleian manuscript records that in course of time these celebrations developed into orgies of gluttony and drunkenness. In the seventeenth century the disorders at church wakes evoked such a protest that in 1627 the judges at the Exeter assizes made an order for the suppression of all wakes. They do not seem to have been totally discontinued, however, as in 1736 a minister in the deanery of Stow, Gloucestershire, wrote to his parishioners complaining of the occurrences at "those festival seasons commonly called Wakes."

Bibliography.—Richard Valpy French, *Nineteen Centuries of Drink in England,* London, n. d.

CHURRUS. Same as Charas.

CIDER. The expressed juice of apples. The name was formerly used for the expressed juice of other fruits, the pear, for instance. Before

fermentation, the beverage is known as "sweet cider," and the fermented juice is known in America as "hard cider."

Cider is one of the oldest beverages known. The name is believed to be derived from the Hebrew *shakar* and the Greek *sikera* (intoxicating liquor); and it is noteworthy that in Wyclif's version of the Bible the word *shakar*, which the Authorized Version translates "strong drink," is rendered "sydyr" (cider):

He schall not drinke wyn ne sydyr (Luke i. 15).

Cider was not in common use among the Greeks and Romans, who usually drank the juice of the grape; but the Hebrews used an apple wine ("Abodah Zarah," xl. 2). Macpherson, in his "Annals," states that a kind of cider, extracted from wild apples, was known to the Britons before the advent of the Romans; other writers, however, ascribe its introduction to them. French states that the Anglo-Saxon beverage *aeppelwin* was cider.

Cider was a popular drink in England in the Middle Ages. In the reign of Henry III (1216-72) a gentleman living in Norfolk held his manor on condition of supplying the King annually at his exchequer, with two "mites" of cider made of pearmains apples. Edward I (1272-1307) ordered the sheriff of Southampton to ship 200 tons of cider from Portsmouth to Winchelsea. For several centuries cider continued to be a customary beverage in England, but it was not until 1763 that a tax was placed on it. In that year Sir Francis Dashwood, Chancellor of the Exchequer, proposed that a tax of ten shillings ($2.50) should be laid on cider and perry; but public outcry against the proposal was so vehement that the scheme was modified and an act was passed fixing the tax at four shillings (about a dollar), which was to be paid by the producer. This measure was commonly referred to as the "Cider Act."

Cider is made extensively in England, the counties of Hereford, Worcester, Somerset, and Devon being the chief producers. In many parts of England, until recently, a part of the agricultural laborers' wages was paid in cider.

France is the largest cider-producing country in the world, the greatest quantity coming from the provinces of Brittany and Normandy. In Germany the center of the cider trade is Frankfort-on-Main. Cider is produced, also, in Upper Austria, in the districts of the Maine and the Moselle, and in Holland.

In colonial times in America cider was very popular in New England. It had, however, a rival in APPLE BRANDY, known locally as "applejack." Morewood, writing in 1838, said:

In all the States, apples are abundant, particularly in New England and New York, and therefore cider is the common drink of the inhabitants. In a fruitful year, apples are so plentiful as to be given to whoever will take the trouble to gather them. Vast quantities are also consumed by cattle and swine. The cider, when well made, is of excellent quality, and the least juicy apples afford the best liquor. A barrel of cider sells from about one and a half to three dollars. A field containing a thousand trees is not uncommon, and a single tree has been known to produce six barrels of cider in one season,—a circumstance the more extraordinary when it takes three barrels of apples to make one of cider. Mr. Stuart, a late writer, says that much cider is made from the crab-apple, which is worth about six-pence per bushel; but that a considerable quantity of engrafted fruit is usually mixed with it. This liquor, he adds, is for the most part generally inferior to English cider. The Shakers, a religious sect, have two establishments in the State of New York, at which they manufacture cider of an excellent quality, which sells so high as ten dollars per barrel.

The kinds of apples generally used for cider-making are not necessarily palatable. Three sorts may be used—the sour, the sweet, and the bitter. It is claimed that late apples make much better cider than early ones. After they are gathered the apples are left for some days to mature or mellow. A certain quantity of decayed fruit is not objected to in the United States; but in Europe unsound apples are rejected, as it is held that the retention of even a few of them will injuriously affect the cider. The apples are crushed between fluted rollers or in various kinds of mills. The pulp, to which a little water has been added, is then placed in canvas bags to drain into a vat or tub. In America the juice is either drunk at once or bottled as "sweet cider." In Europe it is allowed to ferment in casks with large bung-holes. A considerable trade exists in so-called "champagne cider" in the western counties of England, the cider being charged with carbonic-acid gas.

The following analysis of a pint of common English cider was made by Dr. Voelcker:

INGREDIENT	PERCENTAGE
Water	94.21
Alcohol	4.18
Grape-sugar	0.36
Gum and extractive matter	0.51
Albuminous compounds	0.02
Malic acid	0.51
Ash	0.21

The composition of American sweet cider is given in "Physiological Aspects of the Liquor Problem," ii. 337, as follows:

	AVERAGE PERCENTAGE
Alcohol	1.4
Free acid, as malic	0.4
Total solids or "extract"	8.2
Ash	0.32

No reliable statistics of the production and consumption of cider are available.

The duty on cider in Great Britain for the year ended March 31, 1922, was £90,063 ($450,315).

Cider is likely to undergo acetous fermentation and to become vinegar.

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., vi. 362 (gives a list of the favorite apples and pears for cider-making); Richard Valpy French, *Nineteen Centuries of Drink in England,* New York, n. d.; Samuel Morewood, *History of Inebriating Liquors,* Dublin, 1838.

CIDER ACT. See CIDER.

CIDER BRANDY. A spirit distilled from cider. See APPLE BRANDY.

CIDER COCKTAIL. A mixture composed of cider, bitters, ice, and lemon-peel.

CIDERKIN. An old name for liquor made out of the refuse of apples after the first juice had been pressed out for cider.

CIDER ROYAL. A drink common in America in colonial times, particularly in New Sweden (Delaware). It was made either by adding muscovado sugar and brandy to a barrel of cider or by mixing freshly fermented cider and mead.

CIDER-TREE. The *Eucalyptus gunii* of Australia, the sap of which is occasionally made into a kind of cider.

CIRRHOSIS HEPATITIS. That form of chronic inflammation of the liver which leads to a reduction in the size of the organ and a granular change in the soft cellular substance. The

liver becomes irregular or nodular, giving rise to the term "hobnailed liver." It is sometimes called "drunkard's liver" because in a large proportion of cases alcohol is the leading factor in causing it; but it occurs also in drinkers who do not drink to the point of drunkenness. See PATHOLOGICAL EFFECTS OF ALCOHOL, under ALCOHOL.

CITIZENS' LEAGUE OF CHICAGO. See CHICAGO.

CIVIL DAMAGE LAWS. Certain laws, enacted by several States of the United States of Ameriea, under whieh saloon-keepers were held liable for damages resulting from their sale of intoxieating liquor. The United States Supreme Court, in 1914, ruled that the Nebraska damage law was eonstitutional, thereby approving the principle of similar laws in other States. In the Nebraska ease a saloon-keeper of Nebraska City appealed from a judgment of the Nebraska State courts under which he was held liable in the sum of $5,000 to Mrs. May Bulger, whose husband had beeome a habitual drunkard. In consequenee of the number of aetions brought under these laws the liquor-dealers formed an insuranee eompany to issue policies whieh would eover sueh damages, when awarded. It was held by the Massaehusetts Supreme Court that an employer was liable in damages for the aetions of a drunken employee. The States that enaeted eivil damage laws were Colorado, Conneetieut, Delaware, Illinois, Indiana, Iowa, Kansas, Maine, Massaehusetts, Miehigan, Nebraska, New Hampshire, New Mexieo, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Vermont, West Virginia, and Wiseonsin; and it has been thought desirable, for eonvenienee of referenee, to record the Aets here.

Colorado. (Act, 1870, p. 92; G. S., 1883, § 1034.) Every person, relative or employer injured in person, property or means of support by the intoxication of any one, has his action against the seller of the liquor, if such seller has been notified not to sell to such person.

Connecticut. (G. S., 1888, § 3101.) Persons selling liquor to be drunk on their premises shall be liable for any damages to the person or property of another, caused by the intoxication of the person so sold to.

Delaware. (Laws, 1881, c. 384, § 14.) Whenever it is shown that any injury has been caused to any one of known intemperate habits, in consequence of sales to him of liquor, the wife, husband or children may recover of the vendor actual and exemplary but not excessive damages.

Illinois. (R. S., 1887, c. 43, §§ 9, 10.) Every husband, wife, child, parent, guardian, employer or other person, who shall be injured in person, property or means of support by any intoxicated person or in consequence of the intoxication, habitual or otherwise, of any person, shall have action, severally or jointly, against any person or persons who have by selling liquor caused such intoxication, in whole or in part; and any person owning, renting, or permitting the occupation of any premises, with knowledge that liquor is sold therein, shall be so liable, severally or jointly, with the person selling, and for exemplary damages. The unlawful sale of liquor thereon shall make void all leases of the premises leased. . . . For the payment of damages under the above section, the real estate of the defendant is liable, and the real estate upon which the liquor was sold with the knowledge of the owner; but if such last real estate belong to a minor, his guardian shall be held liable instead of the ward.

Indiana. (R. S., 1888, § 5323.) Every person who shall sell liquor in violation of this act shall be personally liable, and also liable on his bond, to any person who shall sustain any injury or damage to his person or property on account of the use of such liquors so sold.

Iowa. (Code, 1888, § 2418.) Every wife, child, parent, guardian, employer or other person, injured in person, property or means of support in consequence of the intoxication of any person, has right to action for actual and exemplary damages against the person or persons selling liquor and causing such intoxication.

Kansas. (C. L., 1885, § 2301.) Every wife, child, parent, guardian, employer or other person who may be injured in person, property or means of support by the intoxication of any person has right of action for actual as well as exemplary damages against the person or persons causing such intoxication.

Maine. (R. S., 1883, c. 27, § 49.) Every wife, child, parent, guardian, husband or other person injured in person, property, means of support or otherwise by any intoxicated person by reason of such intoxication, has an action against any one who sold liquor contributing to such intoxication. The owner of premises upon which such sales were made to his knowledge is jointly and separately liable also.

Massachusetts. (P. S., 1882, c. 100.) Every husband, wife, child, parent, guardian, employer or other person injured in person, property or means of support by an intoxicated person in consequence of such intoxication, shall have action in damages against those who by selling liquor contributed to or caused such intoxication, and the owner of the building who knowingly permits an unlicensed tenant to so sell (§ 21). And such owner may recover money so paid, of his tenant (§ 22). A judgment under § 21 revokes licenses until the judgment is paid (§ 23). The husband, wife, parent, child, guardian or employer of a person habitually drinking liquor to excess may give notice in writing to any person, requesting him not to sell to such habitual drinker and if he does, may recover $150 to $500 (§25; amended by Laws, 1885).

Michigan. (Laws, 1889, No. 207, § 1.) Civil damages are allowed in case of intoxication by liquor sold in violation of the law (§ 19).

Nebraska. (C. S., 1887, c. 50, §§ 15, 19.) All damages the community or individuals may sustain in consequence of the traffic, including the support of paupers, widows and orphans, shall be paid by the licensed persons responsible.

New Hampshire. (G. L., 1878, c. 109, §§ 28, 34.) If the husband, wife, parent, child, brother, sister or any near relative, guardian or employer of any person who has the habit of drinking to excess notifies any one in writing not to sell to such person, the one giving the notice may recover $50 to $500 in damages from the person notified, if he so sells.

Parties selling liquor are responsible for injuries resulting therefrom.

New Mexico. (Laws, 1887, c. 20.) Every husband, wife, child, parent, guardian, employer or other person, injured in person, property or means of support by any intoxicated person who is a habitual drunkard, or in consequence of such intoxication, shall have action against the sellers of the liquor causing the intoxication, if such plaintiff has before given the seller notice not to sell to such habitual drunkard.

New York. (Laws, 1873, c. 646; 8th ed., p. 2239.) Every husband, wife, child, parent, guardian, employer or other person who shall be injured in person or means of support by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, have caused the intoxication in whole or in part of such person or persons; and any person or persons owning or renting or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly, with the person or persons selling or giving intoxicating liquors aforesaid, for all damages sustained and for exemplary damages; and all damages recovered by a minor under this act shall be paid either to such minor or to his or her parent, guardian or next friend as the Court shall direct; and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises.

North Carolina. (Code, 1883, §§ 1077, 1078.) Dealers selling to unmarried minors knowingly are guilty of misdemeanors.

The father or (if he be dead) the mother, guardian or employer of such minor has a right to a civil action against the seller for damages not less than $25 and for exemplary damages.

Ohio. (R. S., 1890, §§ 4357, 4358, 4359.) Every husband, wife, child, parent, guardian, employer or other person injured in person, property or means of support by intoxication, having given notice, has a right of action for damages sustained, and exemplary damages against those who, by selling the liquor, caused such intoxication.

Any person liable to be injured by the intoxication of any one, and desiring to prevent it, shall give a notice to the sellers, either verbally or in writing, before a witness, or file with the Township or Corporation Clerk notice to all liquor-dealers not to sell liquor to a named person after ten days.

Such notice so filed shall be entered in a book open to public inspection, and may be erased by the person giving it.

Pennsylvania. (Laws, 1849, No. 369.) Persons unlawfully selling liquor were liable in civil damages for injuries to person and property resulting from such unlawful selling.

Rhode Island. (Laws, Special Session, 1889, c. 816, §§ 13, 47, 49.) Every person who shall forcibly eject from his premises any intoxicated person to whom he has sold liquor, shall be fined $20 and be disqualified one year.

If any person in a state of intoxication from liquor furnished him in violation of law, injure any person, the seller of the liquor is liable therefor, jointly with the person intoxicated, or separately.

The husband, wife, parent, child, guardian or employer of any habitual drunkard may give notice requesting no sales to such person, and if sales be made to such person or he be allowed to loiter upon the premises, the person notified is liable to the giver of the notice in damages.

Vermont. (Laws, 1882, No. 42, §§ 3833, 3834; amended by Laws of 1886, No. 36, R. L., 1880, § 3835.) When a person by means of intoxication injures the person or property of another, the person who sold the liquor causing the intoxication is liable in damages therefor. Loss of means of support is included.

When any person is imprisoned for intoxication, his wife or children may recover $2 a day of the seller of the liquor or the owner of the premises, if the latter knew of the traffic in liquor upon his premises.

When any judgment is rendered on § 3834 the Judge shall order that the defendant be confined in close jail upon a close jail execution.

West Virginia. (Laws, 1889, c. 29, § 20.) Every husband, wife, child, parent, guardian, employer or any other person injured in person or property or means of support by any intoxicated person or in consequence of the intoxication of any person, shall have a right of action against the person or persons selling the liquor that caused the intoxication and the owner of the premises on which liquor was sold to his knowledge. The unlawful sale of liquor on leased premises forfeits the lease. Landlords have their action against tenants for all losses under this section.

Wisconsin. (R. S., 1889, § 1560.) Any person injured in person, property or means of support in consequence of the intoxication of a minor or habitual drunkard, shall have an action for all damages against any person who has been notified by the municipal authorities or by the husband, wife, parent, relative, guardians or persons in care of such minor or habitual drunkard not to sell to him.

CLABBER. Same as BONNYCLABBER.

CLAFLIN, MAMIE M. (PERKINS). American temperance and woman-suffrage leader; born at Burlington, Ky., March 8, 1867; educated in the public schools of her native State and of Nebraska. In 1888 Miss Perkins was married to Jason L. Claflin, of Grand Island, Neb. Joining the Methodist Episcopal Church and the Woman's Christian Temperance Union in the same year at St. Paul, in that State, she was selected as the superintendent of the Sunday-school Temerance Department of the W. C. T. U. in 1893. Four years later she was made State corresponding secretary and also placed in charge of the State organ, *The Union Worker*. In 1913 she was elected president of the Nebraska W. C. T. U., and she was annually reelected until 1919. In the State Prohibition campaign of 1916, which put Nebraska in the dry column, Mrs. Claflin was a member of the board of managers of the State Dry Federation and rendered most valuable help. A member of the State Council of Defense, she took a leading part in all endeavors to raise funds and otherwise to provide for the comfort of the troops in the cantonments and training-camps.

She has always been an ardent suffragist and actively engaged in every campaign in which woman suffrage has been an issue, finding time, also, to aid in the work of various other organizations for the advancement of women.

CLARE, CLARRE, or **CLARY.** In medieval England an occasional drink composed of honey, mixed with wine and spices, and strained until clear. Mention is made of it in the old romance of "Arthur and Merlin":

> There was piment and clare
> To heighe lordlinges and to meyne.

Chaucer, in "The Knight's Tale," refers to it:

> A clarre maad of a certyn wyn.

It has been considered by some writers to be identical with PIMENT.

CLARET. A red wine made in the Bordeaux district of France; by extension, any similar wine made elsewhere. By most authorities the term is derived from the French *vin claret* (mod. *Clairet*), "wine of a light, clear color," from the Latin *clarus*, "clear." At least one writer (Shaw), however, maintains that the name comes from *Clairette*, a place in the Bordeaux district near which, in the early days of the wine trade, the English procured their Gascon wines. In France the term was originally applied to both light-yellow and light-red wines, as distinguished from the *vins rouges* and the *vins blanes*, and later it was used to denote red wines generally; but only the English employed the word *claret* for *vin de Bordeaux*. It has never been used in this sense in France. The synonymous use of *claret* and *Bordeaux* by English writers is somewhat confusing; for although all clarets are of the Bordeaux *type* or class of wine, not all growths of the Bordeaux district are classed as clarets. Indeed the Sauternes, the Graves, and the wines of St. Emilion, all known as "Bordeaux wines," differ distinctly from the clarets.

Most authorities agree that the claret originally imported from Bordeaux by English wine-merchants was not a natural growth, but a product specially prepared for English consumption. Redding says ("A History and Description of Modern Wines," p. 156):

> The wine called claret in England, from *clairet*, is a mixture of several sorts of wine, often of Beni Carlos and Bordeaux, made up for the English market, sometimes Languedoc and Bordeaux, at others Hermitage or Alicant with Bordeaux, and uniformly a portion of spirit of wine in addition. Mr. Brande reckons only 12.91 of spirit in claret wine. This quantity cannot be uniform; it must frequently be more, and rarely less than that quantity, as claret is a manufactured wine, and not the work of one manufacturer alone, who might, in all probability, regulate his proportions by some uniform standard.

The Bordeaux wines to which Redding refers were without doubt chiefly those of the Médoc district (see BORDEAUX); and, whatever practises of adulteration and fortification may have prevailed in preparing them for export, the fact remains that practically all of the noted wines of the Médoc came to be termed "clarets" by the British, and the famous growths of Pauillac, Margaux, St. Julien, St. Estephe, and Cantenac all fall under this classification.

The clarets are described by Henderson as "possessing less aroma and spirit, but more astringency than the produce of the Burgundy vineyards," and are, he says, "perhaps of all kinds, the safest for daily use; as they rank among the most perfect light wines, and do not excite in-

toxication as readily as most others." The latter distinction may be said to hold true, in general, of the present-day product.

Prior to the enactment of Prohibition in the United States there was an extensive trade in American clarets, notably those of the vineyards of California and of the Sandusky district in Ohio. Some of the red wines of Australia, particularly those of South Australia, bear close resemblance to the clarets, but they are generally recognized as distinct types and are sold as such.

BIBLIOGRAPHY.—*Encyclopaedia Britannia,* 11th ed., xxviii. 721-723; Al. Henderson, *The History of Ancient and Modern Wines,* London, 1824; Thomas McMullen, *Hand-Book of Wines,* pp. 211-12, New York, 1852; T. G. Shaw, *Wine, the Vine, and the Cellar,* London, 1863; André L. Simon, *The Blood of the Grape,* London, n. d.

CLARET PUNCH. A beverage compounded of claret, lemons, sugar, orange-peel, and, sometimes, cinnamon or pulverized ginger and cloves. The mixture is heated and removed from the fire just before it comes to the boiling-point.

Claret punch is served cold, also, and is then usually made of claret, sugar, lemon-juice, and carbonated water, oranges and berries in season being added.

CLARIFICATION. Same as fining. See under BREWING.

CLARK, Sir ANDREW, Bart. British physician; born at Aberdeen, Scotland, Oct. 28, 1826; died in London, England, Nov. 6, 1893. His mother died at his birth; his father, a physician, died when he was seven years old; and the boy was educated by two uncles. He attended school in Aberdeen, and was apprenticed by his guardians to a druggist in Dundee. Returning to Aberdeen, he entered the university there for medical studies, and soon afterward he went to the University of Edinburgh, where he had a brilliant career as a student. He became demonstrator of anatomy at the University and pathological assistant to Dr. J. Hughes Bennett at the Royal Infirmary. Symptoms of tuberculosis appearing, he became surgeon to the navy (1848), hoping that the sea life might benefit him. In the following year he was appointed pathologist to the Royal Naval Hospital at Haslar. After regaining his health he was given the new appointment of curator of the museum of the London Hospital (1853); he took his M. D. degree at Aberdeen in 1854; and the same year he was appointed assistant physician at the London Hospital where, later on, he became senior physician, pathologist, and lecturer, first on physiology and later on medicine. His appointment as physician to the Hospital in 1886 occurred during an epidemic of cholera in East London; and his services in connection with this brought him in contact with Mr. Gladstone, whose medical adviser and lifelong friend he became. Clark's practise soon grew to be one of the largest, most fashionable, and most important in London. He was appointed physician in ordinary to Queen Victoria, and in 1883 he was created a baronet. He had become a Member of the Royal College of Physicians in 1854; in 1858 he was elected a Fellow; and in 1888 he was honored with the presidency, which he continued to hold until his death. He was a Fellow of the Royal Society, and he received honorary degrees from the universities of Cambridge, Dublin, and Edinburgh.

Clark believed that nearly all diseases were due to the constant and apparently unimportant violations of the laws of health, and that to restore health no details were too trivial. He constantly advocated temperance in eating and drinking, and exercised considerable influence on public opinion and habits. Though not entirely a total abstainer, like many others he saw the advantages of the abstinence which he did not practise,

SIR ANDREW CLARK, BART.

and he often was unwilling to prescribe alcohol for his patients (see BIDDULPH, LADY ELIZABETH PHILIPA YORKE). One of his most striking pronouncements on the subject of alcohol was a lecture delivered about 1880 and published under the title, "An Enemy to the Race." In it he said:

> Health can not be benefited by alcohol in any degree. Nay, it is a state which, nine times out of ten, is injured by alcohol. . . . It can bear it sometimes without obvious injury, but be benefited by it—never. I go farther than that. I do not pretend to speak to you as a total abstainer, but I hope all the rising generation will be total abstainers. . . . Health is a state in which, sooner or later, the music goes out of tune under the continuous influence of alcohol. . . . Perfectly good health will, in my opinion, always be injured even by small doses of alcohol—injured in the sense of its perfection and loveliness.

Speaking of the desirability of attempting to do without alcohol, and the idea held by many that they would be ill if they abstained, he said:

> I have no hesitation in saying that if a man has the courage to cast away the imaginative difficulties which surround an experiment of this kind . . . he will succeed. People always look a little paler and thinner under such an experiment, but bulk is not the measure of power, nor color the measure of health. . . . However pleasant alcohol is for the moment, it is not a helper of work . . . it is a certain hinderer of work; and every man who comes to the front of a profession in London is marked by this characteristic that the more busy he gets, the less in the shape of alcohol he takes.

Referring to alcohol as a cause of disease, he made the famous statement:

> As I looked at the hospital wards to-day and saw that seven out of ten owed their diseases to alcohol, I could not but lament that the teaching about this question was not more direct, more decisive, more

home-thrusting than even it has been. . . . A great mass, perhaps the greatest mass, of disorders as distinct from the diseases with which mankind is afflicted arise from the abuse of this drug. Surely, surely, you will agree with me that a terrible responsibility lies upon those who, forgetful of these plain and certain teachings which the commonest experience can yield, will stimulate people to keep themselves up with glasses of wine and glasses of beer.

Of the craving created by alcohol and its relation to future generations, he remarked:

It is when I myself think of all this that I am disposed as I have said elsewhere, to rush to the opposite extreme, to give up my profession, to give up everything, to go forth on a holy crusade, preaching to all men—"Beware of this enemy of the race."

CLARK, ANNA ELIZA (GARDINER). American osteopath and temperance advocate; born at Evansville, Wis., May 13, 1844; died at Stevens Point, Wis., Aug. 2, 1921. She obtained her professional training from the following institutions, from each of which she was graduated: Dutton Medical College, Chicago; National School of Osteopathy, Chicago; Institute of Osteopathy, Minneapolis; American College of Medicine and Surgery, Valparaiso, Ind.; Chicago School of Medicine and Surgery. She practised osteopathy in Minnesota and Wisconsin, at St. Paul in the former State and at Milwaukee, Madison, and Wausau in the latter. In 1867 she married Owen Clark of Stevens Point, Wis., and with him made her home there for the rest of her life.

Mrs. Clark was very active in temperance work. She was organizer and a charter member (1884) of the local Woman's Christian Temperance Union, which was later called "Anna Gordon Union"; for six years, 1884-90, she was secretary of the local Union, then county president for two years, 1890-92; and afterward she served as delegate to many national W. C. T. U. conventions.

CLARK, ANNIE WOOD. American temperance leader; born at Meadville, Pa., Aug. 21, 1843; died in Columbus, Ohio, July 3. 1907. Her father, Dr. Homer J. Clark, was president of Allegheny College at the time of her birth. Later the family removed to Pittsburgh, Pa., where Annie attended the public schools, afterward entering Mt. Union College, Alliance, Ohio. Here the older sister was a member of the faculty, the family home having been established there in 1860, after the death of Dr. Clark. In 1866 she was married to Charles T. Clark, of that city, who was elected Worthy Chief of the local Lodge of Good Templars, the bride becoming Chaplain.

When the Woman's Temperance Crusade started in Ohio, Mrs. Clark's home was in Columbus, where she joined the band of devoted women in their street meetings and took an active part in all the features of the movement. She was a charter member of the Northside Woman's Christian Temperance Union in Columbus, and was elected county president in 1889. She engaged actively in the work of organizing Franklin County, and served successively as a member of the State executive committee, State corresponding secretary, and State president. She was elected to the latter position in 1897 and was retained in office until her death. Mrs. Clark's administration was characterized by incessant activity on the platform and in the councils of the various groups of workers wherever help was most needed. She made large use of literature and of circular letters, often bearing the expense herself when the State fund for such purposes was exhausted. She lived to enjoy her reward, not only in the sense

of duty done, but in the visible fruits of her toil. The work grew, Ohio usually leading the rest of the States in the number of members added. Mrs. Clark was a member, and at one time vice-president, of the board of trustees of the Women's Temple, Chicago.

Mrs. Clark's health had long been a matter of concern to her friends, and she herself had been trying to find an opportunity for rest when the end came. The deep feeling of the people of Ohio was aptly expressed as follows by *The American Issue* in the number which announced her death:

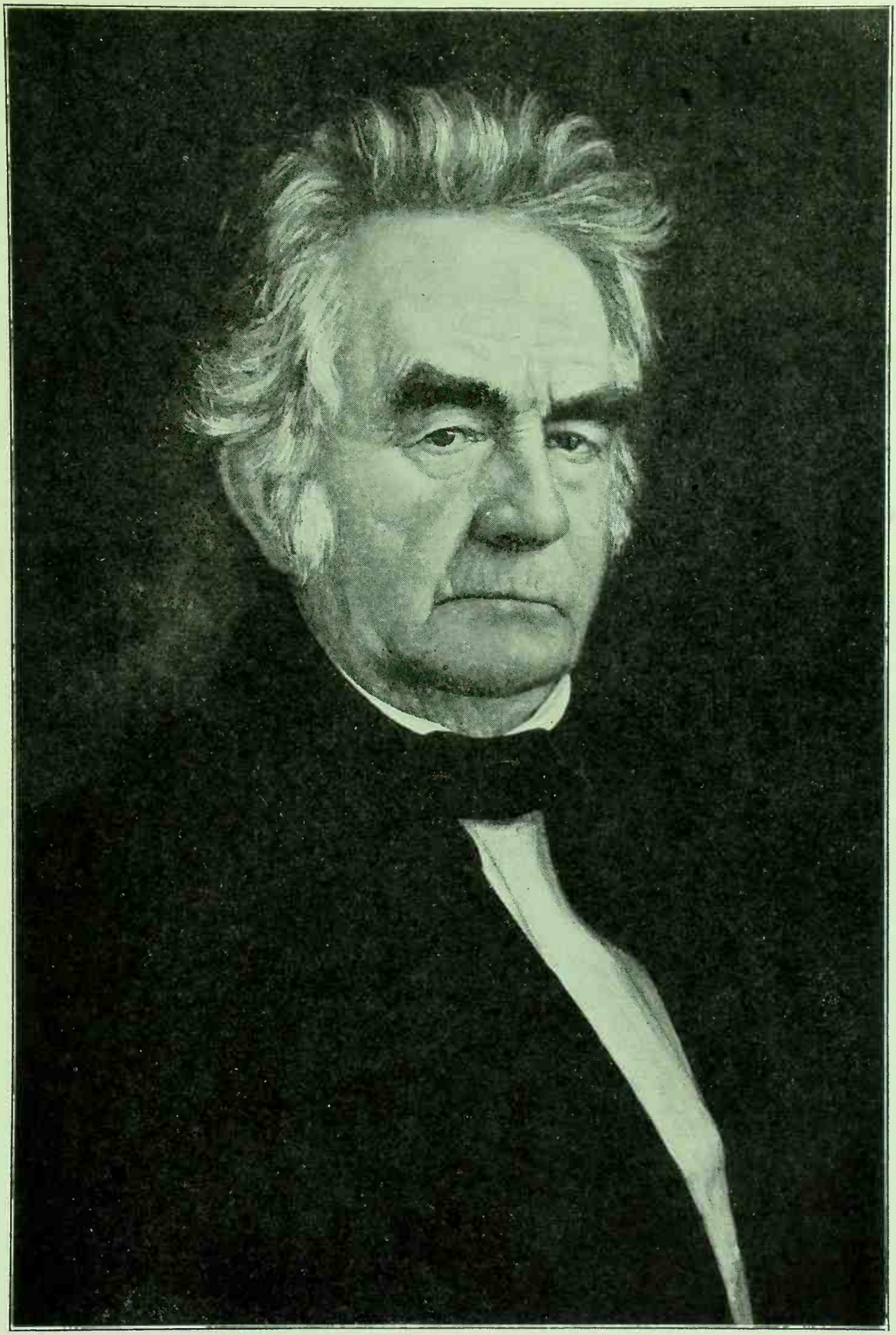
When we find a woman who can do things we overload her. When we have killed her, we lay flowers on her casket. There are ten thousand women in Ohio who could have been better spared who are now junketing about at watering places spending the money a little of which would have given Mrs. Clark the help she needed and prolonged her most useful life.

CLARK, BILLY J(AMES). American physician and temperance reformer; son of Ithamar and Sarah (Simonds) Clark; born in Northampton, Mass., Jan. 4, 1778; died at Glens Falls, N. Y., Feb. 20, 1867. About 1784 he removed to Williams, Mass., where he attended the school founded by Colonel Williams, who was killed in the battle known as the "Early Morning Scout," which school afterward became Williams College. In a few years the family moved to Pownal, Vermont, where Billy became successively a farmer, clerk, and bartender in his father's store. He began the study of medicine when seventeen years of age with Dr. Caleb Gibbs of Pownal. In 1797 the family moved to Easton, Washington County, N. Y., where Billy continued his medical studies with Dr. Lemuel Wicker. At the age of 21, he secured his diploma, or certificate of proficiency, at the hands of the Washington County Court of Common pleas. On March 21 he began the practise of medicine at a place which has since been known as "Clark's Corners," five miles south of Glens Falls and three miles east of Fort Edward. He shortly afterward married Joanna Payn of Fort Miller, and purchased the farm at Clark's Corners, where he continued to practise medicine until 1831, when he removed to Glens Falls, N. Y. His home (and office) was located approximately on the site of the present schoolhouse at Clark's Corners, in front of which the memorial tablet was erected in 1908, when the World's Temperance Congress was held to commemorate the one hundredth anniversary of the founding of the UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND, formed chiefly through the efforts of Clark.

Early Years

On the first Tuesday of July, 1806, mainly owing to the activity of Clark, the Saratoga Medical Society, the first organization of its kind in the State, and which was later incorporated by a special act of the Legislature, was formed. Dr. Daniel Bull, sheriff of Saratoga County, was the first president, and Clark was one of the original "censors." In 1813 Clark was also active in the reorganization of the school system of his locality. The town of Moreau was divided into six school districts, Clark, Ichabod Hawley, and Nicolas W. Angle being chosen commissioners. Clark was a supervisor of his town in 1809 and again in 1831. He was, besides, a member of the State Legislature of 1820 and a member of the Electoral College of New York in 1848.

Clark, as stated above, had served as a bartender; and he had participated in the drinking

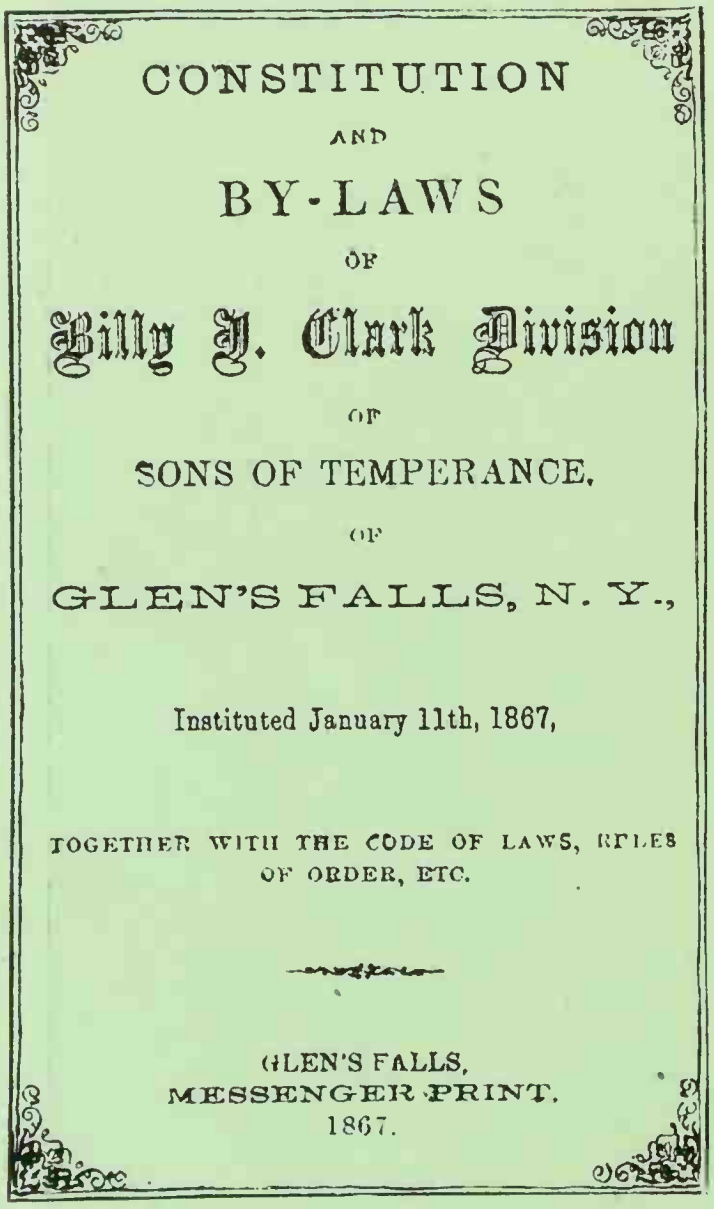


DR. BILLY J. CLARK

—*From the portrait painted for the Billy J. Clark Division, Sons of Temperance, and now owned by the Y. M. C. A. of Glens Falls, N. Y.*

practises of his time, a period in which even the meetings of the clergy were characterized by heavy drinking. He became interested in the temperance problem through bitter experiences in his medical practise and from reading Dr. Benjamin Rush's "Inquiry." In the winter of 1807-08, during the meeting of the Court of Common Pleas at Ballston Spa, he, with the cooperation of Dr. Bull, attempted to form a county temperance society; but both the bench and the bar united in pronouncing the undertaking as "visionary and impracticable." The effort came to naught. In March and April, 1808, he made another attempt, which was more successful and which resulted in the formation of

First Temperance Efforts


CONSTITUTION

AND

BY-LAWS

OF

Billy J. Clark Division

OF

SONS OF TEMPERANCE,

OF

GLEN'S FALLS, N. Y.,

Instituted January 11th, 1867,

TOGETHER WITH THE CODE OF LAWS, RULES OF ORDER, ETC.

GLEN'S FALLS,
MESSENGER PRINT.
1867.

TITLE-PAGE OF THE CONSTITUTION OF THE BILLY J. CLARK DIVISION, SONS OF TEMPERANCE
—*From an original copy owned by C. J. Cronin, Glens Falls, N. Y.*

the Union Temperate Society of Moreau and Northumberland, which has been mentioned above and which organization, under a modified name, is still in existence. From that time until his death Clark was persistent in his labors for temperance reform, holding meetings, protesting against illicit selling, and in personal agitation with such dogged vigor that his work made a deep historical impress, national in scope.

As early as 1829 the Medical Society of the County of Washington, which was largely dominated by Drs. Clark and Bull, unanimously resolved, "That, in the opinion of this society, the use of ardent spirits is in no case necessary for the preservation of health, and rarely to the cure of disease." In January, 1853, Clark became active in the Carson League, and through this, in forming the Saratoga County Temperance Alliance, of which he became president. In January, 1853, the Alliance began the publication of *The Temperance Helper*, a weekly periodical printed at Ballston Spa and devoted to temperance reform. The paper was published under the personal direction of Dr. Clark as president of the Alliance, with Prof. J. McCoy, of the Ballston Law School, as editor. The periodical was printed in the office of the *Journal of the American Temperance Union* for a year, when the committee of the Alliance having the enterprise in charge purchased an outfit with a cylinder press, the first press of this sort introduced into the county. In February, 1855, the paper was sold to Potter & Judson (later B. F. Judson & Co.), who moved the plant to Saratoga, where the publication became a political paper. On Jan. 3, 1858, the proprietors changed its name to *The Saratogian*, and M. E. Willing became editor. He was succeeded in a few years by Waldo M. Potter. The publication is still in existence, and is issued both as a daily and as a weekly.

Starts "The Temperance Helper"

The Temperance Helper was of the aggressive sort. The following editorial in its sixteenth issue (April 22, 1853) indicates its lively spirit:

INCENDIARIES

What is all this noise!!—this gathering at every corner of the street!—this posting of handbills! and this sad expression upon the countenance of [the] community? Has some one committed murder?—is a foreign foe about to invade us?

"INCENDIARIES!!

Ferret out the Incendiaries!

ON Saturday night they applied the torch in our village. Every citizen of Glens Falls, in favor of the detection of the rascals, and of adopting measures for the security of lives and property, is requested to meet in the basement of the Glens Falls Hotel, this afternoon at 2 o'clock, for the above purpose.

Glens Falls, April 11, 1853."

Yes! *a barn has been burned, and the community are all on fire!!* The 'rascal' must be caught and suffer condign punishment.—"Resolved, That the Committee be instructed to offer $500 Reward! for the apprehension and conviction of the 'rascal.'"

This is all right, just as it should be—secure him at all hazards—he is not fit to roam abroad.

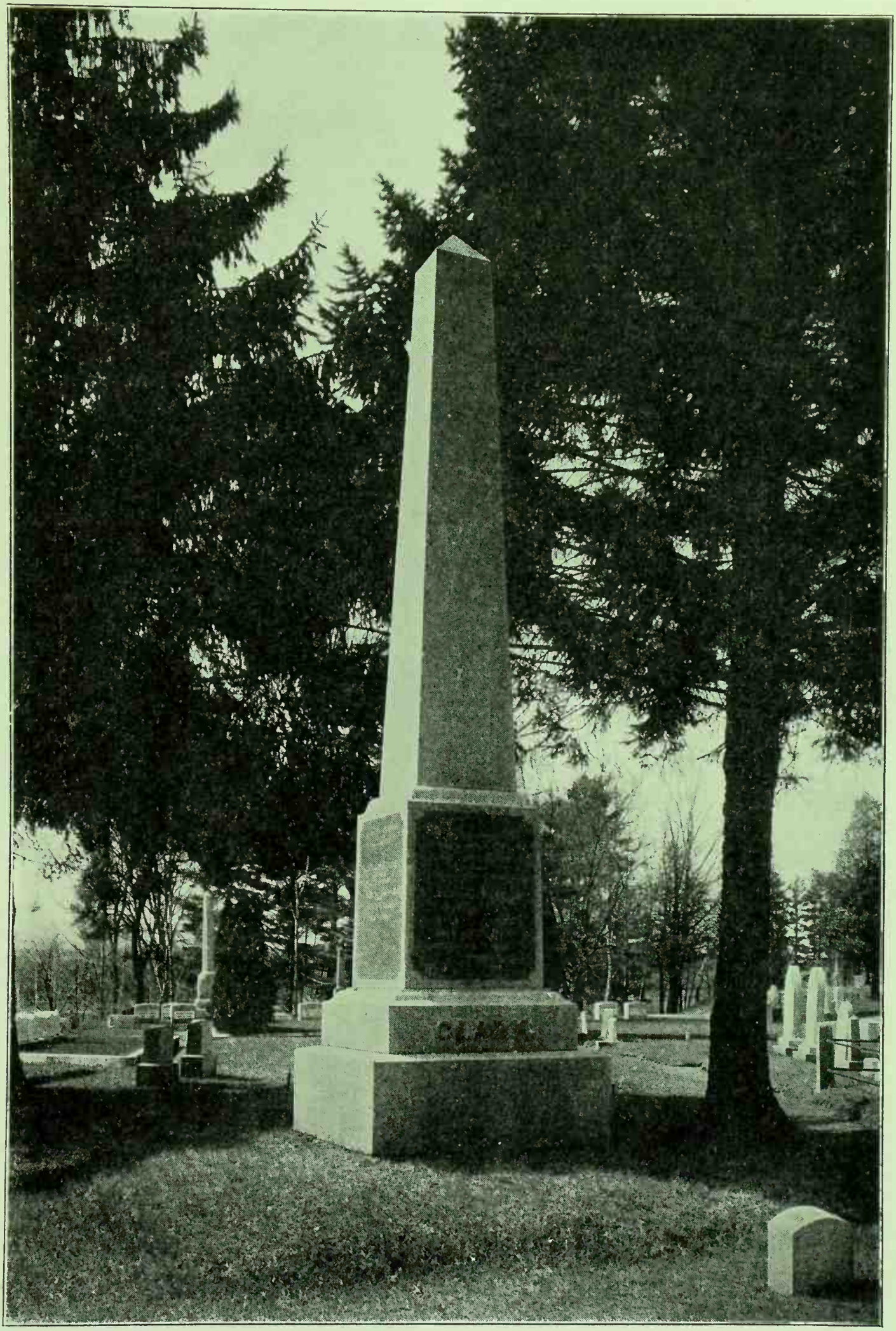
A few weeks since, a rum-seller dealt out the poison beverage to a citizen, *until his blood was on fire!* and he *died in consequence!* but there was no reward offered for the *felon*—no indignation meetings held. A sermon was preached at his funeral—a few passing remarks were made by citizens, and a *few* said it was a *"pity."*

Is a barn worth more than a man?

What is the matter with our good citizens, are they crazy? $500 reward for a *"Barnburner,"* and not a word to say when men—husbands and fathers are *murdered!* Why is all this?

Four men from this vicinity have fallen victims to the *Rum Traffic*, within a few months. Their bodies have been burned by Alcoholic fires, kindled and fed by the worst of incendiaries, the *rum-seller*. He is the parent, patron and champion, of all, and the worst of incendiarism [*sic*]. The plague-spot of blood is upon the traffic, and if it is not quickly abandoned—wholly and forever prohibited by law, there will still be fires, external and internal, infernal and eternal. When will men look at things in their true light?

The change in the name of the paper to *The Saratogian* did not involve any change in its attitude toward the liquor traffic. The publication became an astute champion of Prohibition, pro-



TOMB OF DR. BILLY J. CLARK AT GLENS FALLS, N. Y.

testing against the proposed repeal of the State-wide Prohibition law that had just before been enacted by the Legislature. A leading article of the first number issued under the new name concluded with these words: "Let no rude hand tear from the statute-book this great charter of protection [the Prohibition law] to a bruised and bleeding community."

In part as a result of his lifelong activities, the "Billy J. Clark Division No. 102, Sons of Temperance," was formed in Glens Falls, about a month before Clark's death. The organization was created on Jan. 11, 1867, in the rooms of Engine Company No. 3, with 22 charter members. The following were the original officers: James Hegeman, W. P.; George W. Cheney, W. A.; Theodore Welch, R. S.; O. S. Kenworthy, A. R. S.; C. B. Thompson, F. S.; R. N. Peck, Treasurer; A. N. Locke, G.; M. J. Byrne, I. S.; J. E. Potter, 2nd. O. S. The Division was incorporated by a special act of the Legislature April 15, 1870, with John D. Stevens, A. Newton Locke, and Theodore Welch as trustees. The following is a list of the deputies: Carlos Morgan, at the organization; A. Newton Locke, appointed October, 1867; Theodore Welch, appointed October, 1868; George B. Greenslet, appointed October, 1869; Joseph R. Kee, appointed October, 1871; A. Orr, Jr., appointed November, 1875; M. Ames, appointed November, 1876.

Billy J. Clark Division, Sons of Temperance

From June 14 to June 23, 1908, a World's Centennial Temperance Congress was held at Saratoga Springs, during which memorial services were held at Clark's Corners and, as mentioned above, a bronze tablet commemorating the formation of the original Temperate Society was unveiled. The tablet stands on the site of the original Clark homestead and directly opposite the street from the Mawney House, in which the Society was organized.

During the latter years of his life Dr. Clark became almost totally blind, but his interest in temperance reform continued until the last. In Holden's "History of the Town of Queensbury," published in 1874, the date of Clark's death was given as "Sept. 20, 1866." This error was repeated in Smith's "History of Warren County" (1885) and by other writers. The family records and the record of the monument where he is buried give the correct date, namely, Feb. 20, 1867. Some writers have stated that he was buried at Reynolds Corners and that his remains lay for some years in an unmarked grave. Members of Clark's family dispute this, stating that at his death he was buried in the Glens Falls cemetery, where the body now lies, and that the present monument was erected by the family about two years after his death. He was a thrifty man and left a fortune of between $80,000 and $100,000. There is some confusion regarding his given name. Some writers, regarding "Billy" as a nickname, took the privilege of writing it "William." In the "Origin and Genealogy of the Clark Family," written by G. W. Clark, his names are given as "Dr. James B. Clark." It is certain, however, that he was always known as "Billy J. Clark," that he always signed his name thus, that he was elected to office repeatedly under that name, and that it appears thus on his tombstone. His descendants know of no other name.

BIBLIOGRAPHY.—Lebbeus Armstrong, *The Temperance Reformation: its History,* New York, 1853; Hay, *History of Temperance in Saratoga County,* 1855; Holden, *History of the Town of Queensbury,* 1874; *History of Washington County,* published by Everts & Ensign, Philadelphia, 1879; Smith, *History of Warren County,* 1885; Sylvester, *History of Saratoga County;* G. W. Clark, *Origin and Genealogy of the Clark Family;* Durkee, *Report of World's Temperance Congress,* 1908; manuscript records of The Union Temperate Society of Moreau and Northumberland; files of *The Temperance Helper,* 1853.

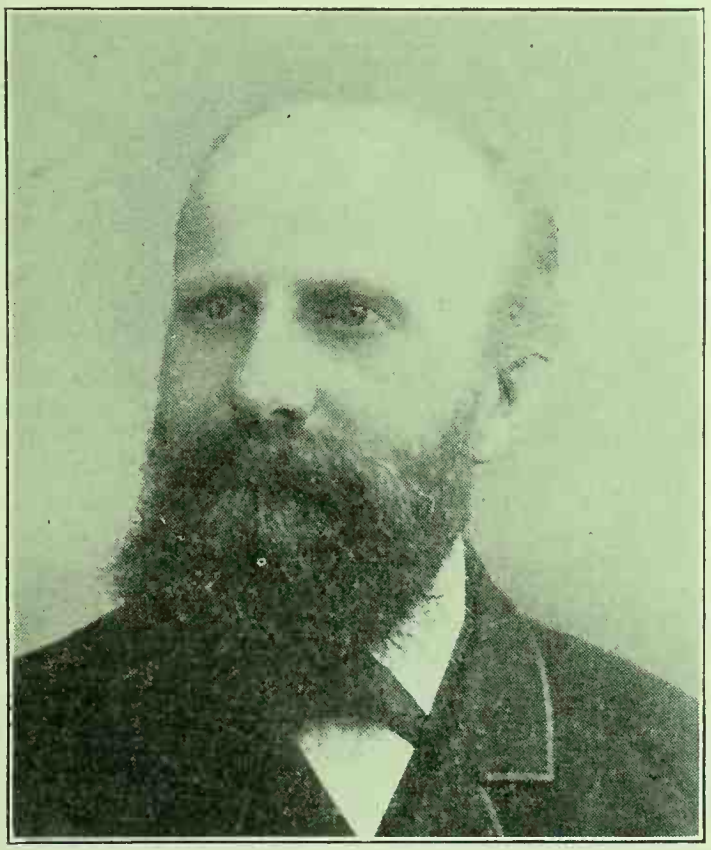
CLARK, CYRUS. English manufacturer and temperance advocate; born at Street, Somersetshire, in 1801; died there Dec. 14, 1866. He was educated at a school of the Society of Friends, and became the senior partner in the firm of Cyrus & James Clark, manufacturers of boots, shoes, and sheepskin rugs, and the principal industrial concern in the town, employing a large number of work-people. In 1825 he married Sarah Bull, and about the same year was an active member of the Moderation Society. In 1835 (Jan. 1) he was one of the founders of the Street Teetotal Society; and his reason for deserting the "Moderationists" was given in a letter to the *Preston Temperance Advocate* (1836, p. 45), published by Winskill in "The Temperance Movement and its Workers" (i. 220). He wrote:

> We have formed ourselves into a teetotal society, with a committee consisting principally of working men, many of them reformed drunkards, and wish to be considered an auxiliary to the British Association for the Promotion of Temperance. . . . There are many good men and true in the district ready to raise the standard of temperance at the first favourable opportunity. We hope, therefore, you will send us an agent as soon as possible who will make his headquarters at Street. We have at present sixty-two members. At the last annual meeting it was agreed to introduce the two pledges, but, like two horses unequally yoked, it was found impossible for them to work together. The moderation horse requiring so much whipping, and the teetotal one finding himself so tightly curbed, soon became restive, broke loose from the harness, and is now dashing away at full speed.

Cyrus Clark was a strenuous advocate of total abstinence during the remainder of his life. He was one of the founders (1837) of the Western Temperance League, of which he became chairman, and was, also, a member of the United Kingdom Alliance from its formation. He was a brother of JAMES CLARK, and, thanks to their earnest efforts, Street became a veritable nursery of zealous temperance workers.

CLARK, EDWARD WILLIAM. American editor and temperance advocate; born at New River, Huron County, Mich., Aug. 24, 1870; educated in the public schools of Port Austin, Mich., and Bluffton, Ind., and at Butler College (M. A. 1896), Indianapolis, Ind. In 1887 he moved from Port Austin to Bluffton, where he became associated with his father, WILLIAM FOSTER CLARK, who was the editor of the *Bluffton Eagle,* a local Prohibition party paper. Here he remained until 1892, when he moved to Indianapolis, where he became connected with *The Patriot Phalanx,* the State Prohibition party paper. After his graduation from Butler in 1896 he remained in the employ of the *Phalanx,* becoming assistant editor of the paper in 1900. In 1912, he took over from his father the management of *The Patriot Phalanx* and the Clark Printing Company. He was managing editor of this publication until January, 1921, when it suspended publication because the success of the reform movement had removed the need for a radical and militant Prohibition party paper.

Clark has been in active temperance work since 1892, having served 30 years in various offices in the Indiana branch of the Prohibition party. He is still secretary of the State Committee, and is also a member of the National Committee. At different times he has been secretary of numerous State conventions, assistant secretary of national conventions, president of Prohibition clubs, candidate on local and State tickets, campaign speaker in Prohibition contests and at W. C. T. U. conventions, and chairman of good citizenship committees. Inspired by the faith and efforts of his father, who was an ardent temperance worker, he never swerved from his uncompromising course in regard to the liquor question. He was married Sept. 26, 1898, to Jessie May Allen, of Jeffersonville, Ind.



GEORGE DANIEL CLARK

CLARK, GEORGE DANIEL. Australian editor and Prohibition advocate; born in Colchester, England, in 1848. He emigrated to Australia in 1871, settling in Sydney, New South Wales. Two years later he became a member of the Good Templar Order in that city, and has ever since taken an active interest in its work and in the general cause of temperance and Prohibition. In 1883 he became editor of *The New South Wales Good Templar*, the name of which was afterward changed to *The Australian Temperance World*, making it one of the most outspoken and effective antiliquor journals in Australia; and in 1897 he became owner of the paper. He was also a frequent contributor to the daily press, freely using this method of reaching the general public in every campaign, besides the vigorous special editions of his own paper. He was for three years a member of the New South Wales Parliament, and during that period he moved (1891) a resolution in favor of State option, a measure which proposed that the question of Prohibition should be referred to a vote of the people. His motion failed, but a local-option substitute prevailed.

Clark never could be quite reconciled to any measure which stopped short of total State Prohibition, and his antagonistic attitude was sometimes misunderstood; but he continued his relentless warfare on every feature of the liquor traffic, both in his writings and in his platform addresses. After 34 years of labor in connection with *The Australian Temperance World*, advancing age led him to retire from the arena in which he had been so long a leading figure; but he is still drafted into service as often as his physical condition will permit. He is a justice of the peace.

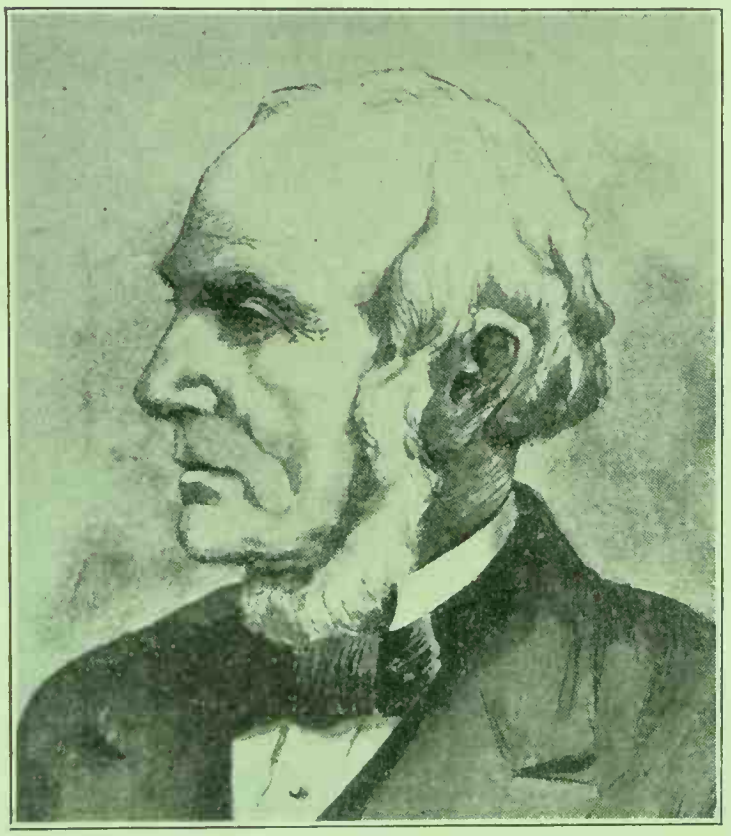
CLARK, JAMES. English manufacturer and temperance advocate; born at Street, Somersetshire, in 1811; died there Jan. 16, 1906. His parents were members of the Society of Friends, and he was educated at Sidcot School and at a school in Bath. In 1835 he married Eleanor Stephens. He was associated in business with his brother, CYRUS CLARK, being the junior partner in the firm.

An earnest worker in the cause of temperance reform, James Clark was a member of the Moderation Society prior to 1835, one of the first members of the Street Teetotal Society (founded Jan. 1, 1835), one of the founders of the Western Temperance League (1837) and twice its chairman, and a member of the United Kingdom Alliance from the year of its foundation. He was also a member of Cyrus Clark Lodge No. 499 of Good Templars. In 1896 he was one of the octogenarian teetotalers to whom a reception was given (May 21) by the National Temperance League in the Town Hall of St. Martin's-in-the-Fields, London. In the course of his remarks he said that he had no less than 58 who called him father or grandfather, and that not one of them had tasted alcoholic liquor. WILLIAM STEPHENS CLARK is one of his sons.

CLARK, MYRON HOLLEY. Governor of the State of New York, U. S. A., and Prohibition leader; born at Naples, Ontario County, N. Y., Oct. 23, 1806; died at Canandaigua, N. Y., Aug. 23, 1892. He was educated in the Naples district school. While still a young man he was made lieutenant-colonel in the State militia, and later was elected sheriff of Ontario County. Removing to Canandaigua, he was chosen president of the village in 1850 and 1851, and in 1852 he was elected to the State Senate. In that body he took a leading part in various important matters of legislation, including the act of consolidating the several railroads now forming the New York Central Railroad; and the insertion in the bill of the provision limiting passenger rates to two cents a mile was largely due to his vigilance and ability.

Clark's interest in the temperance question led to his selection as chairman of the committee appointed to consider the ever-multiplying evils of intoxicants. This committee reported a "Bill for the Suppression of Intemperance." It was a Prohibition measure with drastic features. The Bill passed both houses of the Legislature, but was vetoed by Governor Seymour. The effect of the veto was to rouse the temperance elements in all political parties and in every section of the State. Governor Seymour was nominated for reelection by the Democratic party at the State convention in 1854; while Senator Clark was nominated by the antislavery wings of both the Whig and the

Democratic parties and by the Prohibitionists and several independent organizations. The novelty of a campaign in which a moral issue overshadowed every political consideration appealed to the better elements and served to make the contest memorable. The ablest journals of the State, among them the *Tribune*, the *Times*, and the *Herald*, stood for the law which Governor Seymour had vetoed—a situation which remains unparalleled in the Prohibition contests of the later period. The vote was close, and the official count revealed that Clark was elected by a margin of 309 votes. The Legislature again passed the Prohibition Bill, which promptly received Governor Clark's signature and was enacted into law. Nine months later the State Supreme Court pronounced the measure unconstitutional, three of the eight judges dissenting. Despite the organized and unscrupulous opposition to the enforcement of the Prohibition law and the short



MYRON HOLLEY CLARK

period in which it had a place on the statute books, Governor Clark was able to furnish proofs of its decided initial efficiency. In a communication to the *Albany Argus* of March 14, 1855, he replied, in part, as follows to the charges of the liquor men that he had changed his mind on the whole subject:

> I am not only in favor of those sections of the Assembly Bill which contain the "search," "seizure," and "destruction" principles, but consider them of vital importance. . . . And I take occasion to say, that my views and opinions as to the importance, propriety, and necessity of a Prohibitory Liquor Law have in no wise changed since I had the honor of voting for one in the Senate last session.

In 1862 Governor Clark was appointed a United States collector of internal revenue. In 1874, though still affiliating with the Republican party, he was nominated for the governorship of the State by the Prohibition party. This organization was then new and had little strength. Clark made no canvass, and his vote was small.

CLARK, WILLIAM FOSTER. American editor and temperance worker; born at Mercer, Pa., June 18, 1841; died at Indianapolis, Ind., Nov. 28, 1915. He was educated in the common schools of Mercer and the high school at New Castle, Pa. When he was twenty years of age, he became engaged in the newspaper business with his father, William F. Clark, Sr., on the *Mercer Dispatch*. On Oct. 4, 1864, he was married to Frances Williamson of Milwaukee, Wis. His father was a strong abolitionist and advocated abolition in his paper. As a result his son grew up with a deadly hatred of slavery. When that curse had been abolished, he naturally took up with great fervor the crusade which followed, for temperance, total abstinence, and then the prohibition of the liquor evil. During his early manhood he was a member of the Good Templar Order, was active in the Francis Murphy blue ribbon movement, and was also a member of several other total-abstinence organizations. In 1884 he became a champion of the cause of the Prohibition party, both as an editor and a speaker of much ability. Frequently he was a delegate to State and national conventions of the party, and he was often nominated on the Prohibition ticket, both State and local. For a number of years he was president of the Indianapolis Prohibition League.

After several years of newspaper publishing in Mercer, New Castle, and Meadville, Pa., Clark removed in 1869 to Michigan, where he spent two years in sawmilling and other business enterprises at New River, Mich. He then moved to Port Austin, Mich., where he published the *Huron County News*, the leading paper of the county and the official organ of the Republican party. When this party refused to adopt a plank for Prohibition in its national platform, Clark left the party, at no small personal sacrifice, losing political patronage, and being boycotted and ostracized by his former friends. Throughout his remaining years he remained true to his abstinence principles.

In 1887 the Clark families moved to Bluffton, Ind., where they published the *Bluffton Eagle*, a local Prohibition paper. The work of Clark as a temperance editor was noted by the Prohibition Party State Committee, and he was called to Indianapolis in 1891 to take charge of the State organ for that party, the *Indiana Phalanx*. He purchased the paper, changed its name to *Patriot Phalanx*, and remained its publisher until 1912, when the burden of his work was taken over by his son EDWARD WILLIAM CLARK. In the latter year he and his wife were sent by the Indiana Prohibitionists to be the "honor guests" of the State at the Prohibition National Convention at Atlantic City, N. J., in recognition of the service which they had rendered the cause.

Both in years of service and in age Clark was one of the oldest Prohibition editors in the United States, having wielded his pen for this reform for more than thirty years. In his writings he was concise, clear in argument, and he showed evidence of a profound study of the Prohibition problem in all of its ramifications. He was an elder in the Presbyterian Church.

CLARK, WILLIAM STEPHENS. English manufacturer and temperance advocate; born at Street, Somersetshire, Feb. 22, 1839; educated

in the schools of the Society of Friends at Sidcot and Bootham; also studied chemistry in London. In 1866 he married Helen Priestman Bright, daughter of John Bright, M. P. In business he was a partner in the firm of which his uncle, CYRUS CLARK, and his father, JAMES CLARK, were the principals.

Throughout his long and active life William Stephens Clark has been a zealous champion of total abstinenee. From about 1845 he was a member of the local Band of Hope and for 25 years its managing seeretary. For nearly 50 years he has been treasurer of Street Teetotal Society; for about 60 years he has been a member of the United Kingdom Alliance; he is treasurer of the Western Temperanee League and has served three terms as chairman; and he has been a member of the Cyrus Clark Lodge of Good Templars No. 499 from its formation. As a justice of the peace for the county of Somerset and an alderman of the Somerset County Council he is able to utilize many opportunities for furthering the temperanee cause, espeeially on edueational committees. In his temperance work he has had the valuable cooperation of Mrs. Clark; and their son, **John Bright Clark**, J. P., is following in his father's footsteps.

CLARKE, JAMES FRANKLIN. American missionary in Bulgaria; born in Buekland, Mass., in 1832; died in Sofia, Bulgaria, July 2, 1916. He graduated from Amherst College, Mass., in 1854, and later from Andover Theological Seminary. He entered the missionary field in Bulgaria in 1859 under the Ameriean Board of Commissioners for Foreign Missions. In the later years of his life he engaged aetively in edueational temperanee work, translating and distributing temperanee traets and posters. With the eooperation of the Bulgarian Minister of Education and of the Exareh at Constantinople the tracts were sent into more than 3,000 sehools in Bulgaria and into Bulgarian schools outside the kingdom. Supplements prepared for medieal and clerical papers reaehed readers of those professions. Altogether Dr. Clarke, though suffering from the infirmities of age and from broken health, was able to distribute effeetively several million pages of temperanec literature. One of the objeets sought by him was the building up of a public sentiment in favor of a local-option law; and his work sceured the deep interest and moral support of Queen Eleanora of Bulgaria.

CLARRE or **CLARY.** See CLARE, CLARRE, or CLARY.

CLAUDE, NICOLAS (eommonly known as **Claude des Vosges**). Freneh politician; born at Celles-sur-Plaine, Vosges, Franee, in 1821; died in Paris in 1888. He was elected to the National Assembly from the Vosges in 1871, and entered the Senate in 1876. In 1886 he there presented his notable report upon aleoholism, which contained considerable statistieal matter relating to the eonsumption of aleohol in France. This report, entitled "Consommation de l'Alcool en France," and published in 1887, caused alarm on account of its disclosures of the increasing use of intoxieants among the French.

CLAUSEN, ALFRED CHRISTIAN. Danish teacher, song-writer, and temperance leader; born at Nyborg, Denmark, Nov. 13, 1867. He entered upon his work as a teacher in Nyborg in 1889,

and in the same year became a total abstainer. In 1894 he was made editor of *Den Lille Good Templar*, and in 1899-1900 he served as superintendent of the Juvenile work of the Independent Order of Good Templars. He is the author of many temperance songs, and has served the cause efficiently in many ways. He was elected a representative to the International Supreme Lodge sessions at Zurich, 1897, Toronto, 1899, and Christiania, 1914.

CLAYPOOL, ERNEST VERNON. American Methodist elergyman and temperanee worker; born in St. Joseph County, Ind., Aug. 11, 1866; educated at Purdue University (B. S. 1886; M. S. 1890) and at Puget Sound University (Ph. D. 1895). He married Nellie Maltby, of Lafayette, Ind., Sept. 21, 1890. Ordained to the ministry of the Methodist Episeopal Chureh in 1886, he was admitted to the Northwestern Indiana Conferenee,

REV. ERNEST VERNON CLAYPOOL

holding pastorates in Indiana from 1886 to 1890; in Washington from 1890 to 1898; in Iowa, 1898-1904; in Kansas, 1905-06; and Missouri, 1907-13. He was made a deaeon in 1888 and an elder in 1890. In 1893 Claypool entered the faculty of Washington State Agricultural College, teaching subsequently at Puget Sound University (1893-94), Iowa State University (1898-1905), Kansas University (1905-07), and the University of Missouri (1907-14). Claypool has been active in temperanee work for many years. He became distriet superintendent of the Anti-Saloon League of Missouri in 1913, served in a similar capacity in Michigan (1916-17) and Pennsylvania (1917-19), and was made State superintendent of the Rhode Island League in 1919. Still holding the latter position, he also assumed the superintendency of the Connecticut League in 1923.

CLAYTON, ULYSSES ARNETT. American city official and temperance leader; born in Marion county, Va. (now West Virginia), Nov. 15,

1843; died at Fairmont, West Va., Sept. 15, 1917. His early educational advantages were limited, and the outbreak of the Civil War interfered with his plans for a college course. In August, 1862, he enlisted in the Union Army, serving as a private until 1864, when he was promoted sergeant. After the close of the War he was engaged in the lumber business at Mannington until 1885, when he removed to Fairmont and took up the real-estate business in connection with oil development in Kentucky and Tennessee. In 1869 he married Elizabeth Burt. He served several terms as councilman and one term as mayor of Mannington.

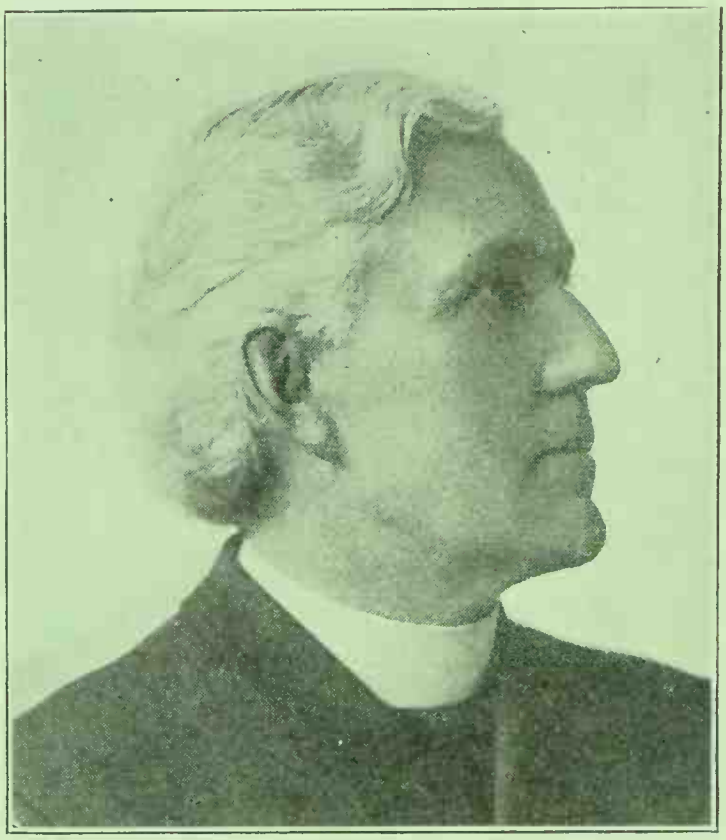
Uniting with the Prohibition party in 1884 Clayton took part in all the State campaigns and the various united efforts to free his community from the rum evil. His untiring appeals to the legislative committees in 1900-01 secured an amendment to the State election laws which permits the names of Prohibition candidates to be placed on the official ballot without petitioning. Clayton was elected State chairman of the Prohibition party in 1900. Up to the time of his death he was a trustee of the First Presbyterian Church of Fairmont.

CLEARY, HENRY WILLIAM. Roman Catholic Bishop of Auckland, N.Z.; born in Ireland in 1862; educated at Maynooth College, Ireland, St. Sulpice, Paris, and Apollinare, Rome. He went to Australia in 1888 and later removed to New Zealand. From 1898 to 1910 he edited the *New Zealand Tablet*. In the latter year he was elevated to the prelacy. Bishop Cleary has been outspoken in his opposition to the liquor traffic in New Zealand and has frequently leveled his wrath at the liquor people for propagating the idea that the Catholic Church was championing their interests. In an article written for *The Month*, a journal devoted to Catholic interests in the Auckland diocese (Nov. 15, 1919), he says:

> We stand for the freedom of conscience of Catholic electors to vote on these issues of the liquor problem as their conscience may dictate; we condemn as false in moral teaching and in fact the notion (so long sedulously propagated by "the trade") that the Catholic Church—either in or out of this Dominion—is, in some way, chained or spancelled to a Brewer's Vat; and (speaking for ourselves personally) a long experience has convinced our inmost soul that the evils of the drink traffic, within our Dioceses, have gone far beyond the limits of toleration. . . . We would declare it our conscientious belief that there is a real, solid hope in National Prohibition for the deep physical and moral and economic mischiefs of the licensed and unlicensed traffic in alcoholic liquors. . . . We are convinced that, for the wider public welfare, the electors of this Dominion would be amply justified in trying the experiment of ending a traffic which lies beyond their power of reasonable and proper restraint and control.

CLEARY, JAMES MATHEW. American Roman Catholic priest and temperance reformer; born at Dedham, Mass., Sept. 8, 1849. Brought to the Northwest in early life by his parents, he attended the public schools of Walworth County, Wis., studied at St. Francis Seminary and College, Milwaukee, Wis., and completed his education at St. Lawrence College, Calvary, Wis. He was ordained to the Roman Catholic priesthood July 9, 1872, by special dispensation from Rome, since he lacked one year of the age required for ordination. He spent twenty years in the ministry in the archdiocese of Milwaukee, and then, at the urgent solicitation of Archbishop Ireland, he moved to Minnesota. In 1892 he established

the church of St. Charles Borromeo in Minneapolis, of which he held the pastorate until 1909. In the latter year he organized the parish of the Incarnation, in which charge he has continued up to the present time. Cleary began active work in the cause of temperance in 1873 and has since been a stanch supporter of the movement. For over twelve years he was president of the Catholic Total Abstinence Union of America. During 1887 and 1888 he was the national lecturer and organizer for this organization, traveling extensively over the country and administering the total-abstinence pledge to more than one hundred thousand people. He has been a frequent lecturer at the Western Catholic Summer School, and at various Chautauqua assemblies. For a time he was a vice-president of the Anti-Saloon League of



REV. JAMES MATHEW CLEARY

America. He is a contributor to the *Catholic World* and the *University Bulletin*. His residence is in Minneapolis, Minn.

CLEGG, JOHN CHARLES. English lawyer, sportsman, and temperance advocate; eldest son of WILLIAM JOHNSON CLEGG; born at Sheffield, June 15, 1850; educated at Sheffield University and Gainford Academy, Darlington. He also studied law, and in 1872 was admitted to the roll of solicitors. For many years he was official receiver of the Sheffield County Court area, and at present he is senior partner in Messrs. Clegg & Sons, solicitors, Sheffield, He has been an influential personality in local politics for a number of years.

Clegg was an athlete of considerable note, having in his early manhood established his reputation both as a trackman and as a football player of ability. In 1886 he was elected to the Council of the Football Association, and since 1890 he has been chairman of that body. He received the Long Service Medal (21 years) of the Sheffield and Hallamshire Football Association, together with

a gold chain and locket, in 1908, and as a token of appreciation of his 25 years' service on the Council, his friends in the Association presented him with an album (1911).

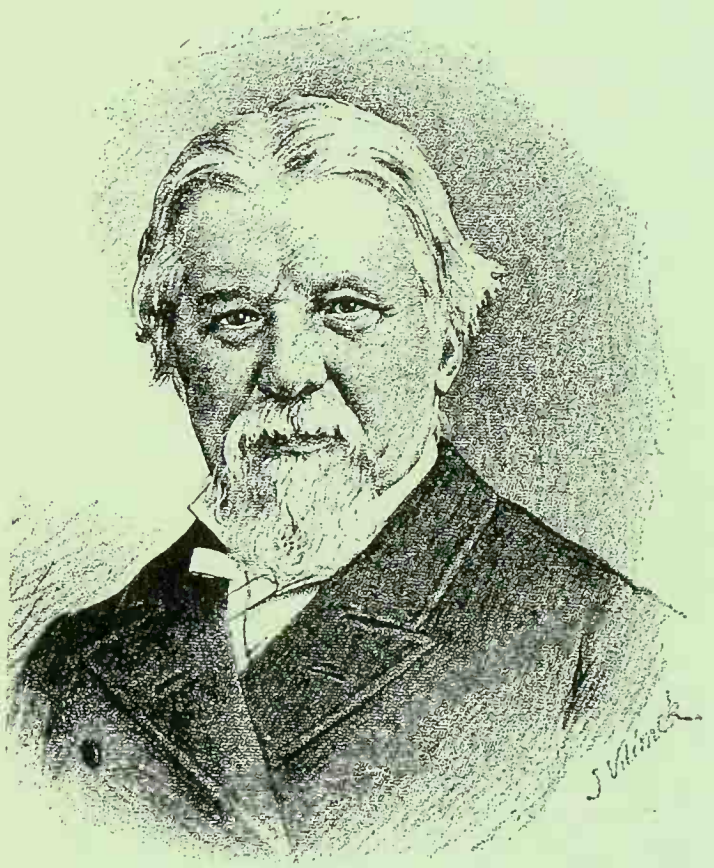
Clegg has been actively associated with the temperance cause nearly all his life, having been as a lad the first member of a Band of Hope at Sheffield. In 1862 he attended the International Temperance and Prohibition Convention in London with his father and his brother, Sir WILLIAM E. CLEGG. From 1862 to 1874 he assisted his father in securing engagements for the agents of the British Temperance League. In 1874 Clegg became a member of the executive committee of the League at the Leicester Conference, and was elected secretary of the League at the Preston Conference in 1882. On the death of his father (1895) he became a chairman of the executive committee, and has been annually relected since that date. He has therefore been a member of the League executive for nearly 50 years. On June 19, 1922, at the 88th Annual Conference of the League, held in the Banqueting Chamber, New Town Hall, Lancaster, he was tendered the presidency of the League. In his speech of acceptance, he claimed that the League was the oldest temperance organization in the country, and that it had always preached total abstinence. For several years Clegg was treasurer of the National Temperance Federation, and he was a delegate to the World's Temperance Congress, which was held in London in 1900. He has been a life-long abstainer and non-smoker.

CLEGG, Sir WILLIAM EDWIN. English solicitor and temperance advocate; born in Sheffield, Yorkshire, April 21, 1852; educated at Sheffield and Gainford, later receiving the degree of LL. D. from the Sheffield University. Sir William is a partner in the law firm of Clegg & Sons, of Sheffield and a justice of the peace for his native city as well as for the West Riding of the county of York. In 1873 he married Viola, daughter of Henry Gilles. Clegg was knighted in 1906, and is a C. B. E. Actively interested in educational matters, he was chairman of the Sheffield Education Committee. He was lord mayor of Sheffield in 1898-99, and since the expiration of his term has served as alderman. In the civic activities of Sheffield he has long been an influential advocate of progress, of temperance, and of moral reform. A life-long abstainer and for many years a Good Templar. he is vice-president of the British Temperance League and treasurer of the Sheffield Gospel Temperance Union. Sir William is a son of WILLIAM JOHNSON CLEGG, and a brother of JOHN CHARLES CLEGG.

CLEGG, WILLIAM JOHNSON. English lawyer and temperance advocate; born at Sheffield, Sept. 23, 1826; died June 15, 1895. He began to study law while but a youth, and became a clerk in an attorney's office before he was nineteen years of age. Later he became a successful lawyer and was elected a town councilor of Sheffield. His efforts for the temperance cause in that town made his name so widely known that in 1880 he was chosen an alderman. From this time on his influence was felt in many of the temperance meetings of the country. He and his family were contributors to the U. K. A. and other similar organizations. In 1886 he presided over a special meeting of the N. T. F., held at Exeter Hall in London.

The next year he was elected mayor of Sheffield, a position to which he was twice reelected.

Alderman Clegg was a life-long abstainer, having signed the total-abstinence pledge in 1839 when he was but thirteen years of age. In 1845 he became secretary of a temperance society in Sheffield, and, when the local branch of the United Kingdom Alliance was established there, he was elected its honorary secretary. Immediately after the formation of the London Band of Hope Union in 1855, a similar union was formed at Sheffield, and under the direction of the Cleggs it became a powerful and successful organization. For many years Clegg was an active worker in connection with the British Temperance League; and in July, 1880, when the headquarters of the League were transferred from Bolton, where it had been located for 24 years, he succeeded Robert Mansergh as chairman of the executive, which position he held until his death. He was succeeded by his son, JOHN CHARLES CLEGG.



WILLIAM JOHNSON CLEGG

For a number of years Clegg was president of the Sheffield Temperance Society, and he was also vice-president of the Alliance. On Sept, 30, 1889, Clegg celebrated the fiftieth anniversary of his signing the pledge with a public reception in the Temperance Hall, Sheffield, on which occasion he was presented with his portrait, painted in oil, and Mrs. Clegg was given a handsome dressing-case.

Clegg held a number of other positions in temperance organizations: he was honorary secretary of the South Yorkshire Union (1860); and Grand Worthy Councilor of the Grand Lodge of England, I. O. G. T. (1878). His wife and children, also, were total abstainers, and three of his sons have become active temperance workers. Sir WILLIAM E. CLEGG, lord mayor of Sheffield in 1898-99, is a vice-president of the British Temperance League, treasurer of Sheffield Gospel Temperance Union,

and a Good Templar; JOHN CHARLES CLEGG is president and chairman of the executive committee of the B. T. L.; and **Leonard L. Clegg**, official receiver in bankruptcy for the Sheffield district, is also an ardent temperanee advocate.

CLEGHORN, JOHN FINE. American lawyer, soldier, and temperance leader; born in the province of Ontario, Canada, March 31, 1835; died in Denver, Colo., May 24, 1898. He was educated in the public schools of Illinois, to which State his family removed in 1847, and at Commercial College, Chicago, and later studied law at Joliet. Immediately following his admission to the bar, in 1861, he enlisted as a private in the Twentieth Illinois Volunteer Infantry, and served through the Civil War, reaching the rank of captain. Wounded at Fort Donelson, Vicksburg, and Shiloh, he was subsequently brevetted lieutenant-colonel of U. S. Volunteers. He was mustered out of the Volunteer service in 1866 and appointed a lieutenant in the regular army. Failing to reeruit his health sufficiently for active service, he retired from the army in 1870 and began the practise of law in Chicago. He afterward resided successively at Mauston and Clinton, Wis.

Cleghorn was long active in the temperance cause. He joined the Independent Order of Good Templars at Joliet, Ill., in 1858. On his removal to Wisconsin he joined Advance Guard Lodge at Mauston in 1873, and assisted in the work of the Order in each of the places where he took up his residence. He was a delegate to the Grand Lodge of Wisconsin in 1876 and 1879 and at many subsequent sessions. He was elected Grand Chief Templar of Wisconsin in 1883. He was twice reelected to that office, and was chosen Grand Counselor in 1897. He joined the Prohibition party in 1881, and was the party candidate for governor in 1894. For several years, beginning with 1884, he was a representative from Wisconsin at the sessions of the International Supreme Lodge.

CLEMANS, FRANCIS MARION. American Methodist clergyman and temperance advocate; born near Jamestown, Greene County, Ohio, June 28, 1835; died at Washington Court House, Ohio, Jan. 14, 1916. He received a common-school education only, but continued his studies privately for many years, ultimately becoming a scholar of no mean ability and a thorough master of Hebrew. He received no fewer than six honorary degrees, including that of Doctor of Divinity from the University of Chicago. He was twice married: (1) in 1859, to Miss Sarah Chaffin (d. 1885); (2) in 1888, to Mrs. Clara Chaffin Clarke.

He entered the Cincinnati Conference of the Methodist Episcopal Church in 1866; and during the next 31 years he held the following pastorates, in the order named: Union, Fairfield, Middletown, King's Creek, Mechanicsburg, Miamisburg, Ripley, Jamestown, Franklin, and Broadway, Dayton (1893-97). He retired in 1909.

Clemens was a relentless foe of the liquor traffic. From 1898 to 1903 he was superintendent of Cincinnati District of the Anti-Saloon League, with offices at Dayton. A forceful speaker, he was, as a friend described him, " a fiend for work in what was the 'wettest' part of the State." His systematic organization of the temperance forces bore fruit some years later.

While Mr. Clemans was engaged in the Anti-Saloon League work he and Mrs. Clemans lived on their farm near New Holland, O., remaining there till March, 1915, when they settled in a new home they had built at Washington Court House. Here Mrs. Clemans died the following September, and her husband followed her four months later.

CLEMENCEAU, GEORGES EUGÈNE BENJAMIN. French statesman, premier, and journalist; born at Mouilleron-en-Pareds, near Fontenay-le-Comte, France, Sept. 28, 1841; educated at the *Lycée* of Nantes. In 1860, at the age of nineteen, he went to Paris to study medicine, establishing himself in the Bohemian quarter. While the Bohemian social life made no appeal to him, he soon became interested in a series of more or less turbulent meetings where his thinking and speaking ability was appreciated by labor and political agitators. He contributed articles to certain publications of the opposition party, and in 1862 he was imprisoned at Mazas for writing some articles which were pronounced subversive of order. His doctor's thesis, "De la Génération des Éléments Anatomiques," was published in 1865. A short time later his success as a political speaker and writer caused him to decide to renounce his career in medicine for one in political journalism. The next four years he spent in England and America. While he was sojourning in the latter country he taught French literature in a college for young ladies at Stamford, New York, and translated Stuart Mill's book, "Auguste Comte and Positivism." In 1869 he returned to France, where he commenced the practise of medicine at Montmartre among the residents of the working-class district. After the revolution of 1870 the Government of National Defense appointed him mayor of Montmartre, where he was extremely popular as a result of the moral and material welfare he had brought about. On Feb. 8, 1871, the voters of Montmartre sent him to represent them at Bordeaux, where he served as deputy for one of the most radical and revolutionary districts of Paris. After less than one month's stay at Bordeaux he returned to Paris, where he served the remainder of his term as a member of the National Assembly. From 1871 to 1876 he represented Montmartre in the Paris Municipal Council, serving as secretary, vice-president, and president (1875) of that body. In the election of Feb. 26, 1876, after the vote of the Constitution which organized the Republic, and after the dissolution of the National Assembly, Montmartre sent Clemenceau to the Chamber of Deputies which was sitting at Versailles. He remained a member of that body until 1893, when he was defeated for renomination. After his defeat he confined his political activities for a time to newspaper attacks on his opponents through the columns of his own organ, *La Justice*, which he had founded in 1880. This journal was one of the most literary publications of the period, and, in spite of its political combativeness, its readers were always kept well informed on the art and literature of the day. As time passed, his articles attracted wider and wider attention and the leading newspapers contended for his services on their editorial staffs, as his writings were exerting a more powerful influence on public opinion daily. *La Justice* was published till 1900, and in that year Clemenceau founded *Le Bloc*, which had an existence of two years only. In 1898

L'Aurore had been founded for political purposes and Clemenceau was asked to write the daily leading editorial, with absolute freedom to express his personal political views. In 1903 he took over the management of the journal, and used it to advocate his policy of separating the Church from the State. His articles in it were largely responsible, also, for the pardon and release of Dreyfus, whose case had aroused the whole of Europe.

In 1902 Clemenceau was elected Permanent Senator for the Department of the Var, and on March 12, 1906, he became Minister of the Interior in the cabinet of M. Sarrien, after the fall of the Rouvier ministry. He broke with the Socialist party in June, 1906. In the following October, when the Sarrien ministry resigned, Clemenceau was chosen premier. He soon effected an alliance with England, thus attaining his lifelong ambition of bringing about a better understanding with that country; and, by his skilful and diplomatic statesmanship, he averted threatened disaster in the German, Moroccan, and Courrières affairs. Although he had always been opposed to excessive revolutionary socialism, he now adopted a far more socialistic program than had any of the previous premiers of the Republic. Upon being defeated in a discussion of some naval matters in the Chamber with Delcassé, who had been Minister of Marine, Clemenceau resigned the premiership (July 20, 1909), and shortly afterward, as a Senator, he led the French radicals in opposition to Raymond Poincaré in the presidential election of 1913. However, when the Three Years' Military Service Bill, by far the most important measure of Poincaré's administration, was introduced, he felt compelled by patriotic motives to support the measure to the utmost. For the purpose of carrying on his campaign against Poincaré he founded his personal paper *L'Homme Libre*, in 1913.

Feeling the urgent need for immediate preparedness, Clemenceau was advocating the speedy completion of the French artillery program when the World War broke out. His criticism of the methods employed in carrying on the War soon angered the Government, which had entered upon a policy of rigorous press censorship, and in September, 1914, because of an attack upon the inefficiency of the medical department of the army, *L'Homme Libre* was suppressed. With his usual disregard for restraint, Clemenceau immediately organized another paper which he called *L'Homme Enchaîné*. At the commencement of hostilities in 1914 he was President of the Foreign Affairs Committee. On Nov. 13, 1917, he was made Minister of War. He was the fighting leader of the War party in France, and he proved implacable in his prosecution of traitors and slackers. Fruitless attempts were made by the political and personal enemies of Clemenceau to discredit his Government, but instead of being obliged to defend himself he brought about charges against some of the highest authorities in the Government, and was largely responsible for the resignation of Malvy, the Minister of the Interior. His effective leadership during the darker days of the War won for him the support of both the populace and the military. In the trenches he was fondly known as "Père la Victoire," so great was the soldiers' faith in him. When the Armistice was signed, however, the opposition to the ministry of Clemenceau became more apparent than before the War, as his enemies did not wish him to have so much authority in connection with the peace negotiations. He was especially opposed by the Socialists and the Radical-Socialists, who attempted to involve him in a quarrel with President Wilson of America over the League of Nations, with the ultimate purpose of discrediting his administration. His refusal to accept the Bolshevist principles advocated by the Russian revolutionists only added to the ire of these two parties. During the month of January, 1919, he presided over the Paris Peace Conference in the capacity of the official French delegate. A young French anarchist, Émile Cottin, fired into his car and wounded him in the left side as he was on his way to the Ministry on the morning of Feb. 19, 1919. The wound was not serious, and almost immediately the premier resumed his peace negotiations, in spite of the increasing opposition of the Labor Party. In the earlier part of November, 1919, Clemenceau made an address in Strasbourg, in which he asked for a more stable form of government and declared himself against the advances of Bolshevism. At the preliminary meeting of the Republican groups of the Chamber and Senate on Jan. 16, 1920, he was a candidate for President, but was defeated by a narrow margin. Two days later (Jan. 18) he resigned his ministry and retired from public life. During 1921 he spent a great deal of his time in traveling, especially in Egypt and India. In 1918 he was made a member of the French Academy.

Owing to Clemenceau's prominent position in public life, his influence in temperance matters has naturally made itself felt in a number of different ways. The temperance organizations of France have derived considerable encouragement from the fact that Clemenceau has always declared himself an implacable adversary of spirituous liquors for beverage purposes, and his attitude on the question has stimulated them to renewed and increased efforts to free their country from the ravages of the organized liquor traffic.

According to *L'Étoile Bleue* (the official organ of the Ligue Nationale Contre L'Alcoolisme) for November-December, 1917, during the premiership of Clemenceau the advocates and sponsors of temperance in France had ample reason for congratulating themselves concerning his selections for members of the Ministerial Council of the Government, since those whom he named were generally believed to be for the most part favorable to the cause of total abstinence. In fact some of the members of the Ministerial Council were known to be leaders of French temperance organizations, while others of his cabinet were openly in favor of immediate Government legislative reform in relation to the liquor problem in France.

During the last decade Clemenceau has published several volumes relating to various phases of the alcohol situation in his country, which have had a wide circulation, and have been used extensively by noted temperance speakers, and parts of which have been quoted in numerous temperance publications. *The People's Friend* (the official organ of the Tasmanian Temperance Alliance) for October, 1921, in an article

headed "Clemenceau Again On The Warpath Against Alcohol," cites the ex-premier's latest work, "Alcohol: A General Economic Study." In this article are to be found several statements which indicate quite clearly Clemenceau's views concerning alcoholism. For example, he says:

In my estimation, alcohol is the most formidable enemy of social peace, of general welfare, and the rise of the humble classes to a higher life.

It is beginning to be understood that the *right to poison people* cannot properly be regarded as one of the achievements of the French Revolution.

In the fall of 1922 "the old Tiger," as he was popularly called, again visited the United States. At the time he was 82 years of age, and he planned to deliver more than 30 addresses during a tour of America. His object, as he himself stated, was "to tell the duties of each people in the tremendous world crisis created by the War." He laid particular emphasis on the absolute necessity of strict cooperation between Great Britain, the United States, and his own country, and of military preparedness on the part of France. He announced on this visit that he would enter America as a private individual, would accept no invitations, private or public, and that he would pay his own expenses.

Discussing the alcohol question with a French Prohibitionist on his return voyage he said: "I am too old to do anything; all I can promise you is to give the example; I have drunk nothing but water for the last fifty years."

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th and 12th eds., *s. v.*; *Qui Etes-vous?* Paris, 1924.

CLEMENT OF ALEXANDRIA (TITUS FLAVIUS CLEMENS). Greek father of the church; born supposedly about A. D. 150. The writings of Eusebius and Photius refer to him as "the Alexandrian," but according to Epiphanius he may have been either an Alexandrian or an Athenian. The probable facts are that he was born in Athens and lived in Alexandria during the years in which he became famous. Nothing is known of his conversion except that he passed from heathenism to Christianity. He became a presbyter in the church of Alexandria and, succeeding Pantaenus, presided over the Christian school in Alexandria from about 191 to about 202. It is believed that in the latter year the persecutions of Severus forced him to leave Alexandria and take refuge with his old pupil Alexander, then Bishop of Cappadocia, whom he later followed to Jerusalem. His subsequent activities and the date of his death are matters of pure conjecture. Thoroughly versed in the whole category of Greek wisdom, renowned for his knowledge of Egyptian science, and learned in the Old and New Testament Scriptures, Clement occupies a prominent place among the early Christian scholars and philosophers. As a moralist he enriched his own and all subsequent ages by his writings.

Clement discusses drinking in his "Paedagogus" (book ii, chap. 2), the following extracts from which (cited by Wasson) illustrate his views on the subject:

The natural, temperate, and necessary beverage, therefore, for the thirsty is water.

I therefore admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would the danger of fire.

But towards evening, about supper-time, wine may be used. . . . Then also the air becomes colder than it is during the day; so that the falling temperature requires to be nourished by the introduction of heat. . . . Those who are already advanced in life may partake more cheerfully of the draught, to warm by the harmless medicine of the vine the chill of age. For old men's passions are not, for the most part, stirred to such agitation as to drive them to the shipwreck of drunkenness . . . But to them also let the limit of their potations be the point up to which they keep their reason unwavering, their memory active, and their body unmoved and unshaken by wine. . . .

With reason, therefore, our Instructor, in his solicitude for our salvation, forbids us, "Drink not wine to drunkenness." . . .

For if he [Christ] made water wine at the marriage, he did not give permission to get drunk. . . .

It is agreeable, therefore to right reason, to drink on account of the cold of winter . . .; and on other occasions as a medicine for the intestines. . . .

In what manner do you think the Lord drank, when he became man for our sakes? Was it not with decorum and propriety? . . . And he blessed the wine, saying, "Take, drink: this is my blood," . . . the blood of the vine. And that he who drinks ought to observe moderation he clearly showed by what he taught at feasts. For he did not teach, affected by wine. And that it was wine which was the thing blessed, he showed again, when he said to his disciples, "I will not drink of the fruit of this vine, till I drink it with you in the kingdom of my Father."

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., vi.; G. W. Samson, *The Divine Law as to Wines,* pp. 199-202, New York, 1880; E. A. Wasson, *Religion and Drink,* pp. 140-144, New York, 1914.

CLEPHANE, ROBERT. Scottish blacksmith and temperance worker; born at Edmonstone, Scotland, June 6, 1817; died in New Zealand, April 24, 1896. He was educated at a private school in his native village. On leaving school he learned blacksmithing and followed this calling for many years. He took the total-abstinence pledge in Edinburgh in 1850, and kept it faithfully to the end of his life. In 1856 he emigrated to New Zealand, settling at Christchurch, in the province of Canterbury, where he pursued his occupation in a local foundry. True to his temperance principles in that new country and active in the Presbyterian Church, of which he was a member, he associated himself with a few other earnest temperance men and in 1860 they established the first total-abstinence society in the settlement. In 1876 he joined the Good Templars, and held successively the chief offices in the local lodge. He worked actively with the several temperance bodies afterward organized in the province, and served for many years as treasurer of the Gospel Temperance and Blue Ribbon Union. Clephane was an ardent advocate of Prohibition.

CLERGY AND INTOXICANTS, THE. The clergy are a body of men formally ordained to the service of God in the Christian Church, being thus distinguished from the laity. This clerical body includes deacons, elders, priests, bishops, ministers, preachers, etc. The term "clergy" formerly signified a body of clerks, men in holy orders, or learned men; hence the word "clerical," which is still employed in its original as well as in its modern signification. In England the term "clergy" is usually understood to mean the clergy of the established church.

From the earliest times abstinence from intoxicating liquors was intimately associated with services of special sanctity. The Mosaic Code permanently enjoined the Israelitish priests from drinking wine or strong drink when they entered the tabernacle (Lev. x. 9). In ancient Britain wine was not used until after the Roman Conquest, the universal drink of the early Britons having been metheglin, or mead, made from honey

and water. Information as to the habits of some of the early British clerics with regard to intoxicating liquors is obtained from a letter of St. Gildas, a British monk of the latter half of the sixth century. He says ("De Excidio Britanniae," §21): "Not only the laity, but our Lord's own flock, and its shepherds, who ought to have been an example to the people, slumbered away their time in drunkenness, as if they had been dipped in wine." Again (§83): "Little do we put in execution that which the holy prophet Joel hath spoken in admonishment of slothful priests, saying, Awake ye who are drunk from your wine, and weep and bewail ye all, who have drunk wine even to drunkenness, because joy and delight are taken away from your mouths." Further (§109): "These are the words, that with apparent effect should be made good and approved—deacons in like manner, that they should be not overgiven to much wine."

Mosaic Code and Abstinence

Mr. T. E. Bridgett, in his book "The Discipline of Drink" (1876), cites the following monastic penance of St. Gildas: "If any monk through drinking too freely gets thick of speech so that he cannot join in the psalmody, he is to be deprived of his supper."

St. David (A. D. 569) issued a series of canons, among which were the following:

(1) Priests about to minister in the temple of God and drinking wine or strong drink through negligence, and not ignorance, must do penance three days. If they have been warned, and despise, then forty days.
(2) Those who get drunk through ignorance must do penance fifteen days; if through negligence, forty days; if through contempt, three quarantains.
(3) He who forces another to get drunk out of hospitality must do penance as if he had got drunk himself.
(4) But he who out of hatred or wickedness, in order to disgrace or mock at others, forces them to get drunk, if he has not already sufficiently done penance, must do penance as a murderer of souls.

The yearly rental *(grafol)* of an estate in Lincolnshire, England, contained the following items:

(1) To the monastery, two tuns of bright ale . . ., two *mittan,* [or measures] of Welsh ale . . . (2) To the abbot's private estate . . . fifteen mitten of bright and five of Welsh ale, fifteen sesters of mild ale.

In the "Penitential" of Theodore, afterward archbishop of Canterbury, conditions with regard to the abuse of alcoholic beverages are described thus:

The habits of the laity were at the time sadly intemperate, and those of the clergy were not less so. The edicts of the archbishops tell the tale of clerical intemperance more effectually than any description of it could do, and are not open to any suspicion of exaggeration or ill-will. When they attempted to check it, they most properly commenced with the bishops. A bishop who was drunk to vomiting, while administering the holy Sacrament, was condemned to fast ninety days; and one who was so intoxicated as, pending the rite, to drop the sacred elements, was required to chant a hundred psalms as penance. All bishops who were constantly and deliberately drunk were deposed from their office. The laity were more mildly dealt with. If a man compelled another to become intoxicated, out of hospitality, he was to do penance for twenty days; if from malice, the same penance was enjoined as for manslaughter. One exception from the rules of intemperance was permitted, which is both curious and suggestive: "If any one," says Archbishop Theodore, "in joy and glory of our Saviour's natal day, or Easter, or in honor of any saint, become drunk to vomiting, and, in so doing, has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, unless indeed the bishop were in the same state himself."

Archbishop Theodore's Penitential

In the middle of the eighth century Winfrid, Archbishop of the Germans (named "Boniface" by the Pope), wrote Cuthbert, Bishop of Lindisfarne:

It is reported . . . certain bishops . . . indulge in excess of drink and force others to drink till they are intoxicated. This is most certainly a great crime for a servant of God to do or to have done.

The ninth canon of a council called by Cuthbert at Cloves-hoo warns priests as the ministers of God not to give the seculars and monastics an example of drunkenness; and Canon 21 of the same council read:

That monastics and ecclesiastics do not follow nor affect the vice of drunkenness, but avoid it as deadly poison.

In the year 852 Ceolred, abbot of Medeshamstede (Peterborough) stipulated in a lease, executed in favor of one Wulfred, that the lessee should annually "deliver into the minster sixty loads of wood, twelve of coal, six of faggots, and two tuns full of pure ale, and two beasts fit for slaughter, and six hundred loaves, and ten measures of Welsh ale."

King Edgar, in a harangue before a council convened by Archbishop Dunstan, speaking of the clergy, said:

They spend their days in diversions, entertainments, drunkenness, and debauchery. . . . They pass the night in rioting and drunkenness.

In a code drawn up by Dunstan Canons 57 and 58 are as follows:

(57) Let Priests beware of drunkenness, and be diligent in warning and correcting others in this matter.
(58) Let no Priest be an ale-scop, nor in any wise act the gleeman.

The fourth Lateran Council (A. D. 1215) decreed that the clergy should abstain from gluttony and drunkenness, and from visiting taverns and scot-ales.

Before the Reformation there was no civil legislation in England against drunkenness. The only inhibitions against it were the canons and decrees of the churches. William Courtenay (A. D. 1342-96), Archbishop of Canterbury, decreed that on the occasion of a great festival each monk should have one capon and one quart of wine; the friar, two capons and a half-flagon of wine; the abbot, three capons and a flagon of wine. A Welsh law of great antiquity required divines to keep sober at all times and allowed them no redress for any injury received while intoxicated.

Many Reformation leaders, as Knox, Luther, and Calvin, used intoxicants in moderation. So, also, did Wesley and Whitefield.

In America the three centuries preceding 1850 saw the largest general use of liquor. All classes, adults and children, men of all professions—judges, physicians, lawyers, and clergymen of all denominations—were addicted to the use of intoxicants. Liquor was an essential in harvesting, log-rollings, "raisings," at funerals, baptisms, and in sicknesses of all kinds. As Abraham Lincoln said, in an address at Springfield, Ill., on Feb. 22, 1842:

The Clergy of America

Universal public opinion not only tolerated, but recognized and adopted, its use.
It is true, that even then, it was known and acknowledged that many were greatly injured by it; but none seemed to think the injury arose from the use of a bad thing, but from the abuse of a very good thing.

As a matter of fact, inebriety in a clergyman was no serious handicap. One Massachusetts

church about the time of the Revolution charged its pastor with being intoxicated on several occasions, once while at the communion-table. The council supported the pastor, and he retained his pastorate till his death.

In making pastoral calls the minister was expected to take a little liquor of some kind or other at every house he visited. In the medical profession, matters were no better. Neal Dow, in his "Reminiscences," states (pp. 159-171) that when several persons were injured by the collapse of the frame of a church in the county, the teams sent to Portland, Maine, for doctors found the latter "in such drunken condition that the injured men had to wait until the next day to get surgical help."

Dr. Billy J. Clark who, with his pastor and friend, the Rev. Lebbeus Armstrong, was a founder of the Union Temperate Society of Moreau and Northumberland (1808), urged as a reason for establishing a local temperance society, "We shall all become a community of drunkards in this town, unless something is done to arrest the progress of intemperance."

Eddy in his "Alcohol in History" (pp. 203-204) cites the Rev. Leonard Woods, D. D. as saying:

> That, at a period prior to the Temperance Reformation, he was able to count up nearly forty ministers, none of whom resided at a great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were injured, if not utterly ruined. He mentions also, an ordination that took place about twenty years ago, at which he was ashamed and grieved to see two aged ministers literally drunk; and a third indecently excited by strong drink.

Temperance Societies "Gates of Hell"

In the early days of the temperance societies in America large numbers of ministers of various denominations were strongly in opposition to any proposal of total abstinence. In some cases men were suspended from membership in their churches on account of activity in connection with the temperance reform. Duncan C. Milner, in "Lincoln and Liquor," cites (pp. 20-25) the case of one minister who preached a sermon in opposition to temperance societies and who took for his text "The Gates of Hell shall not prevail."

> There were four gates of hell, he said. The first was those Bible societies that were putting the Scriptures in the hands of the unlearned. The second was the Republican party, which was in favor of freeing the niggers and went around preaching nigger equality. The third was the Sunday-school, which professed to teach the Scripture, but was really getting the young people together for a frolic on the Lord's Day and getting them to hanker after one another. The fourth gate of hell was those temperance societies that went around smelling people's breaths and interfering with the people's personal liberty to take a little something for their stomach's sake and many infirmities. "But," he concluded, "the gates of hell shall not prevail against the church."

It was not surprizing that ministers of religion should be indifferent to the temperance reform, when the governing bodies of their denominations were in opposition to it. As late as 1841 the Wesleyan Conference which met at Manchester, England, adopted resolutions to the effect: (1) "That unfermented wine should not be used in the Lord's supper," and (2) "That Wesleyan chapels should not be used for temperance meetings."

Still there were a great many ministers of all denominations who were willing to champion the temperance cause when to do so was to

court disfavor and ridicule. Catholics as well as Protestants joined the reform; and one of the greatest of speakers on the temperance platform was a Catholic priest, the Rev. Father Mathew (1790-1856).

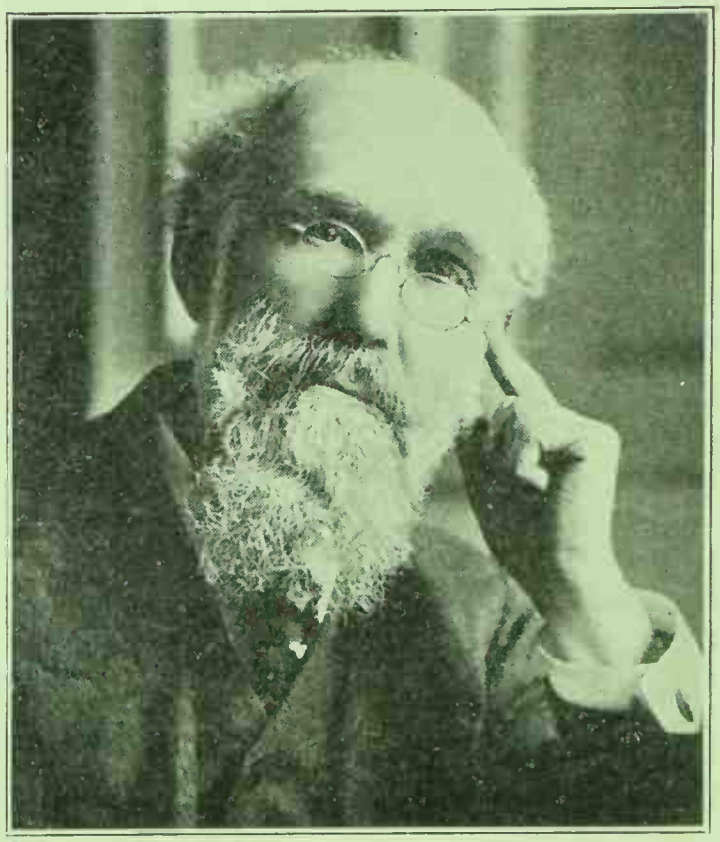
In recent years, in the movement in America which resulted in the passage of the Eighteenth Amendment to the Constitution, the clergy took a conspicuous part, furnishing many of the national leaders in the fight against the liquor saloon.

In Europe and other lands the number of ministers of religion who are active as temperance workers continues to grow with the years.

Bibliography.—Daniel Dorchester, *The Liquor Problem in All Ages,* New York, n. d.; Richard Valpy French, *Nineteen Centuries of Drink in England,* London, n. d.

CLERK-ALE. An ale feast given in early English times for the benefit of the parish clerk.

CLIFFORD, JOHN. English clergyman, author, and temperance leader; born at Sawley,



REV. JOHN CLIFFORD

Derbyshire, Oct. 16, 1836; died in London Nov. 20, 1923. As a boy of ten he worked in a factory, but he determined to educate himself as best he could, and read week by week the *Popular Educator* issued by John Cassell. Later he studied at the General Baptist College, Nottingham; University College, London (B. A. London, 1861; B. Sc. 1862; M. A. 1864; LL. B. 1866) and the Royal School of Mines, London. Entering the Baptist ministry, he became pastor of Westbourne Park Church, London, in 1858, and continued in that one pastorate until 1915 when he retired, becoming honorary pastor. His notable success as preacher and pastor was instanced in the growth of a feeble society into a strong and influential church with magnificent buildings and all the appointments necessary for carrying on its educational and benevolent enterprises. In recognition of his personal worth and varied con-

tributions to religious and social welfare Clifford received honorary degrees, as follows: D.D. University of Chicago, and Bates College, Lewiston, Maine; LL.D. Colgate University, N. Y., and Macmaster University, Toronto, Canada. In his own denomination he was president of the London Baptist Association, 1879; president, Baptist Union, 1888 and 1899; president, General Baptist Association, 1872 and 1891; president, Baptist World Alliance, 1905-11; president, Baptist European Congress, 1913. He undertook a fair share of work, also, in connection with general church movements and educational enterprises. In 1898-99 he was president of theNational Council of Free Evangelical Churches, and in 1899-1900 he was president of the British Chautauqua.

Clifford had been enlisted in temperance work ever since his boyhood. He joined the Band of Hope in 1851, and the United Kingdom Alliance in 1855. He became secretary of the Baptist Total Abstinence Association in 1869, and later, president of the Temperance Council of the same organization. He had been a voluminous author, his books covering a wide range of theological, religious, and social problems. Among them the temperance question is treated in the following works: "The Church's War with National Intemperance"; "Temperance a Part of the Ideal Life"; "The Spiritual Groundwork of the Temperance Reformation"; The Emancipation of the Nation from the Tyranny of Drink"; "Temperance Reform and the Ideal State"; and "The Christian's Responsibility for his Influence on the Drink Trade." The next to the last of these is a publication of the Twelfth Lees and Raper Memorial Lecture, which he delivered Dec. 2, 1913. Dr. Clifford in 1862 married Miss Rebecca Carter, of Newbury, Berkshire. In 1897 he made a tour round the world. On New Year's Day, 1921, he was made a Companion of Honour (C. H.) by King George. For sixty years he was an active and helpful vice-president of the Band of Hope Union, ready at all times to assist in the temperance work for the children with voice and pen.

CLOPTON, ABNER W. American clergyman and pioneer temperance worker; born in Transylvania County, Virginia, in 1784; died in Charlotte County, Virginia, March 20, 1833. Nearly all of his life was spent in his native State. He was 49 years old when he entered the Baptist ministry, and it was very soon afterward that he first became interested in temperance, as the result of his discovery that an alarming amount of drunkenness prevailed among the members of his churches, in Charlotte County. He at once began to concentrate all of his energies in attacking the vice, denouncing it from the pulpit and in private conversation with great severity. At that period he himself was a moderate user of liquors, as was the universal custom of the time among clergymen and laymen alike; but in 1825 he resolved to abandon the use of spirits entirely, the immediate cause of his resolution being given by a friend in the following words:

> While sitting one day at dinner, he was informed that a female of respectable connections with whom he had been well acquainted, and for whom he entertained high esteem, had been carried home in a state of beastly intoxication. He was astounded. Dropping his knife and fork, he resolved instantly and solemnly, to use ardent spirits no more.

In 1826 he founded the VIRGINIA TEMPERANCE SOCIETY, the first organization of its kind in the South. This movement was entirely original with Clopton; for, although the Union Temperate Society of Moreau and Northumberland had been founded at Saratoga, N. Y., as far back as 1808, its existence was hardly known outside of a few counties in that State, and Clopton had certainly never heard of it. Nor did he have any knowledge of the formation of the American Temperance Society in Boston, Mass., in the same year that his own society came into existence. His efforts met with much opposition, especially among his fellow-clergymen of the Baptist Church, and calumny and falsehood were even resorted to in some quarters to discredit the new movement; but regardless of the hostile sentiment thus aroused he continued his temperance mission with ever-increasing earnestness. In April, 1828, he attended the Georgia State Baptist Convention at Monticello as agent for the Columbian College, Washington, D. C., and at the request of Dr. Adiel Sherwood, a leader among the Georgia Baptists at that time, he prepared a constitution and helped to organize the Georgia State Temperance Society. He also started a total-abstinence society in Greensboro, Ga. In the ten years during which Clopton labored in the temperance cause, he did more, perhaps, than any single person of his time to awaken the churches of the South and the public at large to the menace of the drink evil. As the originator of the movement, he occupies a place in Southern temperance history to which there is no other claimant.

CLOSE FERMENTATION. Fermentation in a covered utensil, so as to exclude all atmospheric air. See FERMENTATION.

CLOUSTON, Sir THOMAS SMITH. British alienist; born of Norse ancestry in Orkney, Scotland, April 22, 1840; died at Edinburgh April 19, 1915. He was educated at Aberdeen (M.D., LL.D) and Edinburgh (M.D., LL.D.; Thesis Gold Medalist; Fothergil Gold Medalist, 1870). He was assistant for two years at the Morningside Lunatic Asylum near Edinburgh, and later, medical superintendent of the Cumberland and Westmoreland Asylum at Carlisle, where for ten years he carried on clinical research. In 1911 he was knighted. Sir Thomas was Morrison lecturer on insanity, and Norman Kerr Memorial lecturer (1913) on "Some of the Psychological and Clinical Aspects of Alcohol." He held strongly the view that the nerve-cell was inherently liable to become unstable and to cause secondary disturbances of metabolism resulting in toxins, but concluded also that alcoholism might establish a vicious circle in predisposed persons, the effect of alcohol varying with the individual's power of resistance, which could not be predicted in advance. "It is undoubtedly the case," he said at the Twelfth International Congress on Alcoholism (1909), in a paper on "The Resistive Power of the Human Brain Against Alcohol and Its Limitations," that "the first mental quality to succumb to alcohol, either taken in single doses or as the result of a continued habit, is the diminution of the highest quality of brain and mind, that of control." He was especially interested in educational measures for the prevention of the alcoholism so closely associated with his specialty, insanity.

Clouston discussed the interrelation of insanity

and alcohol at many meetings and in various medical journals. Among his important articles were: "Diseased Cravings and Paralyzed Control: Dipsomania, Morphinomania, Chloralism and Cocainism," in the *Edinburgh Medical Journal* (xxxv, 1889-1890); "Persons Who Should Not Take Alcohol," in *The Practitioner* (lxiii, N. S., 1899, 476); "The Inebriates Bill," in *Journal of Mental Science* (1899, xlv, 200); (with G. Sharp) "Legislation Against National Intemperance," in *The Lancet* (1901, i. 1,233) and "Alcoholism and Insanity in Scotland," in *The Lancet* (1901, i., 873). His "Clinical Lectures on Mental Diseases" passed through six editions. He married Harriet Segur of New Haven, Conn., U. S. A.

CLOVE CORDIAL. Spirit flavored with bruised cloves and colored with burnt sugar. It is in vogue among the poorer classes of England.

CLWYD, JOHN HERBERT ROBERTS, Baron. British peer and temperance leader; born at Abergele, North Wales, Aug. 8, 1863; educated at Trinity College, Cambridge (M.A.). His father, John Roberts, M.P. for Flintshire (1878-92), was the author of the Welsh Sunday Closing Act, and the son has devoted much of his time and effort to the strengthening of that measure. John Herbert Roberts was elected Member of Parliament for West Debighshire in July, 1892, and held the seat until his elevation to the peerage. In 1893 he married Hannah, daughter of W. S. Caine, M.P. He was created a baronet in 1908. In the House of Commons he was one of the leading supporters of temperance reform. He was chairman of the Welsh Parliamentary party, and several times he introduced the Welsh Temperance Bill, which sought to give to the people of Wales the power of local veto. In 1919 a peerage was conferred upon him, and he took his seat in the Upper House as Baron Clwyd. Besides being president of the North Wales Temperance Federation, Lord Clwyd is a member of the Royal Commission on the Licensing Laws. He is also president of the Anglo-Indian Temperance Association, and a vice-president of the United Kingdom Alliance, of the National Temperance League, and of the National Temperance Federation.

COATSWORTH, EMERSON. Canadian city official; born at Lunehead, Yorkshire, England, Aug. 26, 1825; died in Toronto, Canada, May 8, 1903. During his early childhood his parents removed to Toronto, Canada, and he was educated in the public schools of that city. Becoming a total abstainer in early life, his active participation, as a member of various temperance societies, in aggressive as well as remedial work, served to develop those qualities of leadership which made his name a familiar one in Toronto church and temperance circles. For some years he was the head of the Christian Temperance Society of that city and constantly engaged in public meetings and the work of organization. In 1872 he was elected city commissioner for Toronto, holding that position for 30 years. Interested in every phase of temperance work, Coatsworth's sympathies were enlisted in marked degree on behalf of the victims of the rum traffic, and many an impoverished home was brightened by his presence and kindly ministrations.

COBBLER. A summer drink, consisting essentially of wine and sugar with the usual addition of slices of lemon, orange, pineapple, and

other fruits. The best-known cobblers are champagne, claret, sauterne, sherry and Rhine wine.

COBBLERS' MONDAY. See SAINT MONDAY.

COBBLER'S PUNCH. A summer drink, made by shaking together, in a large glass, pounded ice, wine, sugar, slices of orange, pineapple, etc.

COBDEN, RICHARD. English statesman; born at Dunford, near Midhurst, Sussex, England, June 3, 1804; died in London April 2, 1865. His early school advantages were limited; but he acquired the rudiments of an English education at the Midhurst grammar-school, and later developed that aptitude for study and painstaking investigation which distinguished his whole career. In his sixteenth year he went to London and took a position in a mercantile firm of which his uncle was one of the partners. At twenty he became a commercial traveler and was eminently successful in his calling. His capacity for busi-

RICHARD COBDEN
—*The London Stereoscopic Company, Ltd.*

ness is seen in the fact that about 1830 he induced two other young men to join him in the purchase of a calico-printing business at Sabden, Lancashire. With little capital at the outset, the firm quickly branched out, with an establishment at Manchester and one in London, besides the original house. In the further development of the business Cobden's share of the profits ran to between $40,000 and $50,000 a year. He now ventured into authorship; and a pamphlet entitled "England, Ireland and America, by a Manchester Manufacturer," attracted wide attention and ran rapidly through several editions. The strain of his incessant activities began to tell on his health, and he left England for a trip through Spain, Turkey, and Egypt, returning to England in April, 1837. His entrance upon political life began with his election to the Manchester Chamber of Commerce, and his first public speeches in Manchester and neighboring cities were in the interest of British schools. In 1838 the famous Anti-Corn-

Law League of Manchester was formed. "Of that famous association," remarks a leading writer, "Cobden was from first to last the presiding genius and the animating soul." In 1841 he was elected to Parliament from Stockport; and in that period, when great men were not wanting in either house, Cobden quickly won distinction as a Liberal leader and as one of the most forceful orators of his day. His specialties were peace among the nations and universal free trade, as the essentials of good-will and the improvement of human conditions, particularly among the poor. In this interest he attended peace congresses and personally interviewed leading men of various nations. His two visits to the United States in 1835 and 1859 were memorable on this account.

Cobden's absorption in these questions was doubtless the sole reason for his reluctance to assume responsible leadership in the work of temperance reform, while never ceasing to advocate total abstinence and to declare his opposition to the dram-shop and its attendant evils. Morley's "Richard Cobden" contains (page 525) the following, among various references to this topic:

I am not quite sure that dinner parties are the best tactics for our party to fall into in Manchester. Public dinners are good for our opponents, but I have more faith in teetotalism than bumper glasses, so far as the interests of the democracy are concerned. The moral force of the masses lies in the temperance movement, and I confess I have no faith in anything apart from that movement for the elevation of the working class. We do not sufficiently estimate the amount of crime, vice, poverty, ignorance, and destitution which springs from the drinking habits of the people.

The Americans have clearer perception of the evils of drunkenness upon the political and material prospects of the people, and their leading men set an example of temperance on all public occasions. I lately read an account of a great political meeting in New Hampshire, at which Daniel Webster presided, when fifteen hundred persons sat down to dinner, at which not a drop of wine, spirits, or beer was drunk. Depend on it they were more than a match for four times their number of wine-bibbers.

In 1843 Cobden wrote to a correspondent:

I have found it necessary every year, with an increasing effort of mental labors, to diminish constantly the quantity of alcoholic and fermented beverages which I consume, until at last I am by habit a total abstainer; and this not from the principles which actuate your bodies, but simply as a means of enabling me to do more work.

In November, 1853, he wrote as follows to another correspondent:

In reply to your inquiry, I venture to suggest that the best way of dealing with the monopoly of spirits is to abstain from drinking them, which for upwards of twenty years I have done. Depend on it, they are nothing better than slow poison, even if taken moderately.

COBLENTZ, CLARA AMELIA (RANKIN). American temperance worker; born at Madison Furnace, Clarion County, Pa., Aug. 19, 1863; educated in the public schools; and graduated from Carrier Seminary (now Clarion State Normal School) in 1880. Her family removed in 1869 to Clarion, Pa., where she assisted her father in his store until her marriage with George W. Coblentz, of Columbus, O., in 1886. In 1903 she and her husband removed to Ann Arbor, Mich., but returned to Clarion in the following year. In 1915 they removed to Erie, Pa., where they still reside.

Mrs. Coblentz has been an ardent worker in the Presbyterian Church, and from early womanhood has taken an active interest in social problems, particularly those dealing with the liquor traffic. She joined the Woman's Christian Temperance Union in 1878, and was a charter member of the Clarion County Union, which was organized in 1883. Her first active work was done as local and county superintendent of scientific temperance instruction, helping to secure the passage of a law requiring such instruction in the public schools of the State. After holding various offices in her local Union she became president of it in 1890. The same year she joined the Non-Partisan W. C. T. U., becoming successively treasurer (1902) and president (1903) of the national organization. She was a leader of the unions which became auxiliary to the Women's Christian Temperance Alliance in 1890, and was elected State president of the Alliance in 1915. Mrs. Coblentz has delivered frequent addresses on the alcohol question.

COCCULUS INDICUS. The name given in commerce to the dried berries of the large Indian climbing shrub *Anamirta cocculus* (or *A. paniculata)*. These berries contain the bitter, poisonous principle, picrotoxin ($C_{30}H_{34}O_{13}$), which is a narcotic and is used medicinally as an ointment for the treatment of ringworm and barbers' itch. Cocculus indicus berries were formerly used in Great Britain to adulterate beer, but their employment is now forbidden. They were thought to prevent secondary fermentation and to increase the intoxicating power of the liquor. Charles Kingsley, in his "Alton Locke" (1850), names them with grains of paradise and salt as adulterants of beer. (See GRAINS OF PARADISE.) Leach ("Food Inspection and Analysis," 1904) says there is no authentic record of their detection in beer in recent years.

See MALT LIQUORS, under ADULTERATION.

COCHIN-CHINA. See FRENCH INDO-CHINA.

COCHRAN, WILLIAM FRANCIS. American humanitarian and temperance advocate; born at Yonkers, N. Y., in 1876; educated at St. Paul's School, Concord, N. H. and Yale University, graduating in the class of 1898. He was active in Y. M. C. A. work during his period in college, and of later years he has devoted himself to religious and social work. He has been especially active in enlisting the practical cooperation of the church in the solution of the great social problems. He has had the supervision of an extensive and a rather unique development of a summer home community on Severn River. For more than a year he was Y. M. C. A. educational director at Camp Meade, Md. He has been a member of the executive committee of the National Anti-Saloon League for many years and also of the Scientific Temperance Federation. He was treasurer of the Committee of Sixty and one of the pioneers in the fight for the Prohibition Amendment to the Constitution. For a number of years he has been a member of the Headquarters Committee of the Maryland Anti-Saloon League.

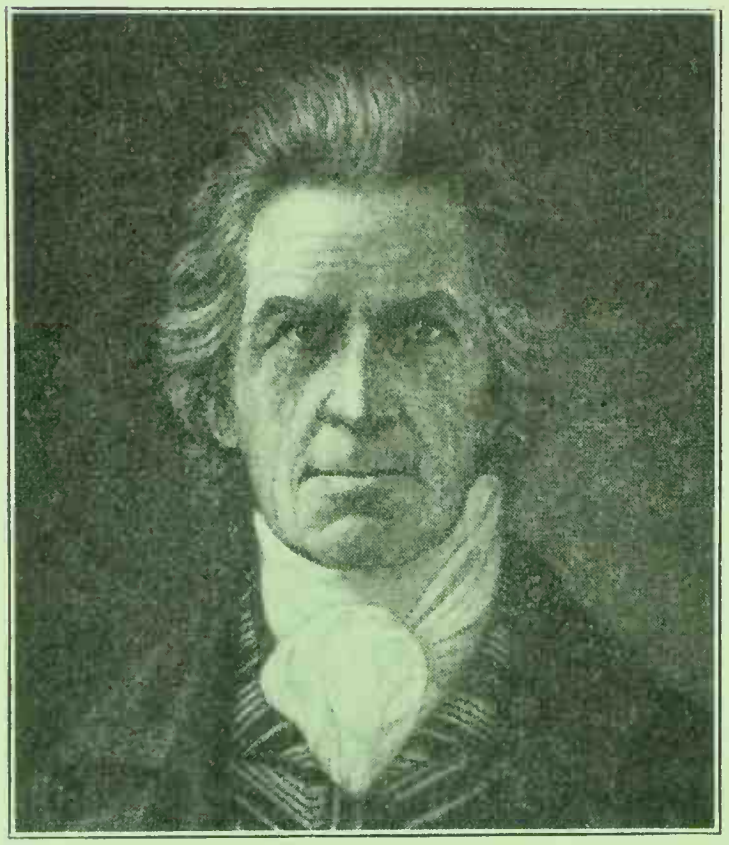
COCK-ALE. A favorite drink in England in the early part of the eighteenth century. It was prepared from the following recipe:

Take a cock of half a year old, kill him and truss him well, and put into a cask twelve gallons of Ale to which add four pounds of raisins of the sun well picked, stoned, washed and dryed; sliced Dates, half a pound; nutmegs and mace two ounces: Infuse the dates and spices in a quart of canary twenty-four hours, then boil the cock in a manner to a jelly, till a gallon of water is reduced to two quarts; then press the body of him extremely well, and put the liquor

into the cask where the Ale is, with the spices and fruit, adding a few blades of mace; then put to it a pint of new Ale yeast, and let it work well for a day, and, in two days, you may broach it for use or, in hot weather, the second day; and if it proves too strong you may add more plain ale to palliate this restorative drink, which contributes much to the invigoration of nature.

It was believed to be a strengthening and restorative compound.

COCKE, JOHN HARTWELL. American soldier; born in Surry County, Virginia, Sept. 19, 1780; died in Fluvanna County, Virginia, July 1, 1866. He graduated at William and Mary College in 1798. He was general commanding the Virginia troops at Camp Carter and Camp Holly, on the Chickahominy, in defense of the city of Richmond in 1812 and 1813. In both encampments the ruinous consequences of intoxicating drinks to the discipline and efficiency of an army were palpable; and, impelled by a sense



JOHN HARTWELL COCKE

of duty to suppress the evil if possible, he resorted to all the restraining powers of military rule. In the winter campaign of 1814-15 not only were drunkenness and disorder punished, but the liquor traffic in camp was carefully restrained. The result was that while two other brigades in his vicinity were so wasted by disease that it was found necessary to disband them before their term of service had expired, Cocke's enjoyed good health throughout the prevalence of a "war epidemic." In 1828 Cocke took the pledge at a temperance meeting held in Charlotte County, Va., with the reservation of the right to drink wine. This brought up the question of total abstinence as opposed to "moderation."

In 1834 Cocke was chosen president of the first State temperance convention held in Virginia, which met at Charlottesville. He was reelected in the following year. He became president of the American Temperance Union; and in 1841, being unable to attend one of its meetings, he

sent a letter containing the following sentiments:

We must address ourselves to our state and national legislatures, to discourage and finally break up those nurseries of crime, the distilleries and the licensed grog-shops. But above all we must again and again ring all the changes of appeal to public opinion, which is, at last, the governing principle in all the great moral reforms of a free people.

In 1846 Cocke became president of a body known as the "Temperance General Assembly of Virginia," He resigned his post in 1848. Mainly at his instance the Assembly resolved to petition the Legislature for a law propounding to the voters of Virginia the question whether any licenses for the liquor traffic should be granted or not. The petition was rejected.

COCKER, JAMES. New Zealand Methodist minister, editor, and Prohibition leader; born at Calver, Derbyshire, England, June 4, 1862. He was educated in the village school, and received his theological training at the Manchester Primitive Methodist College. In 1890 the Primitive Methodist Conference appointed him to duty in New Zealand. Two years later he married Sarah A. Hollis, a native of Calver. His first circuit was at Ashburton. Then followed Feilding (1895-98), Wanganui (1898-1904), Wellington, (1904-09), Auckland (1909-13), Christchurch (1913-19, and Masterton.

Cocker's interest in temperance work began early, in connection with the formation of a Band of Hope at Calver, of which he became president. In New Zealand he at once joined the Prohibition movement in which he has been such an important worker. In Ashburton he was elected a member of the licensing bench, and at Wanganui, Wellington, and Christchurch, he served in a like capacity, making a record for his thorough knowledge and rigid enforcement of the liquor laws. As the result of his efforts and those of his coworkers in Ashburton, the town eventually adopted no-license and has remained dry up to the present time. At Feilding, as president of the Prohibition League he was the leader of the temperance forces in politics. Wherever he went he waged war on the liquor traffic. During his residence in Wellington he edited the campaign paper *Liberty*, which served a very useful purpose in stimulating Prohibition sentiment. Wellington voted out the saloons, and they have never been reopened.

In 1908 Cocker spent a year in travel. In the course of his tours he found time to take part in the Licensing Bill campaign in England. After visiting France, Italy, Egypt, and Palestine he returned to New Zealand and took up his work at Auckland. In addition to his ministerial duties he was now busily engaged in editorial work, and was also president of the Prohibition League. In 1913 the Methodist union was effected, and in that year Cocker was sent to Christchurch to take charge of a central mission in one of the theaters there. Here he brought out another campaign paper called *Public Opinion*. Removing to Masterton, he became superintendent of the Methodist Church and was again placed at the head of the local Prohibition League. On Sept. 1, 1920, Cocker was called to the editorship of *The Vanguard*, the official organ of the New Zealand Prohibition party.

In addition to the publications previously mentioned, Cocker's journalistic experiences include a number of years as correspondent for various

English religious papers, eight years as editor of *The Primitive Methodist* prior to the Methodist Union, and the associate editorship of the *New Zealand Methodist Times* from 1915 to 1919. He has written several books, at least one of which, "Blossomby Idylls" (1902) is of special interest from a temperance standpoint. Several chapters of this work deal with the liquor question in its relation to English village life.

From 1905 to 1913 Cocker was president of the New Zealand Primitive Methodist Conference.

COCKTAIL. (1) An appetizing drink, frequently taken before meals, and usually composed of spirits, bitters, and sugar, together with aromatic flavoring of some sort and chopped ice. The beverage originated in the United States. The cocktail sometimes takes its name from the spirit forming its principal ingredient, as in the case of the absinth cocktail, whisky cocktail, apple-brandy cocktail, etc. Others take their names from the places of origin, as the Manhattan cocktail.

The word "cocktail" is often applied to non-alcoholic preparations, as in the case of fruit cocktail and oyster cocktail, the latter of which consists of oysters immersed in a small glass of catsup, tabasco, etc.

(2) A provincial English term for fresh and foaming beer.

COCUY. A Venezuelan liquor manufactured by the natives of certain localities near Coro and of the neighboring State of Barquisimeto. It is distilled from the bulbous part of a species of maguey and is somewhat similar to the Mexican mescal or mexical.

CODDAM. An English public-house game, variations of which appear to be universal in many parts of the civilized globe. It is played by two or more persons, who are divided into two parties, the object being to guess in which hand a coin, or button, is concealed. The losing side pays for the drinks. The game is known also as "Up Jenkins," this exclamation being the signal for the immediate extension of the hands upon the table. It is similar to the game *micare digitis* ("snapping the fingers") played by the Romans, and to the Italian *mora* or *morra*, which, in turn, presents a similarity to the Chinese TS'AI MEI.

COFFEE. A beverage produced by boiling the roasted and ground seeds of the coffee-tree. The genus *Coffea* to which the coffee-tree belongs contains about 25 species in the tropics of the Old World. The bulk of the coffee of commerce is derived from *Coffea arabica*, a plant supposed to be indigenous in the regions south of Abyssinia, and now grown extensively in various other tropical countries throughout the world. Up to the close of the seventeenth century the world's entire coffee supply was produced in the province of Yemen in south Arabia, where the famous genuine Mocha is still grown. Later the West Indies, and then Java, took first place in production, to be superseded in turn by Brazil, which now furnishes about three fourths of the world's supply. The figures in the accompanying Table I, taken from the *Yearbook* of the United States Department of Agriculture for 1922, indicate the relative importance of the coffee-exporting countries.

According to the "Encyclopaedia Britannica," the United States consumes nearly one half of the world's entire output of coffee. This work calls attention to the fact that, while this great branch of the Anglo-Saxon stock is near the head of the list as regards per capita consumption, the United Kingdom and also Canada and Australia are almost at the foot, using only about one pound of coffee per head each year. Holland is said to consume more per head than any other nation, averaging fourteen to fifteen pounds per annum. The figures in Table II, from the "World Almanac," 1921 and 1923, indicate the per capita consumption in the United States.

TABLE I

COFFEE EXPORTS IN 1920

COUNTRY	1,000 POUNDS
Brazil	1,524,478
Guatemala	207,685
Dutch East Indies	137,223
Venezuela	73,727
Haiti	68,292
British India	19,407
Jamaica	4,622

NOTE.—The item of coffee comprises unhulled and hulled, ground or otherwise prepared; but imitation or "surrogate" coffee and chicory are excluded.

TABLE II

PER CAPITA CONSUMPTION OF COFFEE IN THE UNITED STATES

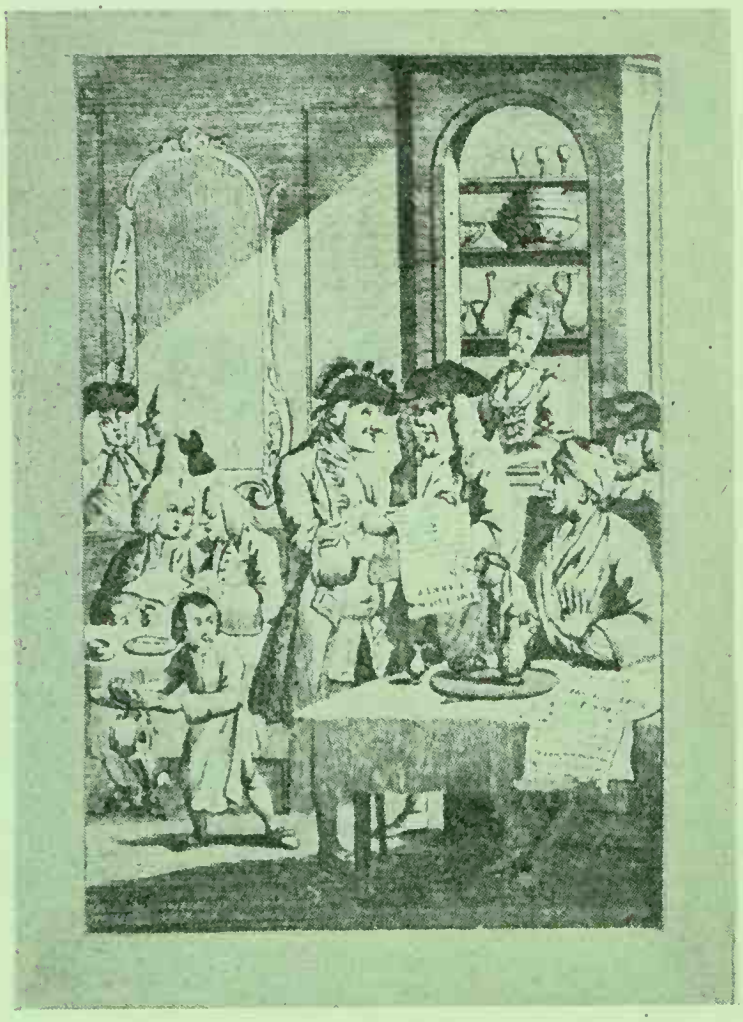
YEAR	POUNDS
1830	2.98
1850	5.60
1870	6.00
1890	7.83
1910	9.33
1915	10.52
1916	10.97
1917	12.22
1918	10.29
1919	8.99
1920	12.90
1921	12.32
1922	10.67

Physiologically coffee acts as a mild stimulant, promoting cheerfulness and allaying fatigue. It has no depressing after-effects such as those accompanying the use of alcoholic beverages, though in some cases it induces sleeplessness. Strong coffee used to excess has a tendency to bring about a nervous condition. The value of the beverage in sustaining the strength under prolonged and severe muscular exertion or exposure to the elements is generally recognized. Coffee is a standard component of the United States Army ration.

The use of coffee as a beverage originated in Abyssinia. The prevalence of the custom there was recorded in the fifteenth century, and was then said to have been handed down from time immemorial. Mohammedans, learning of its power to dissipate drowsiness, took advantage of this property to sustain them during their prolonged devotional exercises, a habit which brought upon them severe censure from the strictly orthodox priests, who regarded coffee as an intoxicant, and therefore as prohibited by the Koran. Despite their threats of punishment and divine retribution, however, coffee-drinking increased rapidly among the Arabian Mohammedans and finally became a national beverage. Toward the close of the sixteenth century the beverage came into common use in the near East, and during the seventeenth century it became a familiar commodity in all the countries of Europe.

COFFEE

Coffee-houses. The popularization of coffee as a beverage in Europe was brought about largely through the institution of coffee-houses. The first of these were established in Constantinople and Venice. French says (p. 215) that in 1650 a Jew named Jacobs, at Oxford, opened the first coffee-house in England, and that hence the antiquary Oldys is incorrect in stating that the use of coffee in England was first known in 1657. In 1652 the first coffee-house in London was opened at the instance of Mr. Edwards, a Turkey merchant, who brought from Smyrna as his servant one Pasqua Rosee, to prepare coffee for his own table. "But the novelty thereof drawing too much company to him, he allowed his said servant, with another of his son-in-law, to sell it publicly, and they set up the first coffee-house in London in St. Michael's Alley in Cornhill" (cited by Timbs, "Club Life,"



COFFEE-HOUSE POLITICIANS

and Doran, "Table Traits"). The beverage which Rosee dispensed to the public is thus extolled in one of his original handbills, captioned "The Vertue of the Coffee Drink":

> The quality of this drink is cold and dry; and though it be a drier, yet it neither heats nor inflames more than hot posset. It so encloseth the orifice of the stomach, and fortifies the heat within, that it is very good to help digestion; and therefore of great use to be taken about three or four o'clock afternoon, as well as in the morning. It much quickens the spirits, and makes the heart lightsome; it is good against sore eyes, and the better if you hold your head over it and take in the steam that way. It suppresseth fumes exceedingly, and therefore is good against the headache, and will very much stop any defluxion of rheums that distil from the head upon the stomach, and so prevent and help consumptions and the cough of the lungs. It is excellent to prevent and cure the dropsy, gout, and scurvy. . . .

And so on to the end of a very complete list of human ailments, for all of which the new drink was alleged to be a panacea.

Other coffee-houses soon sprang up, one of the most celebrated being the "Rainbow," kept by James Farre, near the Inner Temple Gate, London. The publicans and ale-house keepers showed much hostility to the innovation, and sought in various ways to discourage and suppress the new business. Farre was accused by his rivals, the vintners, with the "makinge and selling of a drink called coffee, where by in makinge the same he annoyeth his neighbours by evil smells, and for keeping of fire for the most part night and day, whereby his chimney and chamber hath been set on ffire, to the great danger and affrightment of his neighbours." Notwithstanding this indictment, the proprietor of the "Rainbow" persisted in the operation of his establishment, which grew and flourished greatly.

While the opposition to coffee-drinking originated, no doubt, largely with the publicans, it spread to other circles, and complaints from diverse quarters are recorded against the habit during the latter part of the seventeenth century. There were some who regarded coffee as a dangerous drug, and held that those who indulged too freely in its use were little better than drunkards. In a petition to Parliament (1673) coffee was classed with mum, brandy, and tea, as detrimental to the bodily health of those who habitually used it instead of the national beverage, sound barley beer. But the most curious objection was that raised in 1674 in "the women's petition against coffee," charging that "it made men as unfruitful as the deserts whence that unhappy berry is said to be brought; and predicting that "the offspring of our mighty ancestors will dwindle into a succession of apes and pigmies!"

Still the "berry" made more friends than enemies, and it is interesting to note that as early as 1659 a philosophical writer observed that

> this coffa-drink hath caused great sobriety—formerly apprentices and clerks used to take their morning draughts of ale, beer, or wine which often made them unfit for business. Now they play the good fellows in this wakeful and civil drink.

Frederick W. Hackwood, in his interesting chapter on coffee-houses, in "Inns, Ales, and Drinking Customs of Old England," says (p.360) that during the disturbances which marked the end of Charles II's reign, it was not the taverns, but the coffee-houses which were closed by proclamation (1675) as a measure toward abating the popular agitations of the time.

> The better-class coffee-houses were the meeting-places of the most influential sections of the community, and were recognised as the centres of intrigue from which dangerous projects might be set afoot. The Newsletters of the time, by which the inhabitants of the larger provincial cities learned almost all they knew of the history of their own times, were concoctions of coffee-house gossip. The newswriter strolled from coffee-house to coffee-house gathering gossip, collecting reports, and getting together all those materials for his weekly epistles destined to enlighten some country town and find food for conversation on some bench of rustic magistrates.

The same writer quotes *(l. c.)* Macaulay, in his history of the events of 1685, to show how coffee-houses gained their popularity:

> The convenience of being able to make appointments in any part of the town, and of being able to pass evenings socially at a very small charge, was so great that the fashion spread fast.
>
> Every man of the upper or middle class went daily

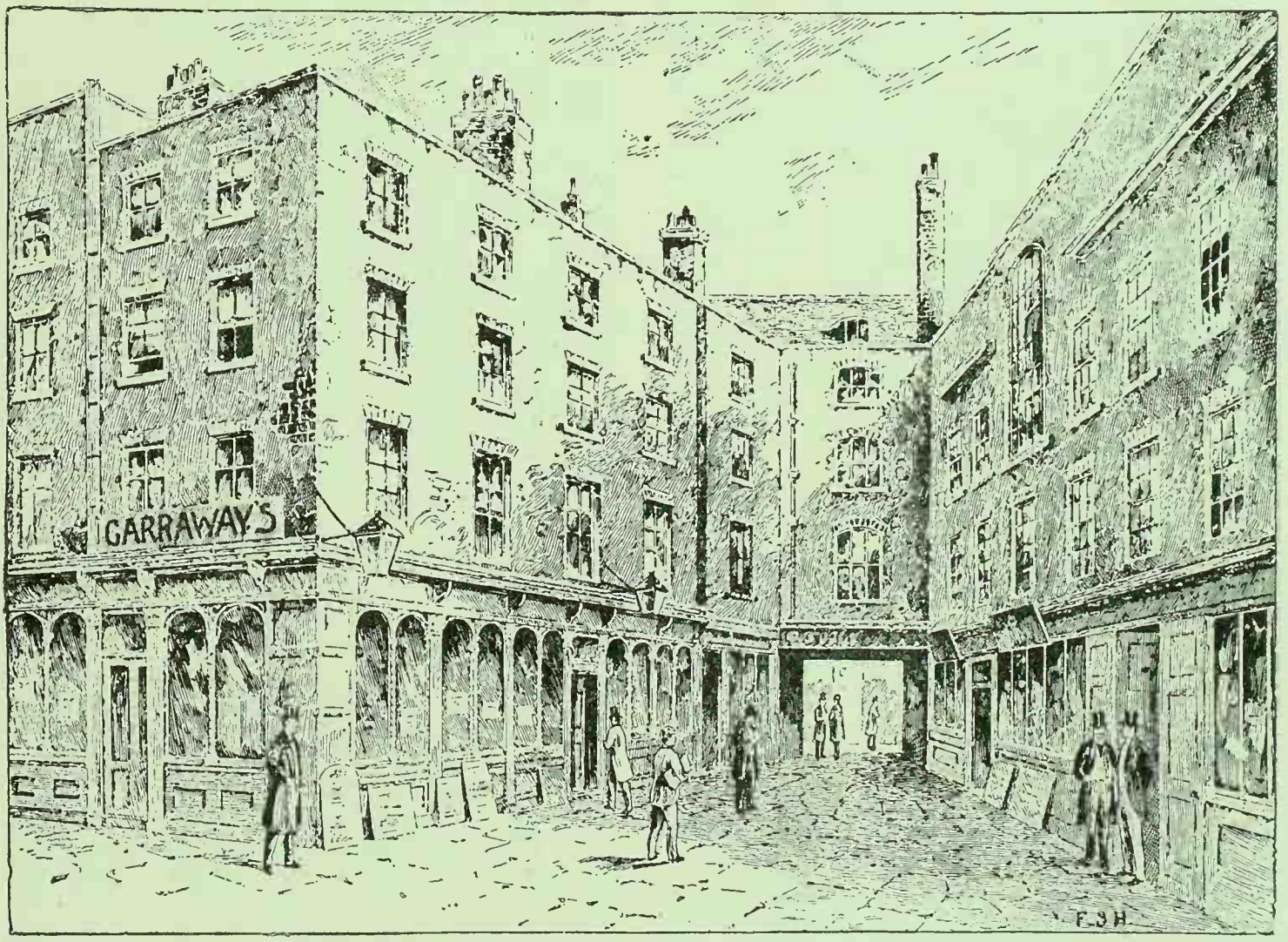
to his Coffee-house to learn the news, and to discuss it. Every Coffee-house had one or more orators to whose eloquence the crowds listened with admiration, and who soon became, what the journalists of our time have been called, a fourth estate of the realm.

The court had long seen with uneasiness the growth of this new power in the state. An attempt had been made, during Danby's administration, to close the Coffee-houses, but men of all parties missed their usual places of resort so much that there was a universal outcry. The government did not venture, in opposition to a feeling so strong and general, to enforce a regulation of which the legality might well be questioned. Since that time ten years had elapsed, and during those years the number and influence of the Coffee-houses had been constantly increasing. Foreigners remarked that the Coffee-house was that which especially distinguished London from all other cities; that the Coffee-house was the Londoner's home, and that those who wished to find a gentleman commonly asked, not whether he lived in Fleet Street or Chancery Lane, but whether he frequented the "Grecian" or the "Rainbow."

The "Grecian," which has been called the "Athenaeum" of its day, was especially frequented by writers, philosophers, and scientists, its patronage including such celebrities as Addison, Pope, Steele, Swift, Gray, Johnson, Goldsmith, and Sir Isaac Newton.

The coffee-houses of this age were not all temperance institutions by any means. On the contrary, wine and beer were usually to be had. In point of fact there came a time when many common public houses assumed the title of "coffee-houses" because, as Defoe puts it, their proprietors thought that it gave their places "a better air."

The English coffee-house of the present day, however, supplies no intoxicating beverages, and is justly considered a wholesome influence in drawing patronage from the drink-shops and



GARRAWAY'S COFFEE-HOUSE, EXCHANGE ALLEY, LONDON

The coffee-houses of the seventeenth and eighteenth centuries were indeed the gathering-places for men of every rank and profession, of every school of politics and religion. Each had its distinctive clique. One of the most celebrated houses was "Will's," of which Macaulay writes:

Under no roof was a greater variety of figures to be seen. There were earls in stars and garters, clergymen in cassocks and bands, pert Templars, sheepish lads from Universities, translators and index makers in ragged coats of frieze. The great press was to get near the chair where John Dryden sate. In winter that chair was always in the warmest nook by the fire; in summer it stood in the balcony. To bow to the Laureate, and to hear his opinion of Racine's last tragedy, or of Bossu's treatise on epic poetry, was thought a privilege. A pinch from his snuff-box was an honour sufficient to turn the head of a young enthusiast.

thus lessening the consumption of intoxicants. For this reason the establishment of coffee-houses has been strongly promoted and supported by temperance workers. This phase of the subject is more fully dealt with under the caption BRITISH WORKMAN PUBLIC HOUSE MOVEMENT.

BIBLIOGRAPHY.—*Encyclopaedia Britannica,* 11th ed., vi. 648; R. V. French, *Nineteen Centuries of Drink in England.* London, n. d.; F. W. Hackwood, *Inns, Ales, and Drinking Customs of Old England,* New York, n. d.

COFFEE COCKTAIL. A mixture composed of one teaspoonful of powdered sugar, one egg, one portion of port wine, and one of brandy, with grated nutmeg added.

COFFEY, PETER. Irish Roman Catholic priest and temperance advocate; born at Rathrone, En-

field, County Meath, Ireland, April 27, 1876. He began his education at the Trim Model National School, afterward attending the Navan Diocesan Seminary, Maynooth College, and Louvain University. He was ordained to the priesthood in June, 1900. Convinced that intemperance is one of the greatest and commonest sins which the church has to combat, Father Coffey has been one of the foremost advocates in the Irish-Catholic clergy, of total abstinence. His efforts toward promoting the cause of sobriety in the Catholic schools have been extensive and productive of results; he has laid stress on the desirability of abstinence among aspirants to the priesthood.

His views on the liquor question are well expressed in a paper which he read at the annual meeting of the Maynooth College Union, June 24, 1914. In this he said:

> There is no domain of religious and social effort which should claim more attention just now from priests and public men in Ireland than that of the Temperance movement. If the Irish people in the near future are to be entrusted with a larger control of their own affairs than they have herctofore enjoyed it is obviously all-important that they should be trained, helped and encouraged to practise that personal self-control which alone will make them a strong, virtuous and efficient people.
>
> Now it is an undeniable fact that widespread habits of intemperance paralyse a nation's energies, and it is equally undeniable that such habits, though not perhaps more prevalent in Ireland than in some other countries, are . . . sufficiently prevalent to cause grave concern for our country's well-being. Fair and promising prospects are now opening up before our people; but . . . we can have little hope of progress under a home government if we continue to paralyse our physical, mental and moral energies, and to waste, year after year, one-third of our country's total revenue by over-indulgence in the dangerous luxury of alcohol. . . . I would ask you to bear this in mind, too, that the growth of trade, industry and commerce in the country will not of itself diminish drinking or alleviate the poverty of the masses. On the contrary, it is an established fact that the tendency is unfortunately in the opposite direction unless there be a counteracting improvement in habits of life among the people.
>
> How is such improvement to be effected? In one way only: by educating and elevating public opinion socially and morally; in other words, by the preaching, teaching, and example of those who can mould public opinion.

Urging that the youth of Ireland be safeguarded from the temptations of strong drink, he said:

> We may cure the disease of intemperance in an individual by treating him for the disease when he has caught it; but there is only one way of curing a nation of that disease—by preventing the youth of the nation from catching it.

In the same address Father Coffey called attention to "the deplorable and notorious maladministration" of the liquor laws of Ireland, and urged the increased utilization of the press for the purpose of spreading temperance propaganda.

Coffey has been prominently identified with the work of the Catholic Total Abstinence Federation of Ireland which he helped to found and of which he has been president since its inception. He has also served as honorary secretary of the Irish Priests' Father Mathew Union, and as a director of the Pioneer Total Abstinence Association, Maynooth College. A considerable portion of his time is devoted to his duties as professor of mental and moral science at Maynooth College. He is the author of several papers and pamphlets on temperance, notably: "Reform of the Irish Liquor Laws"; "Nationalization of the Liquor Traffic"; and "The Ethics of Total Prohibition."

In its issue for January, 1923, *Everybody's Monthly*, Belfast, Ireland, printed the following letter from Father Coffey to the *Irish Times*:

COFFEY

To the Editor of the "Irish Times."

SIR,—During this Christmas there are many sad hearts in Ireland and many that yearn for the dawn of an era of peace. But what right have we to hope for peace and prosperity with our present apathy about removing some of the obstacles? Only the wilfully blind can not, or will not, see that during the past year excessive drinking has gravely demoralised the nation. It has grown far beyond the power of temperance reformers to cope with. The nation must deal with it or go down in disgrace and dishonour.

An unregulated licensed traffic, with a drink shop for every fifty families; a wide-spread unlicensed traffic, with countless shebeens; methylated spirits hawked through the lanes of our cities; our young people lured into drinking habits by the thousand; thirty million pounds spent on drink, and how many millions levied for the upkeep of its victims—is that a problem for Church and State in Ireland to leave in the hands of a few who are called temperance faddists because they show some concern at the disgrace of their country and their religion? I would earnestly plead that not total abstainers alone, but all right-minded Irishmen should ask themselves what they are going to do about it.

Do they think the evil will ever be remedied by the moral appeal in the name of religion? If so, they are mistaken. Poteen-making is in some parts of the country a reserved sin, and this ecclesiastical measure is widely ignored. I have been assured that the most effective way of stopping that particular abuse is by stopping the free importation and sale of the main raw material, which is treacle. This may, or may not, be feasible; but anyhow it implies Government action. The moral appeal is useless while the traders who set it at defiance are free to lure people to drink. The trade has always approved of the "moral suasion" type of temperance reform, knowing how innocuous it is to the liquor interest. But it is very sensitive to any self-protective movement of the citizens for the enactment and enforcement of liquor traffic legislation. The manner in which the liquor traffic was conducted last year in the absence of coercive control has made more converts to total prohibition than any amount of "Pussyfoot" propaganda. Should the trade succeed in "making friends" of the Civic Guard, as it did in the Royal Irish Constabulary, it will give the country yet another argument for total prohibition.

In face of the fact that, apart from shebeens and clubs and off-licenses, Ireland has a licensed drink shop for every 250 inhabitants, while England has only one to 400, and Scotland only one to 700, it is unthinkable that the Irish liquor traffic should be allowed to go on as it is. True, indeed, the morale of the country has been lowered by recent unthinkable happenings, and so one can not be too sure of its willingness to react against its present drink demoralisation. But, supposing that it does, there are only two alternatives confronting the liquor traffic. It will have to be either mended or ended. I know there are many who, believing sincerely that it can not be mended, would advocate ending it. But I think that, while the traffic itself would certainly choose the alternative of mending, the majority of the Irish people also would like to give a native Government of their own selection a chance of mending it.

The need of drastic reform is urgent, and a Government can not very well tackle such a grave national problem without a fairly clear mandate from the people. We shall have a general election some time during the year—on adult suffrage. From the Legislature then elected the country will expect a constructive policy and programme. Will the people tell their future legislators in advance that they consider legislative reform of the liquor traffic an essential condition of all national reconstruction? They ought to; for it is. But I can not answer for them. The people as citizens must demand temperance legislation from Parliamentary candidates or they will not get it.

This is not a matter merely for temperance organisations or for political parties. It is for the Irish people, through their representative local boards and public bodies, to demand reform of the liquor traffic—if they really desire it. If everyone waits for somebody else to press this demand before the next general election, nothing will be done—except by the liquor interest; it will not wait; it has never waited. I would appeal to the multitudes of Irishmen and women who have at heart in this matter no particular interest, but only the welfare and prosperity of Ireland, moral and material, to realise that from now on

they should lose no opportunity of giving public expression to Ireland's need for drastic restriction of a traffic which has so cruelly aggravated our heartbreaking troubles in the crisis through which our afflicted country has been passing.—Yours, etc.,

P. COFFEY, President,
Catholic Total Abstinence Federation.
Maynooth College, January 2nd, 1923.

Commenting on this letter, the *Irish Times*, Jan. 3, 1923, said editorially:

The letter which we print to-day from the Rev. Dr. Coffey of Maynooth College has not been written too strongly or too soon. . . . In our view total abstinence, as a national policy, is a counsel of perfection. . . . Yet Ireland continues to drink not merely on the old scale, but on a larger scale than ever. The conditions of her drink trade were bad under British Government; they are worse under the Government of the Free State. . . . The country is filled with shebeens. The making of poteen has become a flourishing and death-dealing industry. We endorse Dr. Coffey's appeal for early action by local boards and other public bodies . . . there is an overwhelming case for the prompt abolition of the present abuses, excesses and irregularities of the drink traffic in Ireland.

COFFIN, JOHN PINGRY. American journalist, farm-colony promoter, and Prohibition advocate; born at Haverhill, Mass., Mareh 16, 1854; educated in the public schools of Massachusetts, Illinois, and Kansas. Inclining to newspaper work, he served a brief apprenticeship on a paper at Denison, Texas, and then established a daily paper of his own at Parsons, Kan., in 1876. Three years later he sold this paper and took a position on the Kansas City *Times*. In 1882 he went to Winchester, Kan., where he published three weekly papers in advoeacy of the enforcement of the Prohibition law. He had the honor of being burned in effigy by the liquor people of that place. After short periods of service with different publishing eoncerns in New York and Baltimore, Coffin settled at Florence, S. C., where he went into the real-estate business and established a number of manufacturing interests. In 1897 he removed to Johnstown, Bradford County, Florida, where, for a seore of years he devoted himself largely to the task of promoting and upbuilding a farm colony. During the greater part of his life he has been active in temperance work, holding membership and official positions in the Sons of Temperance, the Independent Order of Good Templars, and the Prohibition party. He was an organizer, and has continued to be a trustee, of the Prohibition Foundation. He was active in the campaign of 1916 in whieh the Hon. Sydney J. Catts, Prohibitionist, was elected governor of Florida. He is now (1924) in eharge of the Chicago headquarters of the Prohibition National Committee. In 1877 he married Charlotte Rebecca Jones, who has been active, both in W. C. T. U. work in Florida, and as member of the Prohibition National Committee.

COFFIN, LORENZO SWEET. Amerieau philanthropist and Prohibition advocate; born at Alton, New Hampshire, April 9, 1823; died at Fort Dodge, Iowa, Jan. 17, 1915. He was eduеated at Oberlin College, Ohio, and spent some time as a teacher in that State. While teaching in Geauga (Ohio) Seminary he had among his pupils, James A. Garfield and Lucretia Randolph (later Mrs. Garfield). Later he located on a land claim near Fort Dodge, Iowa, where, during the Civil War, he enlisted in the Union Army. He served successively as private, orderly sergeant, quartermaster sergeant, and chaplain, of the 32d Iowa Infantry. He was ordained to the ministry of the Freewill Baptist Church, and spent sixteen years in preaching for that denomination. In the early settlement of Iowa's prairie territory, however, he preached in cabins and schoolhouses, under no church and without pay. In 1883 he became a member of the State Board of Railroad Commissioners, and was the author of State and national legislation compelling the adoption of safety appliances in coupling cars and running trains.

Coffin started the White Button temperance movement among railroad men in 1893, and beeame president of the Railroad Temperance Association. He was one of the founders of the Home for Disabled Railroad Men near Chicago, and served as the head of that institution. For some years he was State president of the Iowa Anti-Saloon League. On his own farm at Fort Dodge he established "Hope Hall," a home for discharged eonvicts, where they were temporarily cared for until situations could be found for them. In 1907 he was the candidate of the Prohibition party for governor, and in the following year he became the candidate of the United Christian party for vice-president of the United States.

COGNAC. Brandy of a superior quality distilled from wines produced at or in the neighborhood of Cognac, in the department of Charente, France. The word is loosely applied to any grape brandy of good quality.

COHOBATION. A term used in early ehemistry to denote the process of redistillation. This consisted in pouring baek a distilled liquid into the distilling vessel, to mingle with the contents remaining there.

Sub. What's cohobation?
Face. 'Tis the pouring on
Your aqua regis, and then drawing him off
To the true circle of the seven spheres.
—Ben Jonson, "The Alchemist," ii. 1.

COKER, WILLIAM ZACCHEUS. West-African chief and temperance worker; born at Cape Coast, Gold Coast Colony, Sept. 11, 1860; educated at the local Wesleyan day-school and Wesleyan High School, Freetown, Sierra Leone. In the Ashanti wars of 1895-1896 and 1900 Coker was able to render the British most useful assistance in obtaining native earriers for Col. Sir Francis Scott and Col. James Wilcocks respectively. In the expedition led by the former no fewer than 12,000 carriers, each with an allotted load of 50 lbs., were needed. The British government acknowledged the value of Coker's serviee and awarded him two medals.

In the World War Chief Coker, who was at the time *Tufuhene*, or native war leader, and 54 years of age, was the first to enlist for service against the Germans in East Africa. He was particularly valuable in obtaining recruits; and when it was suggested that, on account of his age, he might not be able to stand the strain of a campaign, he begged to be allowed to stay at the front and to bring back the men he had taken out. His request was complied with. He was promoted sergeant-major, and when, having done its part, the Gold Coast Regiment, of which his men formed a part, was ordered home, the Commissioner of the Central Province, the Regent, the native paramount chief, other officials and public personages tendered Coker and his men a great public welcome on their return to Kumasi. Coker received a commission in the Gold Coast Voluntеers soon after his return from the

WILLIAM ZACCHEUS COKER

A PORTRAIT OF CHIEF COKER AS AN OFFICER OF THE GOLD COAST VOLUNTEERS

War. The native officials also held a great meeting of welcome. The freedom of Cape Coast was conferred upon him; and the Oman declared him to be one of the chiefs of Cape Coast, entitled to ride in a palanquin and to have a State umbrella held over him. Chief Coker became war leader and principal civil counellor of the Omanhin (paramount chief), Cape Coast Division.

Coker is a lifelong abstainer. When a schoolboy he joined the Band of Hope, and in 1878 he became a member of Advance Guard Lodge No. 1 of the Independent Order of Good Templars, Gold Coast. He was soon chosen to fill important offices in his lodge, and in 1902 he was selected to represent it at the meeting of the International Grand Lodge in Sweden. During his visit to Stockholm he addressed a public meeting in the Royal Opera House, and was one of the deputation of Good Templars received by King Oscar at the Royal Palace. He attended the coronation of King Edward VII in London the same year, and had an interview with the Colonial Secretary, Mr. Joseph Chamberlain, relating to the interests of the natives of Gold Coast. On his return to West Africa he instituted a number of Good Templar lodges, and in 1904 he wrote an account of the liquor traffic and temperance movement in the Gold Coast Colony, which was published in the *Scottish Temperance Annual* (7th issue). Chief Coker is a widower. His wife was a lifelong abstainer from intoxicants, and his eight children are all members of the Good Templar Order. Coker himself is still active in temperance work. He has been elected a fellow of the Royal Colonial Institute and of the North British Academy of Arts.

COLD WATER ARMY. An American organization, founded about 1835. According to "The National Temperance Offering" (New York, 1850), p. 226, the Rev. Thomas P. Hunt

> originated the Cold Water Army among the children. He was the first lecturer in favor of Total Abstinence, and his child's pledge of Total Abstinence is thought to be the first generally circulated pledge of the kind.

The organization grew rapidly, and so promising was its advance that many persons thought the triumph of the temperance movement seemed imminent. The Army sent large and enthusiastic delegations to the public temperance meetings held from 1837 to 1844 on the Fourth of July and Washington's Birthday. The following is the pledge which was taken by members of the Cold Water Army (see "Temperance in All Nations," New York, 1893, p. 165):

> Trusting in help from Heaven above,
> We pledge ourselves to works of love,
> With hearts and hands united stand
> To spread a blessing o'er the land,
> And now resolve we will not take,
> Nor give, nor buy, nor sell, nor make,
> Through all the years of mortal life
> Those drinks which cause pain, woe, and strife—
> Rum, Brandy, Whisky, Cordials fine,
> Gin, Cider, Porter, Ale, and Wine.

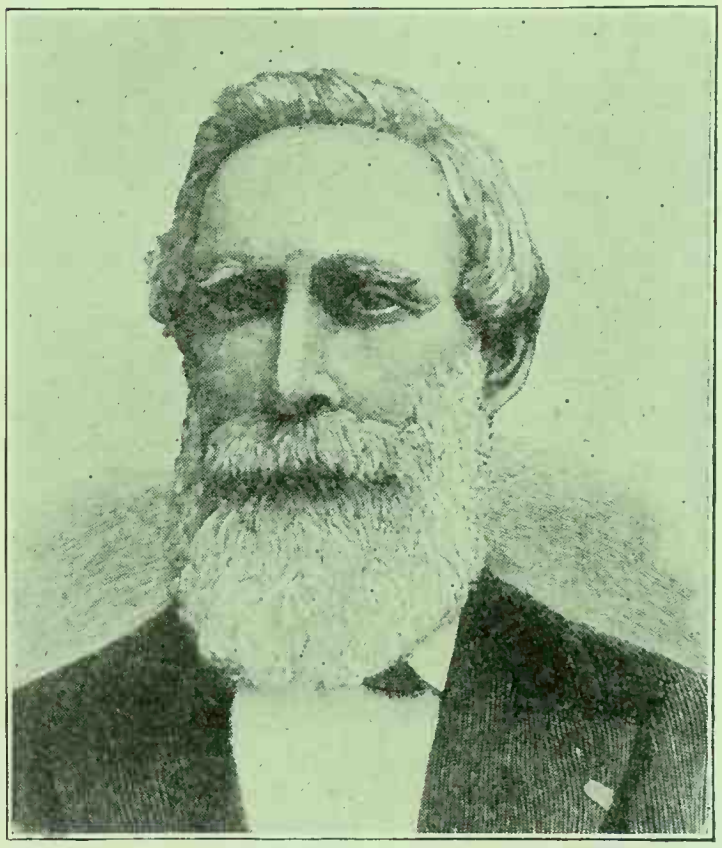
B. R. Jewell says *(Ibid.)*: "The writer well remembers the great procession of cold water boys and girls in which he walked, wearing his medal bearing this inscription, 'Here we pledge perpetual hate to all that can intoxicate.'"

For a time, during the first half of the nineteenth century, the Army had a membership of about 200 boys and girls among the Cherokee Indians.

The movement attained its height in 1843.

Scomp records ("King Alcohol in the Realm of King Cotton," 1888, p. 428) its activity in Georgia in that year, and states that most of the Cold Water Army of Savannah enlisted for service in the Civil War, but few surviving.

COLE, GEORGE WILLIAM. Australian legislator and temperance leader; born at Lindfield, Sussex, England, in January, 1823; died in Australia in 1894. At fifteen years of age he signed the temperance pledge at Chichester, and a few months afterward left his native land to make his home in Australia. He arrived in South Australia in July, 1839, about two and a half years after that colony had been founded. On New Year's Day, 1840, he, with a few others, inaugurated the Adelaide Total Abstinence Society. Although only a youth of seventeen, he was chosen one of the honorary secretaries, and except for short intervals he held office for more than 50



GEORGE WILLIAM COLE

years. He was an ardent advocate of local option. In 1848, while on a visit to Hobart, Tasmania, he joined the Independent Order of Rechabites, and in the following year instituted the Order in South Australia. On the formation of the South Australian district he was elected the first District Chief Ruler. He took an active part also in promoting the Band of Hope and in securing the united support of the various temperance bodies in furthering the movements inaugurated by the Total Abstinence League. He was a local preacher in the Methodist Church for more than 40 years.

Cole was elected to the Australian Parliament in 1860, as a representative of the Burra district, and retained his seat in the House of Assembly for seven years. He was one of the first men in that body to introduce legislation for the restriction of the liquor traffic.

COLFAX, SCHUYLER. American statesman, vice-president of the United States, and temper-

ance advocate; born in New York city March 23, 1823; died at Mankato, Minn., Jan. 13, 1885. He was a grandson of Gen. William Colfax, who commanded the Life Guards of Washington during the Revolutionary War. His father died shortly before Schuyler's birth, and in 1834 his mother married George W. Matthews, a merchant of New York city. The boy attended the public schools until he was ten years of age, and then served as a clerk in his stepfather's store until 1836, when he went with the family to New Carlisle, Ind., where Mr. Matthews soon became postmaster, and in 1841 was elected county auditor. The family subsequently removed to South Bend, Ind., and Schuyler became his stepfather's deputy. In the following year he was active in organizing a temperance society in South Bend, and throughout his entire public career he continued to be a total abstainer. Soon after settling at South Bend he took up newspaper reporting in connection with his other work, serving the *Indianapolis Journal* and the South Bend *Free Press*. In 1845 he bought the latter paper and changed its name to the *St. Joseph Valley Register*. The venture proved to be quite successful, and as an exponent of Whig politics the *Register* came to wield great influence.

For several years Colfax had been making political speeches in the Whig interest, beginning with the Clay campaign for the presidency in 1844. He was chosen secretary of the Whig national convention which nominated Taylor for the presidency in 1848, and the next year he was elected a member of the convention to revise the constitution of Indiana, where he took a leading part in opposition to the proposed clause which prohibited colored men from settling in that State. He joined the newly formed Republican party and was successful as its candidate for Congress in 1854, serving continuously in that body until 1869. In 1863 he was elected Speaker, and he was twice reelected to that office. Colfax has been regarded as one of the most capable and popular men that ever filled that responsible position. In 1868 the Republican national convention at Chicago nominated him on the first ballot for vice-president of the United States, General Grant being the nominee for president. He failed of renomination four years later, owing to his alleged entanglement in the *Crédit Mobilier* scandal, the Congressional investigation of which showed that Colfax held a number of shares of stock in the concern, as did many other members of Congress. There was no proof, however, that he was a party to the fraudulent transactions of the company, and he was among the number exonerated by the Senatorial committee which investigated the charges brought against its members. After laying down official cares and duties Colfax found time to devote to the lecture platform. He had been much in demand for many years, though unable to respond to a tithe of the requests reaching him from various organizations; and he was never more popular with the general public than after his official career ended.

Colfax was one of the active supporters of the Congressional Temperance Society while in Congress; and he contributed largely to the revival of that organization, in 1867, after its lapse into comparative inactivity.

COLLAGE. A French word denoting the clarification of wine by means of isinglass or the white of egg, or that of vermuth by boiled milk.

A method of collage, employed at the Abbey of Hautevillers, near Reims, is said to have preserved the wines from sediment. In July, 1752, Bertin du Rocheret sent a recipe for collage to a friend in London who bottled champagne. The method was a secret.

COLLEGE ALES. See COLLEGE DRINKING CUSTOMS.

COLLEGE DRINKING CUSTOMS. Usages at various colleges involving the consumption of alcoholic beverages.

England. Ale-drinking occupied an important place in the traditions of some of the English colleges, and in former times these institutions brewed their own ale and held festivities known as "college ales." The various colleges had their own special brews, of which the ales of Brasenose and Magdalen, at Oxford, were perhaps the most famous. In verse Brasenose ale has been praised by many bards from Reginald Heber, afterward Bishop of Calcutta, to Thomas Humphry Ward, the critic, and F. E. Weatherly, the celebrated song writer.

Brasenose College brewed its own beer until 1886, but in that year the brew-house was pulled down to make room for new buildings. It was customary on every Shrove Tuesday for the butler to present a copy of English verse on Brasenose ale to the principal of the College, and to receive in turn a sum of money.

Oxford

An undergraduate composed the poem, which usually commented in flowing strains upon the achievements of the College athletes and scholars, successes on the river and in the cricket-field, and other local themes of contemporaneous interest. Popular poets were parodied often with considerable success—Moore, Byron, Tennyson, and Swinburne among the number. Not a few of the rimers afterward won distinction in the world of letters and in other fields. The "ale-poems" were collected and published at Oxford in 1901. They include poems dating back to 1709. One of the Brasenose songs, cited by W. S. Walsh, "Curiosities of Popular Customs," p. 27, presents this theory of the evolution of the kinds of beer:

A Grand Cross of "Malta" one night at a ball
Fell in love with and married Hoppetta the Tall,
Hoppetta, the bitterest, best of her sex,
By whom he had issue the first Double X.
Three others were born by this marriage: a girl,
Transparent as amber and precious as pearl;
Then a son twice as strong as a porter or scout,
And another as "spruce" as his brother was "stout."

Double X, like his sister, is brilliant and clear;
Like his mother, though bitter, by no means severe;
Like his father, not small, and, resembling each
brother,
Joins the spirit of one to the strength of the other.

Thomas Humphry Ward was the author of the following verses (1869):

With laughter loud and trickling tears
My memory brings before me
The frantic hopes, the foolish fears,
The odd adventures of the years
Which time has wafted o'er me.

Oh! Brasenose Ale, I shrewdly guess,
You, if you have a conscience,
To many blunders must confess,
To many hours of idleness,
And failures in Responsions.

But then again, no doubt, could you
  Tell us a cheerful story
Of cricket triumphs won by few,
Of bumps achieved by gallant crew,
  And gowns put on with glory.

What gleeful evenings you inspired!
  What festive little dinners!
How often was your aid required
To celebrate the speed untired
  Of fleet-foot Brasenose winners!

How oft you helped us at the boats,
  For which we have to thank you!
How many high and tuneful notes
Did you elicit from the throats
  Of gentlemen who drank you!

To make an old quotation new
  "Beer is than water thicker";
Yet I must say good-bye to you,
Good-bye, my friend, so tried and true,
  Incomparable liquor.

The origin of the custom of writing these annual odes to Brasenose ale is unknown. Probably it began soon after the Restoration. The earliest productions are some Jacobite lines said to have been written about 1709. Prior to this Dryden had penned his well-known couplet:

In college you scorned the art of thinking,
But learn'd all moods and figures of good drinking.

Thomas Warton (1728-1790), poet-laureate and author of the "History of English Poetry," was professor of poetry at Oxford for some years following 1757. It is recorded that he had little taste for clerical duty, and he seems to have become distinguished chiefly by his love for his pipe and glass and by his genius for exalting the "amber liquid" in verse. His panegyric on "Oxford Ale" has been often printed and is the most popular of his poems.

Some of the English colleges have their particular brews of strong beer. Walsh writes (p. 27) that "an ale of unusual strength is still brewed at Oxford, called Chancellor's Ale." He adds:

Sixteen bushels of malt are used to the barrel. Two wineglassfuls will intoxicate most people. It is kept in oak bell-shaped casks, and is never tapped until it is two years old. Some of the casks have been in use for half a century, but "Chancellor ale" is used only at high table, when a man takes very high honors. On such or other extra-special occasions the dean will grant an order for a pint of this liquor, the largest quantity ever allowed at a time.

The boys of the ancient and famous school at Winchester, founded by William of Wykeham in 1387, still drink ale at their meals. A brewhouse forms part of the school buildings.

At the beginning of the eighteenth century bread and ale were taken at breakfast, but toward the middle of the century the character of the meal was changed, tea being introduced at both Oxford and Cambridge. In the Oxford *Sausage* (1764) a poet wrote:

Let the tender swain
Each morn regale on nerve-relaxing tea;
Be mine each morn with eager appetite
And hunger undissembled, to repair
To friendly buttery; there on smoking crust
And foaming ale to breakfast unrestrained.

In 1842 there was founded at Wadham College, Oxford, a famous breakfasting society, the "Beef Steak," which still preserves, says Mr. J. Wells, the historian of the college, a relic of the old drinking custom in the tankard of beer ("Toby"), which stands on the table, and always goes round after breakfast; but in these days many only put their lips to it or pass it altogether.

COLLEGE DRINKING CUSTOMS

The colleges of Cambridge, like those of Oxford, have their special ales, but the drinking customs of this university have not entered so largely into history and poetry as those of Oxford. In the old days Cambridge had many famous taverns frequented by the students. In Pepys' "Diary" appears this entry: "25th February, 1660—To the Three Tuns where we drank pretty hard, and many healths to the King &c." Samuel Pepys was educated at Magdalen College, Cambridge, and the buttery where he was overtaken with drink is still pointed out to visitors.

Cambridge

Among the numerous works of fiction dealing with life in the English schools and colleges there are four in particular which graphically portray the evil effects of drinking, namely: Charles Kingsley's "Alton Locke"; F. W. Farrar's "Eric; or, Little by Little"; and Thomas Hughes's "Tom Brown's School Days" and "Tom Brown at Oxford."

Germany. Beer-drinking has been more closely associated with student life in Germany than in any other country—a condition which has prevailed from the earliest times up to the present, and has developed into fixed rules and regulations, to be followed most punctiliously not only by students, but, also, by alumni. In the latter part of the sixteenth century—an era of phenomenal drinking in Germany—Giordano Bruno visited several of the half-dozen German universities then in existence; and he has recorded a foreigner's opinion of German universities. He praises the richness and strength of the German mind, but he adds: "In Germany the drink appetite is celebrated, honored, and exalted among the heroic virtues, while drunkenness is reckoned among the godlike attributes."

The social life of the German student centers largely around his *Kneipe*, the convention- or dining-hall of his fraternity, or club. Here the newly arrived first-year man (*Fuchs*, "Fox") is formally received into the club, and after much ceremony is declared a member and dons the regulation cap and other insignia. To the *Kneipe* he goes for his preprandial draft of beer; and thither, in the evening, he repairs with his boon companions to partake of sandwiches washed down with *Schoppen* (pint-measure) after *Schoppen* of beer and with, sometimes, a glass or two of spirits to finish off the repast.

Once or twice a week the club assembles in its *Kneipe* to pay special tribute to Bacchus. On the president's seat is enthroned the *Kneipwart*, or master of ceremonies. At the other end of the hall sits the *Fuchsmajor*, head of the "foxes," who are ranged to right and left of him. The president, having rapped for silence (*"Silentium!"*) opens the exercises with a song of more or less bibulous character, in which everybody joins with true German heartiness and love of music. The opening ceremonies having been concluded, the drinking and gaming begin. If a member of the club does not desire to drink beyond his capacity, or if, for some reason, he wishes to abstain from drinking altogether, he must communicate with the president, who, if he considers the reasons for abstention justifiable, declares the applicant *Bier impotent* ("permitted to abstain") for a certain period. As an indication of this permission, a burned spill is placed across his glass,

COLLEGE DRINKING CUSTOMS

or the glass is turned upside down. Those who do not desire to drink do not come under the *Comment* ("drinking-rules"); but they may become liable for "beer-penalties," in which case they must pay for double the quantity of beer that the penalty would have required them to drink. A student guilty of a breach of regulations may, as a penalty, be required to drink by every student who has been in the university longer than himself. If, being so penalized, he does not begin drinking at the count of three, he is declared *Bier Verschiss* (in the language of the English schools, "sent to Coventry"). The delinquent has to continue drinking until the student who ordered him to do so says "*geschenkt*" (released).

Drinking-rules

Every student has the right to drink to another, who may or may not accept the challenge. If he accepts, he must respond by drinking within three minutes the same quantity as the challenger. If he does not do so within this period, the challenger may remind him three times, and if he has not responded on the third reminder, he must either fight a *Bierjunge* (beer-duel) or be declared in *Bier Verschiss*. The beer duel is a competition in rapid beer-drinking. Whoever considers his *Bierehre* (beer honor) injured may challenge the offender. Characteristic "insults" are the expressions: *Du bist gelehrt* ("You are learned"); *Du bist Doctor* ("You are a doctor"); *du bist Papst* ("You are the Pope"). The quantities drunk are half a stein, a whole stein, or two steins respectively. These ceremonies vary considerably in the different universities and societies. The drinker finishing first calls out "Bierjunge" as he finishes his last stein, and is adjudged the winner. All controversies regarding such competitions are brought before the *Bier-gericht* (Beer Tribunal), which consists of a judge and two to four advisers. The *Bierjunge* is sometimes fought out when one member takes offense at some remark or action of another member, who then challenges him to the beer duel. The word *Bierjunge* ("beer-boy") is analogous to *Dummer Junge* ("stupid boy; fool"), which was formerly the recognized insult to force a duel.

The Beer Tribunal

The drinking regulations of the *Kneipe* provide that if a student does not commence drinking his beer within three minutes after receiving it, the man on his left or right is privileged to take his stein from him, drink from it and let it pass around the table, each man taking a drink as it passes. As etiquette forbids handing the stein past its original owner the last man must empty it. Another usage prescribes that if any one leaves the lid of his stein open after he has once drunk from it, his neighbor may place his own stein on top of it with the lid open, and each man present follow his example in turn until the stack is closed by the last man closing the lid of the top stein. Then the delinquent must pay for beer for every one who has a stein in the stack.

A favorite toast among the students is denominated "*In die Welt trinken*" (to drink into the world). The proceeding takes place as follows: The president or one of the members of the club addresses another member with the words: "*Ich steige dir einen Halben in die Welt vor*" (I drink to you half a glass into the world), drinking to him half a stein of beer. The one thus addressed responds by drinking half the contents of a stein and repeating the toast to his neighbor, this procedure being followed until every man around the table has received and delivered the toast. Should any one not wish to drink the toast when his turn comes, he says: "*Halber in die Welt unter den Tisch*" (half a glass into the world under the table—that is, finished).

Similar to the above-mentioned ceremony is the *Biergalopp*, ("beer-gallop"), in which the participants, beginning with the president, each drink in turn from left to right a half-steinful of beer until the president is again reached. The latter then drinks his remaining half-stein to his neighbor on the left and the drinking proceeds from right to left until all steins are emptied.

The highest drinking honor that can be paid to a member of the club, either present or absent, is *Der Salamander*, the procedure in connection with which is as follows:

At the command of the president all steins are emptied and refilled. Then the order for silence is given, and all stand while the president, after repeating certain Latin phrases, slowly counts three. During this time the steins are shuffled round and round on the table. He again counts three, and the steins are emptied and held above the table; a third time the counting is repeated, and the steins are rattled loudly on the table; and a fourth time the counting ends by all clapping their steins on the table in unison at the count of three. The *Salamander* is supposed to betoken the idea that the friendship with the person to whom the compliment is paid can stand fire; hence the significance of the expression. In memory of one deceased, a number (dependent on length of membership) of steins are drunk. The stein of the deceased stands before an empty chair, draped with crepe, at the right of the president. After the regulation steins are drunk, a short *Necrolog* ("obituary") is read; then the lights are extinguished; and a *Salamander* is performed noiselessly in the air. The president drinks from the stein of the deceased, and when the steins are clapped on the table, at the end of the *Salamander*, the stein of the deceased is cast upon the floor and broken.

Many of the student songs are old folk-songs, love-songs, patriotic songs, or songs in praise of club or university, and a few are arranged so as to provide a cue for drinking at a certain time during the singing. A characteristic refrain at one of these occasions is:

> Wer nicht gut trinken kann
> Der ist kein Mann,

signifying that he who is a poor drinker is not a man.

Many of these student customs have entered other circles than those of the university. Nearly every alumnus observes some of them, while nearly the whole of the regulations are to be found in every club or society of young Germans, mechanics, clerks, etc. They are not now any longer peculiar to college life. (See GERMANY.)

United States of America. The drinking customs of the Old World colleges were reflected in the early American institutions, beginning with Harvard, which was the first important institution established for higher education. In the early days of that school money was scarce, and pay-

GERMAN STUDENTS DRINKING

—Copyright by Underwood & Underwood, N. Y.

ments for tuition were made in malt, pelts, and various other commodities. A "rundlet of sack" was accepted for a year's tuition. Beer was regarded as quite a necessary commodity. The appeal of President Deemster is recorded, in which he asks the court to encourage "Sister Bradish in her present calling of baking of bread and brewing and selling penny beer without which she cannot continue to bake."

Harvard

The "buttery," a sort of students' canteen, was developed in the early days, and was not finally abolished until 1801. It was operated as a monopoly, given to the steward of the college or some other person of trust, and it was managed in connection with the "Commons." All sorts of student supplies, including wines and spirituous liquors, were sold. The buttery was the center of much trouble, which led to many resolutions and laws by the Overseers and Corporation. In October, 1715, the Corporation fixed the price which the buttery could charge for liquors, the price of cider being limited to two pence per quart "till Feb. 1." In 1723 a "Committee of the Commonwealth" was formed to investigate conditions at Harvard, and it said in its report:

> Although there is a considerable number of virtuous and studious youth in the college, yet there has been a practice of several immoralities, particularly stealing, lying, swearing, idleness, picking of locks, and the frequent use of strong drink.

In 1732 the Visiting Committee advised that students be prevented "from using punch, flip and like intoxicating drinks." This resulted in the incorporation in the Laws of 1734 of a clause that no resident in the College might make use of any distilled spirits or any such mixed drinks as punch or flip in entertaining other students or strangers, and also that no undergraduate should "keep by him brandy, rum, or other distilled spirituous liquors." The intention was to supplant the strong liquors by beer and wine. Accordingly these lighter drinks were not only sold to students at the buttery, but were provided by the College as a regular part of the meals. According to Dr. Holyoake, of the class of 1746, "Breakfast was two sizings of bread and a cue of beer; evening commons were a pye." A little later the authorities ruled that "punch as it is now usually made is no intoxicating lyquor" and that the students could dispense it "as long as they kept sober." At the same time it was forbidden to eat plum-cake as "dishonorable to the college." In 1750 the Corporation voted:

> That the quantity of Commons be, as hath been usual, viz., one pound of meat in the morning; one pound of meat at dinner, with sufficient sauce [vegetables], and half a pint of beer; and at night that a part pie be of the same quantity as usual, and also half a pint of beer.

Much of the excess in drinking occurred during the commencement season. Every senior bought a bottle of wine on Commencement Day as early as 1760. In 1759 the Corporation voted that "it shall be no offense if any scholar shall, at commencement, make and entertain guests at his chamber with punch." Yale College also had its buttery, operated on the same lines as Harvard. The "Latin Laws" of 1748 authorized the buttery to sell cider, metheglin, and strong beer, but limited the quantity to twelve barrels a year, which limit was later increased to twenty barrels. For a long

Yale in 1748

COLLEGE DRINKING CUSTOMS

period beer was provided for dinner at Yale commons, and it was later superseded by cider. Beer continued to be served at supper, however, until 1759. The buttery was not abolished until 1817.

Events surrounding the beginnings of Dartmouth College throw light on the customs of the times. The College was moved from Lebanon, Conn., to Dartmouth, N. H. in 1770. Jabez Bingham, President Wheelock's nephew, wrote to his uncle on Sept. 5 regarding supplies: "Sir Cluet [a slave] has got a barrel of rum, a cag of wine, and a barrel of shuggar and sundry other things." On the tenth of the same month Mr. Wheelock wrote his wife to bring various articles including "100 pounds of tobacco and one gross of pipes." On the occasion of the first commencement, Governor John Wentworth, who gave the college its charter, came down from Portsmouth with "60 gents." He brought with him a roast ox and a barrel of rum. He also presented President Wheelock with a silver punch-bowl, which is still in the possession of the College. Matters were in such a state that the president's dinner to the governor on the day following commencement was spoiled because the cook was drunk.

Dartmouth

The Hasty Pudding Club of Harvard began making Washington's birthday the occasion of a convivial celebration some years before 1800. It was customary for the students to form a procession and march to Porter's Tavern, where the night would be spent in revelry. Washington Allison, who left the College in 1800, in a poetic account of one of these celebrations, writes:

> And each one to evince his spunk,
> Vied with his neighbor to get drunk.

Early in the nineteenth century a fresh impetus was given to college drinking customs. These excesses have been described by various writers. Professor Peabody, in his "Harvard Reminiscences" (p. 59), thus describes a commencement in Harvard:

> The entire common, then an unenclosed dust plain, was completely covered on commencement day and the night preceding and following it, with drinking-stands, dancing-booths, mountebank shows, and gambling-tables; and I have never heard such a horrid din, tumult, and jargon of oath, shout, scream, fiddle, quarrelling, and drunkenness as on those two nights.

Col. T. W. Higginson is quoted in "Harvard's Better Self" as saying:

> I can remember when the senior class assembled annually around Liberty Tree on Class day and ladelled out bowls of punch to every passerby; till every Cambridge boy saw a dozen men in various stages of inebriation about the college yard.

Josiah Quincy, in his "Figures of the Past" (p. 49) thus describes a class dinner of about the year 1825:

> Caleb Cushing came in, and gave for a toast "the bonds of friendship always tighten when they are wet." When we had all drunk our skins full, we marched around to all the professors' houses, danced around the Rebellion and Liberty trees, and then returned to the hall. A great many of the class were half seas over.

Dr. John Marsh ("Temperance Recollections," p. 10) thus describes practises at Yale in his time:

> I entered Yale in September, 1800, having mastered the four Evangelists, six books of Virgil, and four Orations of Cicero. . . . A political revolution had occurred in the country. Thomas Jefferson, the Democratic candidate, had attained to the Presidency; and party politics raged with a violence since unknown. Every boy was a patriot, ready to fly to arms. The colleges, with few exceptions, were strongly enlisted, under President Dwight, in behalf of Washington,

Adams, and what were considered constitutional and fundamental principles; and it was resolved, when the fourth of July should return, to have a celebration of independence worthy of the day and worthy of Yale. At the dinner in College Hall, a barrel of wine was elevated on the table, and none were expected to leave the hall until, amid shouts, and songs, and harangues of all descriptions, the barrel was emptied. The result was *Io Bacche,* the triumph of Bacchus. But for that, I should have escaped the common maxim in days gone by, that there was no man to be found who had not been drunk at least once in his life. The sensation has not been forgotten. As I went out of the hall I saw the building moving around, and discharged the contents of my rebellious stomach.

With the beginning of temperance reformation in America there came a great change for the better in the universities. At Harvard the Rev. John Pierce led the movement with so much success that, in 1836, he was able to record in his diary: "Be it noted that this is the first commencement that I ever attended in Cambridge in which I saw not a single person drunk in the Hall or out of it." The efforts of Mr. Pierce and his friends led the faculty in 1846 to discontinue serving wine at the official banquets. Professor Silliman of Yale, who was present at a banquet in this year, wrote that "there was no wine, only lemonade, the very first instance of the kind that has occurred here."

During the period of 1870-80, after the "moral suasion" wave had subsided, intemperate drinking was renewed at Harvard under the stimulus of some 125 licensed saloons in the city of Cambridge. Class suppers in some cases degenerated into drinking orgies, and gambling and carousing were prevalent to a considerable degree. Following the passage of the Local-option Law by the Massachusetts Legislature in 1880, the renewed agitation against drinking caused a revulsion of sentiment in the University, and in 1886 the saloons were voted out of Cambridge. The beneficial results of their elimination were soon in evidence. In 1897 President Charles W. Eliot said in a public interview (see the New York *Voice*, July 29, 1897):

Harvard in the Nineteenth Century

For ten years past the no license policy has prevailed in Cambridge, and I think that the steady adoption of this policy by the city year after year is generally held by the University officers to have been on the whole advantageous to the University.

Mrs. Ole Bull, wife of the great violinist, publicly stated at the same time *(ibid.)*:

When I came to Cambridge to live, 17 years ago, there was scarcely a reception of any kind held in Cambridge where wine was not served. Wine and cake were encountered everywhere at all classes of entertainments. All that died out when Prohibition went into effect. I attend these receptions regularly, and have not seen wine at one of them for years.

Princeton University, under the presidency of James McCosh, underwent a similar revolution. The saloons were voted out, and for a time a high standard of sobriety prevailed. After Dr. McCosh's death, however, many of the abuses of earlier years were renewed. A semiofficial drinking establishment under the name of "Princeton Inn" was established. Certain professors of the University signed the petition for the liquor license and otherwise promoted it. In the summer of 1897 the institution was savagely attacked by the *Voice*, which published (July 29) an exposure of conditions in the University in regard to the drink evil. This exposure resulted in a lively agitation which lasted for nearly a year and was known as the "College Crusade."

Princeton

A series of investigations by the above paper (after 1899 called the *New Voice)*, covering the foremost educational institutions of the country, revealed a very undesirable state of affairs with regard to drinking in several of the leading universities. In others, where a firm stand had been taken against the evil, the situation was shown to be entirely different. The Princeton matter was taken up by nearly all of the northern synods of the Presbyterian Church, with which the University held close relations, and severe resolutions of censure against the University authorities were passed by most of them. Scores of presbyteries, also, passed resolutions of condemnation. Thousands of petitions were sent to the authorities at Yale asking that institution to declare against the saloons of New Haven. Full details of the "Crusade" may be found in the files of the *Voice* for the year following July 29, 1897.

The College Crusade

The "Crusade" resulted in stimulating American colleges to take a higher stand against drink, and, generally speaking, the close of the nineteenth century marked the final passing of intoxicating liquors from college life so far as the sanctioning of them by college authorities was concerned. The disfavor with which the educators of the United States looked upon the use of intoxicants by students was very plainly evidenced by the replies to the following questionary sent by the *Voice* to presidents of colleges and universities throughout the country (see issue of April 14, 1898):

Are you of the opinion that an elaborately furnished and attractive drinking place for students, under the patronage and direction of professors and trustees of a college, serves to lessen the evils of intemperance among students by keeping them away from less reputable saloons, or in any other way?

Two hundred and thirty-eight replies were received: 218 responded in the negative, 2 in the affirmative, and 20 were non-committal.

The replies to an inquiry, addressed to the deans of the 486 American colleges on April 20, 1922, by Dr. F. G. Southworth, president of Meadeville (Pa.) Theological School, throw a great deal of light on the habits of American college students with regard to drink since the advent of federal Prohibition. In answer to a circular letter containing the question "Has drinking increased among college students since Federal Prohobition came into effect?" 309 replies were reported by Dr. Southworth at the annual meeting of the Unitarian Temperance Society, May 23, 1922. The substance of his report, as given in the *Scientific Temperance Journal* for September, 1922, p. 78, was as follows:

Effect of Prohibition

The tenor of the replies received was overwhelmingly in favor of the proposition that instead of an increase in the number of students addicted to the use of intoxicating liquor since the passage of the prohibition amendment, there has been a marked decrease. One hundred and eleven institutions, representing 125,960 students, reported emphatically that there had been no increase in the consumption of liquor since the passage of the Eighteenth Amendment. One hundred and thirty-four, representing 181,532 students, reported a positive decrease, many of them affirming that they knew of no consumption of liquor whatever among the students of their institutions. Sixteen, representing 8,929 students, were unable to reply categorically to the question because they affirmed that

there had been no drinking at their institutions either before or after the passage of the amendment. . . . There were, however, . . . thirteen exceptions to the prevailing opinion. Thirteen institutions, representing 44,741 students—students in ten of these colleges aggregating 36,104—either reported or implied an increase in the consumption of liquor since the passage of the amendment. The causes assigned were various. The president of a southern college affirmed that conditions would, in his judgment, be improved by a modification of the Volstead Act admitting light wines and beer. In the opinion of five others the alleged increase in drinking was due to the lax enforcement of the law. The reason put forward by others was the laxity of manners and morals incident upon the Great War and the fact that many young men had contracted the habit of drinking while in Europe. The thirteen institutions to which I have referred are scattered from the Atlantic seaboard to the Mississippi River—none being further west than the Mississippi. Not one of my correspondents attributed the increased consumption of liquor exclusively to the adoption of the Eighteenth Amendment.

The number of colleges reporting *no increase* or a positive *decrease* in drinking have a student enrollment this year of 314,421.

See, also, ALE; AUDIT ALE; BRASENOSE ALE; CHANCELLOR'S ALE.

BIBLIOGRAPHY.—Garrison, *History of the Hasty Pudding Club;* Gerlach, *Allgemeiner Deutscher Bier-Comment;* Josiah Quincy, *A History of Harvard University,* 2 vols., Boston, 1840; Samuel Sewall, *Diary of 1664-1729;* W. R. Thayer, *History and Customs of Harvard University,* in *Universities and Their Sons,* vol. i., Boston, 1898; William Caine, *Drinking in Schools and Colleges,* in *Thoughts for Christians on Bible Wines and Temperance,* part ii, p. 16, Manchester, 1876.

COLLEGE PORT. A term applied in England to a very inferior species of red wine sold to young men at college. It is made chiefly from potatoes, sloes, and logwood.

COLLIER, WILLIAM. American Baptist clergyman, editor, and temperance pioneer; born at Scituate, Mass., Oct. 11, 1771; died in Boston, Mass., March 29, 1843. He learned the carpenter's trade, but afterward decided to prepare himself for the Christian ministry. He graduated from Brown University in 1797, and two years later was ordained to the ministry of the Baptist Church. After holding pastorates in New York city (1800-04) and Charlestown, Mass. (1804-20) he engaged in mission work in Boston, where he encountered the evils of strong drink on every hand. He was a pioneer in the temperance movement and projected and published the first temperance newspaper in history—the *National Philanthropist.* This paper was first issued in Boston in March, 1826, as a monthly, but was published weekly after the first three months. Its mottoes, a decided novelty in that day, were: "Temperate Drinking is the Downhill Road to Intemperance," and "Distilled Spirits Ought to be Banished from the Land, and What Ought to be Done, Can be Done." In 1827 Collier became editor of the *Baptist Preacher.* He compiled, also, a hymn-book.

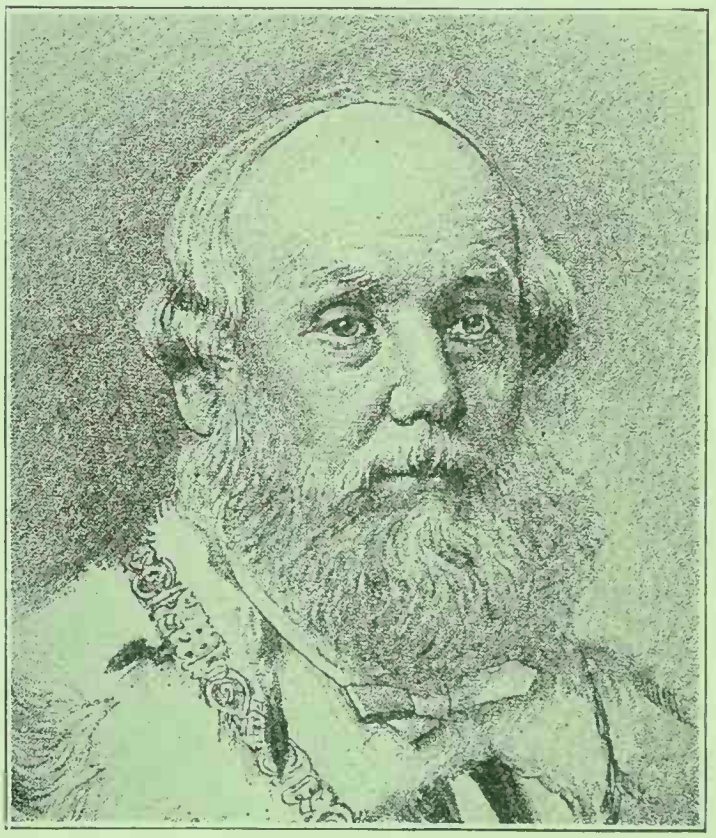
COLLINGWOOD TOTAL ABSTINENCE SOCIETY. An organization founded in Victoria, Australia, by Peter Dredge, in 1844. It was the first society established beyond the limits of the city of Melbourne.

COLLINS, Sir WILLIAM. Scottish publisher and temperance reformer; born in Glasgow Oct. 12, 1817; died in Edinburgh Feb. 20, 1895. He was a son of WILLIAM COLLINS, a Scottish temperance pioneer, and carried on his father's reform work. He was a member of the Scottish Temperance League for 43 years and president of that organization from 1873 until his death.

He was a member, also, of several kindred organizations. He published a "Temperance Lesson Book," written by Sir B. W. Richardson, and organized lectures to senior scholars in the Glasgow schools on "Scientific Temperance." Furthermore, he left an endowment for the perpetuation of this work.

Collins stood high in the estimation of his fellow citizens. When the City of Glasgow Bank failed he raised a relief fund amounting to £400,000 ($2,000,000). He was elected a member of the Glasgow Town Council in 1868, and of the Glasgow school board in 1888. From 1877 to 1880 he was Lord Provost of Glasgow, and in 1881 a memorial fountain was erected in the city in his honor. The same year he was knighted by Queen Victoria. He was Deputy Lieutenant of Glasgow, and was active in the Rechabites, the Good Templars, Band of Hope, Sunday Closing Association, and the United Kingdom Alliance.

He built the Collins Temperance Institute and deeded the same to his coworkers. He was an original director and the first chairman of the Scottish Temperance Life Assurance Company of Glasgow.



SIR WILLIAM COLLINS

COLLINS, WILLIAM. Scottish publisher and temperance reformer; born at Eastwood, Scotland, in 1788; died in Glasgow Jan. 2, 1853 (Couling says 1858). Educated in his parish school, at the age of 23 he went to Glasgow, where he engaged in the publishing business.

Collins was active in temperance work from 1829. On Sept. 18 of that year about twenty persons met in the Religious Institute Rooms to hear John Dunlop urge the adoption of the temperance program that had been started in America. The only preacher present proposed a resolution, which he had previously prepared, to the

effect "That this meeting tenders its best thanks to Mr. Dunlop for his address with reference to the sin of drunkenness, but it is the opinion of this meeting that no temperance association will ever work in Scotland." The resolution received no support. William Collins, who was present, expressed his concern at the drunkenness prevalent in the city and country, and concluded that he "saw a ray of light which, by Divine blessing, might tend to better things." From that hour his life was dedicated to temperance reform. On the following Nov. 12 the West of Scotland Temperance Society was formed on a basis of total abstinence from spirits, and Collins became its first member and its vice-president. In June, 1830, he began the publication of the *Temperance Record*, being both editor and publisher.

Couling states that "by immense labour" Collins founded the British and Foreign Temperance Society in London in 1831: he made several trips to that city for that purpose before he succeeded. In 1831, also, he established a temperance society at Bristol. He was a witness before Buckingham's Select Committee on Drunkenness in 1834. Collins lectured in the principal cities of England and Scotland, and was the chief lieutenant of John Dunlop, the "father of temperance societies" in Scotland. In 1851 the directors of the Scottish Temperance League published his "Harmony Between the Gospel and Temperance Societies." At the time of his death he was an honorary director of the Free Church Temperance Society. He was the father of Sir WILLIAM COLLINS.

For a long time Collins confined his efforts to the promotion of abstinence from ardent spirits; but some years before his death he became a teetotaler, and his work thenceforward was along total-abstinence lines. He was characterized as "a man of immense energy and power, and indomitable perseverance" (see Samuel Couling, "History of the Temperance Movement," London, 1862).

COLMAN, HENRY. American Methodist clergyman; born at Bridport, Vermont, May 14, 1834. In 1840 his father became a missionary to the Oneida Indians, near Green Bay, Wis., and the boy's early education was obtained in the Indian school, of which his father was the teacher, and the Indian boys were his fellow pupils. Finishing his preparatory studies in the public schools of Fond du Lac, he entered Lawrence College, at Appleton, Wis. (A.B. 1857; A.M. 1860; D.D. 1879). In 1858 he entered the ministry of the Methodist Episcopal Church, and served in the pastorate until 1863, when he became principal of Evansville Seminary, returning to the pastorate in 1867. In 1860 he married Lucinda S. Darling, of Appleton. His better-known temperance work began in 1881 with his activity in helping to form the Prohibition Amendment Association of Wisconsin; and for some years he did much platform and convention work for the Prohibition party. In 1897 he helped to organize the Anti-Saloon League of Wisconsin; and since his retirement from the pastorate (in 1909) he has been a member of the Headquarters Committee as well as treasurer and secretary of the State League.

COLMAN, JULIA. American journalist and author; born near Troy, New York, in 1828; died in Brooklyn, N. Y., Jan. 10, 1909. Miss Colman was educated at Cazenovia Seminary, N. Y., and Lawrence University, Wis. For some years she taught school in Calumet and Fond du Lac counties, Wis., subsequently entering the editorial office of the Methodist Sunday-school Union in the city of New York, where she spent thirteen years as a writer for the *Sunday School Advocate* and in the preparation of other literature issued by that organization. In 1867 she commenced a series of lectures on health and dietetic reform, which were repeated in various cities throughout the State of New York. These topics led her to observe the close relationship between intemperance and numerous physical and social ills. From that period Miss Colman turned her attention to the preparation of temperance literature, especially for juveniles, and in 1876 she was appointed by the National Woman's Christian Temperance Union to edit a page of *Our Union* for children, and was also made chairman of a "leaflet committee." The field was an inviting one and comparatively new. To qualify herself for the work Miss Colman took courses in different medical colleges, and thus acquired a scientific basis for her subsequent writings, which aggregated more than 500 books, tracts, pamphlets, and lesson leaves, many of which had wide circulation. Among the best known of her books are: "Catechisms on Alcohol and Tobacco"; "The Temperance Handbook for Speakers and Workers"; "The Juvenile Temperance Manual for Teachers"; "The Sunday School Temperance Catechism"; and "An Evening with Robinson Crusoe."

MISS JULIA COLMAN

COLOGNE SPIRIT. A purified form of ethyl alcohol. See ALCOHOL.

COLOMBIA. A republic of South America situated in the northwest part of the continent and bounded on the north by the Caribbean Sea

and Venezuela, on the east by Venezuela and Brazil, on the south by Brazil, Peru, and Ecuador, and on the west by Ecuador, the Pacific Ocean, Panama, and the Caribbean Sea. Portions of the boundaries of the republic are still undefined, and estimates of its total area range all the way from 440,846 square miles to 481,971 square miles. The president is Gen. Pedro Nel Ospina (assumed office Aug. 7, 1922).

The 1918 census population of the 14 departments, 4 intendencies, and 6 commissaries comprising the republic was 5,855,077. This figure excluded about 30,000 uncivilized Indians. About 10 per cent of the inhabitants are pure-blooded whites; 15 per cent, Indians; 40 per cent, *mestizos* (white and Indian mixture); and 35 per cent, negroes and their mixtures with the other two races. The white population is chiefly of Spanish descent, and constitutes the governing class. The Indians of Colombia represent many different tribes differing widely in customs and dialects. A few scattered tribes in the forests still exist in almost primitive savagery; but a much larger number dwell in settled communities and, though influenced to a degree by civilization, still cling to their native customs and dialects. While submitting for the most part to the demands and usages of civilized government, their attitude is that of a conquered race which has no part in the body politic. Some of the ancient tribes of Colombia, like the Aztecs of Mexico and the Incas of Peru, had attained a considerable degree of civilization before the time of the Spanish conquests. Notable among these were the Muyscas, or Chibchas, and the Tayronas. Both of these tribes cultivated the soil to some extent, and the Tayronas especially showed proficiency in road-building and in the art of making gold ornaments. The Tayronas have long since vanished, but the Muyscas are still represented by certain tribes in the vicinity of the headwaters of the Meta, and the strain is also represented in the *mestizos* of the Bogotá plateau.

Varied Population

The large proportion of *mestizos* in Colombia is significant as showing a persistence of type which may be an important factor in determining the future character of the population. The *mestizos* of the urban middle class engage in the trades and in shopkeeping, while the lower classes are employed at common labor. The agriculture of the country is largely in the hands of *mestizos*. Like the whites and Indians, they live chiefly in the more elevated regions of the interior.

The pure-blooded negroes are found principally on the plains of the seaboard and in the lowland river valleys. A few of them are engaged in productive occupations, but as a class they are little inclined to industry and are content to depend for their existence on what nature provides.

Nine tenths of all the inhabitants of Colombia live in the rural districts, and the majority of them are extremely illiterate. Not over 10 per cent of the total population can read.

The coast of Colombia was one of the first regions of the American continent explored by the early Spaniards, having been visited by Alonso de Ojeda in 1499 and 1501, and by Columbus in 1502. The Spanish rule was broken in 1819, and the first Republic of Colombia was officially constituted Dec. 27 of that year. Numerous civil wars, extending over the greater part of the nine-

teenth and into the twentieth century, wrought important changes in the boundaries of the country. The original territory was greatly reduced by the secession of Venezuela (1829), Ecuador (1830), and Panama (1903). On Nov. 2, 1832, the Colombian Republic was reorganized under the name of "New Granada." It bore this name until May 8, 1863, when it reverted to the old name under an improved constitution. The Government as constituted at the present time was established under the Constitution of Aug. 4, 1886.

Early History

The governmental power is vested in three coordinate branches: legislative, executive, and judicial. The legislative branch is the Congress, consisting of a Senate and a House of Representatives. The chief executive of the nation is the President, who is elected for a term of four years. The capital of Colombia is Bogotá.

Though Colombia lies wholly within the torrid zone, wide climatic variations are found in different parts owing to altitudinal differences. About one half of the country lies in the lofty ranges of the Andes, and in these regions one may encounter temperatures ranging from tropical heat to arctic cold. The mountains, also, have an important influence on the rainfall, which varies greatly in different parts. Because of the variation in climatic conditions, the crops are highly diversified. Maize, wheat, and other cereals are raised successfully in the mountain temperate zones while tropical plants flourish at the lower altitudes.

Fruits used for the production of alcoholic beverages are principally the tropical varieties. Although the vine may be successfully grown in many regions, viticulture has never been developed to any extent—perhaps because the unstable conditions of the country have been prejudicial to the raising of crops requiring so much time and attention as the grape. Indeed, the civil wars by which the country was torn for decades so depleted and weakened the able-bodied male population that there was not sufficient labor to raise and harvest the essential crops. Wines are little used in Colombia except by the well-to-do whites in the cities. These drink imported wines, as well as brandy, whisky and other liquors of foreign manufacture.

The drink habit is practically universal in Colombia. *Aguardiente* (rum), *chicha*, and *guarapo* are the most commonly used beverages, and of these *aguardiente* is by far the most powerful and the most injurious. It is distilled from cane-juice, called *miel*, the latter being customarily conveyed to the stills in bullock-skins, sewn to form bags, two of which form a cargo for a mule. The *miel* is thinned and allowed to ferment for a considerable period before being submitted to the process of distillation.

Universality of the Drink Habit

The cane plantations are situated principally in the lowlands, where climatic extremes are not severe, and it is in these regions that the bulk of the *aguardiente* is manufactured. The concession for the sole right to distil this liquor is granted annually by each department of the republic to the highest bidder, who thus holds a monopoly of the traffic within the department and may sublet the right of manufacture to others. The relatively low cost and the highly intoxicating properties of Colombian *aguardiente*

combine to produce the most deplorable effects. Its ravages on the hot plains and among young children are especially marked.

Chicha, as made in Colombia, is a gruelly-looking beverage which has no English equivalent. It is used mainly in the colder uplands, particularly by the poorer classes and by the thousands of half-civilized, Spanish-speaking Indians. It is made from pineapples, oranges, cane, bananas, sour-sops *(Anona muricata)*, etc. The basic substance is put into a tub or vat with a small amount of water and allowed to ferment, the fermentation being usually assisted by the addition of cane sirup. When new, *chicha* has the taste of the fruit from which it is produced; but after fermentation it is somewhat similar in taste and intoxicating effects to apple cider. It is exceedingly cheap, a *totuma* of it being commonly sold for a cent (a *totuma* is a drinking-vessel made from the half of a gourd). Though not of high alcoholic content (about 6 per cent), this beverage, taken constantly, unquestionably has a demoralizing, not to say brutalizing, effect. The offspring of parents addicted to its use are often of dull mentalities and depraved appetites. The stupidity of many of the Colombian Indians is attributed more to alcoholism than to any other cause.

Native Drinks

The least harmful alcoholic drink used in Colombia is *guarapo*. This is made from *panela*—a kind of coarse brown sugar—mixed with water and fermented, and is not unlike the treacle ale (yill) used in Scotland. It is quite pleasing to the taste and contains only a small percentage of alcohol. It is a favorite drink among the herdsmen of the grazing regions, and usually sells at the same price as *chicha*.

On all roads of travel in Colombia, wayside huts are encountered at frequent intervals, where the native liquors may be obtained. Drunkenness, comparatively little in evidence on weekdays, is disgustingly common on Sundays and holidays. According to prevailing custom, Sunday is the weekly market-day. The usual routine of the average countryman is: the journey to town on foot, leading a pack-animal laden with produce; attendance at mass; selling and buying in the market; gambling and getting more or less drunk in the afternoon; and wearily returning home at night to arise late and unfitted for work on Monday morning.

Sunday the Chief Day for Drinking

Liquor-drinking in Colombia is a custom which is deeply ingrained in the social fabric of the nation. It marks the celebration of all special occasions; births, baptisms, marriages, and social functions of all kinds. Even at funerals the long farewell to the deceased is accompanied by the copious consumption of liquor. Every human emotion, every physiological need or weakness, is a pretext for the use of alcohol. The alleged benefits of liquor are widely advertised throughout the country by signs proclaiming the healthful effects of beer-drinking, etc. In the large cities many modern saloons are being established. Though no reliable statistics are available concerning the per capita consumption of alcoholic beverages in Colombia, it is conceded to be one of the highest in the world. Some idea of the enormous consumption of alcohol may be gained from the statement of Sr. Rafael Borelly (quoted in *El Evangelista Cristiano*, November, 1922) that Barranquilla alone—a city of 65,000—spent $614,240 for "white rum."

COLOMBIA

Until recently there has been no federal legislation pertaining to the liquor traffic in Colombia except such as applied to the imposition and collection of revenue taxes, and to government inspection of stills in the case of *aguardiente*, to insure a specified standard of quality. However, there are indications that the Government has begun to recognize that the liquor problem must be dealt with from the standpoint of the public welfare. Law 12, of 1923, authorizes departmental assemblies to restrict the production, sale, and consumption of distilled and fermented liquors in the interests of public health, safety, and morals, and to collect the taxes imposed.

The director of the health department has published a decree prohibiting the manufacture and sale of artificial wines not made from grapes, containing injurious substances; and cognac or brandy that is not distilled from wine, or any liquor containing ether or other adulterations. A few sporadic attempts at restrictive legislation have been made by city councils. In the town of Bucaramanga drink-shops have been forced to locate at a specified distance from schools, churches, and parks. In Bogotá a serious attempt was made in the same direction, but failed through public opposition and the influence of vested interests.

About 1914 the Rev. Alexander M. Allan, Evangelical minister and editor of *El Evangelista Cristiano*, a monthly church paper, succeeded in interesting a number of women of Bogotá in the temperance movement, and sought to establish a woman's temperance society. His efforts were unsuccessful, largely owing to lack of support from the Roman Catholic clergy. Catholicism is the established religion of the Republic, and it is well known that the ecclesiastical sentiment of the country has been unfriendly to temperance. Most of the priests partake freely of liquor, and it has even been asserted that in many instances they derive a profit from the traffic. Some of them preach against gross drunkenness, but the doctrine of total abstinence is not taught. There is little doubt that the Church's attitude on the liquor question has hampered and discouraged any attempts at temperance reform, either legislative or social.

Temperance Efforts

There are small Evangelical groups in Bogotá, Barranquilla, Medellin, Cali, Bucaramanga, Santa Marta, and Cereté which are strong supporters of temperance, but they are not organized to promote the cause to any advantage, and are so few in numbers that their efforts have been of little consequence. The average total attendance of all the Evangelical churches in the Republic is probably not in excess of 800 people. Evangelical influences were back of a small temperance paper, *La Tempérancia*, which was founded in Santa Marta in 1915, and which expired after about a year on account of lack of support.

The most noted Colombian advocate of temperance was the well-known journalist, General Uribe Uribe, who was tomahawked on the streets of Bogotá in 1915. Through the columns of his newspaper, *El Liberal*, one of the leading dailies

of the country, much valuable temperance propaganda was disseminated. Uribe was assisted in his writings by Mr. Allan who now continues his efforts in behalf of the cause through the medium of *El Evangelista Cristiano*. Recently, Luis Zea Uribe, a physician, has been advocating temperance measures in the Colombian Congress. Occasional articles on the physiological effects of alcohol are appearing in some of the provincial papers.

General Uribe Uribe

In 1922 the National Board of Hygiene and the Academy of Medicine unified their labors against the spread of alcoholism by founding the Liga Nacional Antialcoholica ("National Anti-alcoholic League"). The board of directors of the League was constituted as follows: For the Academy of Medicine, Doctors Guillermo Gomez, Julio Manriqué, Roberto Franco, and Arturo Arboleda; and for the National Board of Hygiene, Doctors Pablo Garcia Median, Eliseo Montana, José Maria Montoya, and Rafael Ucros. Dr. Alfonso Robledo was elected president of the League, and Dr. Arturo Arboleda, secretary-treasurer. General Jorge Holguin, then President of the Republic, accepted the honorary presidency of the League, as did also Generals Benjamin Herrera and Pedro Nel Ospina (since elected President), and the Primate of the country. Various committees were appointed, to prepare by-laws for the organization, to give publicity to the movement through the press, pamphlets, and books, and to draft for the consideration of the Congress such bills as should be considered desirable in coping with the alcohol problem. The committee on propaganda has been very active in its efforts to secure space in the great daily newspapers and periodicals for articles opposing the use of intoxicants.

Liga Nacional Antialcoholica

BIBLIOGRAPHY.—Data courteously supplied by the Rev. Alexander M. Allan, Bogotá.

COLOMBO. Capital of Ceylon. See CEYLON.

COLORADO. One of the Rocky-Mountain States of the American Union, bounded on the north by Wyoming and Nebraska, on the east by Nebraska and Kansas, on the south by Oklahoma and New Mexico, and on the west by Utah; area, 103,948 square miles; population (1920), 939,376. The capital of the State is Denver (pop. 256,491).

It is believed that Coronado was the first European explorer of this region in 1540. The first American known to have visited the country was Lieut. Zebulon Montgomery Pike, who in 1806 was placed by President Jefferson in command of an expedition to map the Arkansas and Red Rivers of the Louisiana Territory, and who followed the Arkansas into Colorado, incidentally discovering the famous summit of the Rockies which bears his name. All that portion of the State lying north of the Arkansas and east of the Rocky Mountains, passed to the United States by the Louisiana Purchase in 1803, and the remainder in the Mexican Cession of 1848.

The reports of the early explorers, particularly those of Maj. S. H. Long, who explored the valleys of the South Platte and the Arkansas in 1819 and pronounced them uninhabited and uncultivable, tended to disparage the settlement of Colorado during the early part of the nineteenth century. In 1828 (to 1832) a fortified trading-post was established near the present site of La Junta, on the Santa Fé trail, and in 1846-47 the Mormons settled temporarily in the old Mexican town of Pueblo. Away from the paths of transcontinental emigration, Colorado was practically an unknown country till 1858 when gold was discovered in the South Platte region near Denver. From this time on the settlement of the country progressed rapidly. The Territory of Colorado was organized in February, 1861, and admitted to Statehood in 1876.

Early History

In Colorado, as in other newly settled regions of the West, liquor was considered one of the essential commodities of frontier life, and in the early mining-camps social intercourse and such amusements as the camps afforded, centered largely about the saloon. The need for regulation of the liquor traffic was recognized by the first territorial Legislature, which met in 1861 and enacted numerous measures pertaining to the taxation and conduct of the trade. The following epitome gives the liquor laws of the State as they existed in 1889, which were substantially the same as passed by the first Legislature and reenacted in the first Revised Statutes of 1868, except the provisions that the Board of County Commissioners might grant licenses to keep saloons, hotels, public houses, or groceries upon condition that the licensee should pay into the county treasury $25 to $300, at the discretion of the Board, that he should give bond in $500 to keep an orderly house, and should not permit any unlawful gaming in his house (G.S., 1883, § 2103):

Liquor Legislation

The license fee for the privilege of retailing spirituous, vinous and malt liquors shall be in cities not less than $600; in incorporated towns, not less than $500; in counties, where the Board of County Commissioners may grant, $300. (Laws, 1889, p. 228, § 1.) No person shall be licensed until he has executed a bond in not less than $2,000 to be fixed by the County Commissioners or municipal authorities granting the license, conditioned that he will keep an orderly house, permit no unlawful gaming, and not violate any law or ordinance in reference to selling liquors, and pay all damages, fines, penalties, and forfeitures for violating such laws and ordinances. *(Id.,* § 2.) Licenses to sell malt liquors exclusively may be granted on payment of one-half of the above sums, respectively. *(Id.,* § 4.) The Board upon application for license may reject or grant the same at its discretion. (G. S., 1883, § 2104.) The Board, upon complaint made to it, has power to revoke the license upon being satisfied it has been abused or that the licensee has violated the law. *(Id.,* § 2105.) It is not plain that the Boards of Trustees of incorporated towns and the City Councils of cities had the right to revoke, or even the discretion to grant, as stated above. The Board of County Commissioners only is therefore mentioned in the General Statutes of 1883, though municipal authorities are in the next section given the exclusive authority to license in such towns and cities. *(Id.,* § 2106, see below; *id.,* § 3312, p. 18.) Licenses do not authorize sales in more than one place, and must describe the place intended to be occupied. *(Id.,* § 2106.) A saloon or grocery shall be deemed to include all places where liquors are retailed. *(Id.,* § 2107.) Sales by persons not licensed entail a fine of $20, half to the informer. *(Id.,* § 2108.) This was increased to one of $50 to $200 by Act of 1889, (p. 231).

No person may sell or deliver liquor to any Indian under penalty of $50, one half to the informer. (G. S., 1883, § 2109.) If licensee knowingly suffers disorder, drunkenness, or unlawful games in his house, his license shall be suppressed by the County Commissioners. *(Id.,* § 2110.) Persons carrying on the business without license shall be fined a sum not exceeding $300, or imprisoned for a term not exceeding six months, or both. *(Id.,* § 2112.) Persons prosecuting or giving information may be competent witnesses at the trial, notwithstanding their interest in the penalty.

(Id., § 2115.) Penalties may be recovered by action in debt, or by indictment, before any justice of the peace or court of competent jurisdiction, upon complaint of any citizen of the county. *(Id.*, § 2116.) No license shall be issued for more than a year or for less than six months, nor until the whole fee has been paid. (Laws, 1889, p. 220, § 6.) No license is transferable. *(Id.*, § 7.) No license fee may be refunded for any unexpired term except in case of the death of the licensee. *(Id.*, § 8.) City councils and town boards of trustees have the exclusive right to license, regulate or prohibit the selling or giving away of any intoxicating liquor within the limits of the town or city or within one mile beyond, such authorities complying with the general laws of the State in force. (G. S., 1883, § 3312, p. 18.) The same authorities may grant permits to druggists to sell liquor for medicinal, mechanical, sacramental, and chemical purposes only. *(Id.)* They may also forbid and punish the selling to minors, apprentices, insane, idiotic or distracted persons, drunkards, or intoxicated persons. *(Id.*, p. 19.) Retailers selling or giving liquor to common drunkards shall be fined $50. (G. S., 1883, § 853.) Any person procuring liquor for any habitual drunkard knowingly shall be fined $100 to $300, or imprisoned three to 12 months, or both. *(Id.*, § 854.) Selling to United States troops or members of the State militia is punishable by imprisonment not exceeding three months, or by a fine not exceeding $50, and forfeiture of license. *(Id.*, § 855.)

If any person sell liquor between sunrise and sunset at any general election, or election for mayor of any incorporated place, he shall for the first offense forfeit $10 to $100, and for the second $50 to $200. *(Id.*, § 856.) This section does not apply to wholesalers of over 20 gallons. *(Id.*, § 857.) Saloons shall be closed election day, under penalty of $50 or 20 days' imprisonment, or both. *(Id.*, § 1220.) Any person selling liquors within one mile of any gathering of citizens assembled for worship, unless a regularly-licensed business, shall be fined not over $100; this not applying to persons selling at their own distillery, store, or dwelling-house. *(Id.*, § 878.)

Every person, relative or employer injured in person, property or means of support by the intoxication of anyone, has his action against the seller of the liquor, if such seller has been notified not to sell to such person. *(Id.*, § 1034; Act, 1879, p. 92.)

The importation of, or bringing into this State of any spurious or adulterated vinous or malt liquors, is prohibited. (Laws, 1887, p. 18, § 1.) The compounding, manufacture or sale of any such spurious liquors is prohibited. *(Id.*, § 2.) Any such liquor found to contain anything other than the extract or property of the juice of the grape, or than the quality or property of malt and hops combined with water, respectively, is spurious. *(Id.*, § 3.) No vinous or malt liquors shall be offered for sale, unless the package be plainly marked or stamped with the manufacturer's name and place, and the words "pure" ale, "pure" wine, etc., as the case may be. *(Id.*, § 4.) No dealer in liquors shall keep in his possession any spurious liquors. *(Id.*, § 5.) Any person violating this act shall be fined $1 to $500 or imprisoned not exceeding six months, or both. *(Id.*, § 6.) Justices of the Peace have jurisdiction, except under § 5, when the party if not discharged upon hearing shall be held to bail to the next District Court. *(Id.*, § 7.) For two years, and until otherwise provided, fines collected under this law shall belong to the prosecuting witness. *(Id.*, § 8.)

An amendment to the Constitution may be proposed by two thirds of all the members of the two Houses, at one session; a popular vote to be taken at the next general election for Representatives, three months' notice to be given. A majority vote is requisite to carry.

Further than the above, no important liquor legislation was enacted until 1907. A great deal of progress was made in the way of temperance reform, however, under the laws as they existed until that time. The legal provision which granted to city councils and town boards of trustees "the exclusive right to license, regulate or prohibit the selling or giving away of any intoxicating liquor within the limits of the town or city, or within one mile beyond," was taken advantage of by a number of Colorado towns, beginning in the early eighties, to oust the saloons by electing no-license councils and boards of trustees. Colorado Springs and Greeley had already exemplified the

COLORADO

fact that Prohibition encouraged civic prosperity and brought about a reduction of vice and crime. These two towns prohibited the selling of liquor within the town limits by provisions in the deeds that the property should revert to the original town colony in case intoxicating liquors were sold on the property. In none of the towns where saloons were prohibited did the lugubrious picture of financial depression and economic ruin painted by the liquorists materialize; on the contrary, increased prosperity and civic betterment were the rule.

The temperance cause in Colorado owes much to the early temperance organizations and movements which prepared the soil and planted the seeds of Prohibition. The earliest temperance work in the State was done by the Independent Order of Good Templars, of which the Hon. William M. B. Sarrall was one of the first and most prominent members. Sarrall, whose vigor and enthusiasm were characteristic of the pioneer temperance workers, is said to have walked on New Year's Day, 1864, from Central City to Denver, a distance of forty miles, for the purpose of organizing a Good Templar lodge in the latter city. Within a short time numerous other lodges sprang up in different parts of the State under the leadership of John Dove, William Light, Jacob Telford and his wife Mary Jewett Telford, Cyrus H. McLaughlin, William M. Likens and his wife Sadie Likens, and others.

Early Temperance Efforts

In the winter of 1876-77 the Murphy, or Blue Ribbon, Movement was inaugurated in Colorado, and meetings were held nightly and on Sunday afternoons in Denver under the direction of the Rev. Frank M. Ellis, the Rev. Thomas E. Bliss, Bishop Earl Cranston, and other noted church workers. The temperance movement was greatly strengthened in 1880 by the formation of a State organization of the Woman's Christian Temperance Union, which was one of the most powerful antisaloon forces in Colorado.

The W. C. T. U. of Colorado was organized in Longmont April 1-2, 1880. The call for the convention was signed by Mrs. R. G. Williams and Mrs. C. D. H. Thompson (Kittie), the latter having served nearly two years as provisional president. Frances Willard wrote: "Yours is the first State to organize without outside help." Longmont, Greeley, and Evans were the only active Unions at that time. National dues were paid on 110 members in 1880 and on more than 4,000 in 1921.

Mrs. Mary F. Shields was the first president, and she directed the franchise work so effectively that a separate suffrage organization was not deemed necessary until two years before women were enfranchised. The W. C. T. U. was a pioneer in many fields: it secured the appointment of the first police matron in Denver and paid her salary for some time; conducted the first religious services in prisons and jails; instituted a day nursery, kitchen garden, coffee-house, and city mission before there was a society of organized charity; established the Cottage Home for betrayed Girls; and maintained "open house" in the commodious "Rest Cottage" for six weeks every season for 23 years at Colorado Chautauqua, Boulder.

Woman's Christian Temperance Union

The Union helped to secure laws also: making women cocqual guardians of their children; establishing a State Industrial School for girls; giving humane teaching twice a week in the public schools; and proteeting birds and their nests and eggs.

Further, it is rcsponsible for the laws making mandatory the teaehing of seientific temperance, prohibiting the selling or giving of tobacco or cigarets to children under sixteen, raising the age of consent from sixteen to eighteen years, and for defeating an attempt to repcal the law.

The W. C. T. U. was the first to launch a definite eampaign for State-wide Prohibition and had charge of the initiative petitions in 1912 and 1914, the vietorious year. It was also very active in the antibeer eampaign in 1916. When the question of Denver as a home rule eity remaining wet after the election of the Prohibition amendment, was to be decided in the State Supreme Court, the W. C. T. U. supplied the Attorney-general's office with legal assistanee and friendly briefs. When the first Prohibition enforeement law was enacted by the Legislature, the Speaker of the House said: "By honorable lobbying, the W. C. T. U. plaeed the Prohibition enforeement law on the statute books."

The Colorado W. C. T. U. was the first to establish the budget system for finances. It is speeializing on Amerieanization, law observance, and eooperation in law enforcement.

In August, 1884, a Prohibition eonvention was held in Denver, and eleetors were selected and put in the field for the support of John P. St. John, the Prohibition eandidate for President. Gilbert R. Weir was eleeted chairman of the eonvention, and John Hipp, secretary. These offieials were afterward put in eharge of the State campaign. Though the vote for the third party was very small in 1884 as well as at subsequent eleetions, the Prohibitionists must be eredited with having greatly stimulated temperanee sentiment in the State and with having kept the issue in the political forefront.

Prohibition Convention

The splendid agrieultural possibilities of Colorado, ignored during the fever of exeitement whieh marked the first gold booms, gradually eame to be realized and added to the population of the State a substantial farming elass. The farmers generally, favored Prohibition, and their influenee helped to offset the proliquor influenee of the mining-eamps. The attitude of a large majority of the farmers toward the liquor traffic was expressed at a meeting of the Colorado State Grange at Denver, Jan. 16, 1890, when a resolution was drawn up deelaring the Grange in favor of the prohibition of the liquor traffie, both in the State and in the nation.

In 1897 local Anti-Saloon Leagues were organized in Colorado, and in 1899 a State organization was established. Thc churches and other temperance organizations rallied to thc support of the League, and the bitter struggle with the liquor interests whieh marked the first two deeades of thc twentieth century, began in earnest. In 1901 five counties were reported dry by aetion of county commissioners. Thc anti-saloon forees won their first notable vietory in 1907 when the State Legislature passed a loeal-option bill providing for a vote on the liquor question in municipalities, wards, and voting preeinets. In the spring election of 1908, out of 26 municipalities voting under the law, 20 voted dry. The election of Nov. 3, 1908, added 22 other municipalities to the dry column. In 1909 the combined liquor interests of the State endeavored to draw the teeth of the local-option law by introducing what was known as the "Wardlaw-Cary Bill." A terrific campaign of agitation against the bill ensued and mass meetings were held to condemn its passage. At one of these meetings the governor of the State presided, and addresses were delivered by Gypsy Smith, Dr. Robert Coyl, James D. Rankin, and others, to an audienee of 13,000 people. The Wardlaw-Cary Bill passed in the House by a good majority, but failed in the Senate, and thus the loeal-option law was saved. In July, 1909, the Supreme Court of Colorado declared the law eonstitutional.

State Anti-Saloon League Organized

In 1910 eleven eounties had adopted no-license, and 112 munieipalities were without saloons. Two thirds of the population of the State were living in no-lieense territory. Large parts of Denver and Pueblo had beeome dry, but the anti-saloon forees were defeated by a large majority in their attempt to earry the election of May 17, 1910, for total Prohibition throughout the eity of Denver. The liquor interests kept up a vigorous fight in the Legislature for the repeal of the loeal-option law, and, despite the increasing strength of the Prohibition movement, were sueeessful at eleetions in swinging a few dry towns in their favor. In the ease of Colorado Springs, the anti-liquor provisions of the original deeds were no longer effective, and saloons were voted into the town at the loeal-option eleetion of 1911.

From 1907 to 1912 the temperanee forees centered their efforts on seeuring the passage of a eounty local-option law, but were unsuceessful. In 1912 an ill-advised fight for State-wide Prohibition was made. Four of the great denominational bodies of the State voted a year previous, asking that the question be not submitted at the eleetion of 1912. In the face of this appeal a few impraetical leaders foreed the submission, and the eleetion was lost beeause of laek of proper organization and unifieation of the dry forces. In 1914 the matter of State-wide Prohibition was again presented to all the Evangelical bodies in the State at their respeetive State meetings, and they unanimously ordered that the question be again submitted to the voters at the fall election. With all thc temperanee organizations working in perfect harmony under the leadership of the Rev. A. J. Finch, Superintendent, and C. A. Holloway, Assistant Superintendent of the Colorado Anti-Saloon League, the Prohibition issue won by a small margin, between twelve and fourteen thousand votes. The text of the Prohibition amendment was as follows:

Prohibition Wins

> From and after the first (1st) day of January, 1916, no persons, association or corporation shall, within this State, manufacture for sale or gift any intoxicating liquors; and no person, association or corporation shall import into this State any intoxicating liquors for sale or gift; and no person, association or corporation shall, within this State, sell or keep for sale, any intoxicating liquors or offer any intoxicating liquors for sale, barter or trade. Provided, however, that the handling of intoxicating liquors for medicinal or sacramental purposes may be provided for by statute.

One of the remarkable features of the vote was that many of the mountain counties where the great mining-camps are located, which voted overwhelmingly against a like amendment in 1912, gave the dry amendment small majorities in 1914. Among these counties were Teller, with Cripple Creek and Victor as the principal towns; Mineral County; La Plata County, of which Durango is the county seat; Ouray County; Chaffee County, which contained two saloon towns, Buena Vista and Salida; Alamosa County and Garfield County. These sections of the State had been considered strongholds of the liquor traffic, but through the persistent efforts of the temperance forces all of them were swung into the dry column.

Law Enforcement Act

The Legislature of 1915 enacted a stringent law providing for the enforcement amendment. This law prohibits the advertising of liquors, makes it unlawful to solicit orders within the State, provides for search and seizure, and gives the Governor special power to enforce the law throughout the State. It further provides that public officials of the State who neglect or refuse to enforce the law will be removed from office by ouster proceedings.

Under the initiative, in May, 1915, the liquor interests of Denver submitted a charter amendment providing for home rule for the city of Denver. This was done for the purpose of exempting the city from the operation of the State Prohibition law. The charter amendment carried by a majority of 2,600, but was overruled by the State Supreme Court.

In 1916 the liquor interests initiated another amendment to the Constitution declaring that "beer is not an intoxicating liquor within the meaning of the prohibitory clause of the Constitution" and also providing for the manufacture and sale of beer strictly for home consumption. This amendment was defeated at the polls by a majority of 85,792.

Early in 1917 the *Denver News* published a special edition given over almost entirely to the progress made by the city and State during the first year of Prohibition and presenting among other facts the following:

Prohibition closed 1,615 saloons and 17 breweries in Denver.

Arrests for drunkenness slumped from 3,219 in 1915 to 1,549 in 1916.

Arrests for vagrancy dropped from 3,713 in 1915 to 1,148 in 1916.

There was an increase of 26 per cent in the deposits of the savings banks of Denver for the first nine months of 1916 compared with the same period in 1915.

There was an increase of more than 16 per cent in the deposits in the banks and trust companies of the city compared with the same period in 1915.

The manufacturing output of the State for 1916 exceeded that of the previous year by nearly $20,000,000.

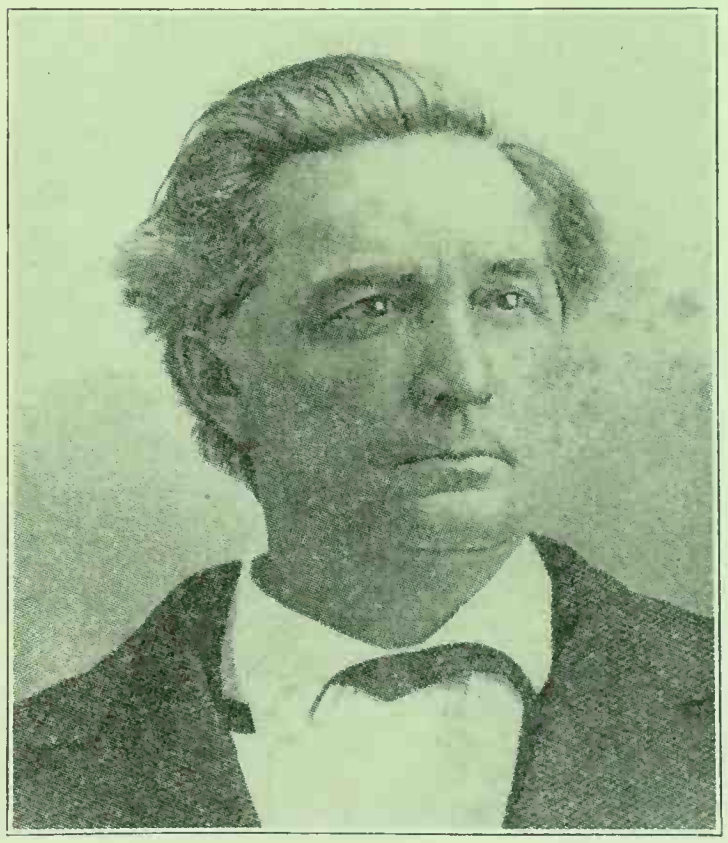
The value of the State's mining output outside of the coal mines increased more than $11,000,000 over the previous year.

The increase in the production of the coal mines over 1915 was more than $13,000,000.

The Colorado General Assembly, in March, 1917, passed the so-called "permit" law which allowed each householder within the State to import monthly two quarts of whisky, or six quarts of wine, or 24 quarts of beer for "medicinal purposes." Over the protests of a majority of the church and temperance organizations of the State, Governor Gunter approved this measure. This triumph of the liquor interests, though demoralizing while it lasted, was short-lived, for at the general election of Nov. 5, 1918, a bone-dry law was carried by the voters, which prohibited individuals from importing *any* liquors for *any* purpose, and made the possession of liquors a crime. It further regulates the importation and handling of medicinal liquors in the same manner as any other drugs and forbids their sale except in amounts of four ounces upon a physician's prescription under the same restrictions imposed by the United States Government upon morphin and other habit-forming drugs. The law is in harmony with the Reed bone-dry federal law, and gives Colorado the full benefits of nation-wide Prohibition under the Federal Amendment. The law became effective Dec. 16, 1918.

The "Permit Law"

Colorado ratified the Federal Prohibition Amendment to the Constitution Jan. 15, 1919, being the thirty-fourth State to take this action. The vote in the House was 63 to 2 and in the Senate 34 to 1. Following the adjournment of the Legislature the proliquor forces circulated a petition under the Colorado referendum law to refer the ratification resolution to a vote of the people at the Fall election of 1920. The Secretary of State refused to accept the petition, and mandamus proceedings were commenced against him to compel him to do so. This matter was settled by the Colorado Supreme Court ruling against the plea set up by the proliquor forces.



ALFRED HOLT COLQUITT

COLQUITT, ALFRED HOLT. American lawyer and statesman, Confederate general, and United States Senator; born in Walton County, Georgia, April 20, 1824; died in Washington, D. C., March 26, 1894. He was graduated at Princeton University, N. J., in 1844, and then studied law. During the Mexican War he served as a staff officer with the rank of major. Entering politics he was elected as a Democrat to Congress and

served one term. In 1859 he was a member of the State Legislature. In the Civil War he served in the Confederate Army, rising from captain to major-general. He was elected governor of Georgia for a term of four years in 1876, and at the completion of his term was reelected. In 1882 he was elected United States Senator, and was reelected for the term expiring in 1895.

Of Colquitt's work in the cause of temperance, H. A. Scomp, in his "King Alcohol in the Realm of King Cotton," says (p. 781):

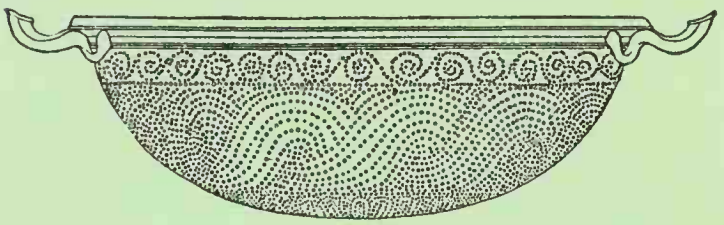
> His [Colquitt's] father, Senator Walter T. Colquitt, was one of Georgia's great political leaders in the *ante bellum* era, and was himself a fiery temperance orator of the old school, and transmited his temperance, as well as his oratory, to his distinguished son. Gov. Colquitt's success in Georgia politics has been in no wise due to the barroom influence.

Avery, in his "History of Georgia," writes (p. 570):

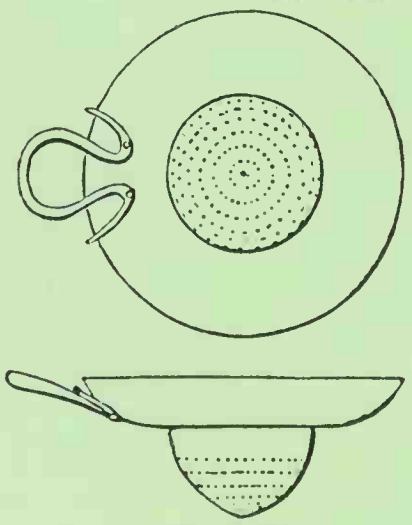
> The noisy element of the cities has been against him. The barrooms and their frequenters have fought him. His wonderful hold upon the people has excited the envy of the leading public men, with some exceptions. The inability to use him has made him odious to the average partisan. His impregnable morality and identification with temperance, virtue, and religion, have been a standing rebuke to the vicious and immoral.

In 1884 Senator Colquitt introduced a bill in the national Congress to submit the question of Prohibition in the District of Columbia to the vote of the people, but the measure failed of passage. He made temperance speeches in most of the northern States, where, as Scomp says, it had long been accounted "a marvelous thing for a prominent Democrat to advocate such a cause."

COLUM. A strainer or colander used by the ancient Romans for straining liquids, such as wine, milk, olive-oil, drugs, perfumes, etc. The strainers for wine were of linen or of bronze or silver. The Romans often filled the colum with snow *(colum nivarium)* and poured the wine



COLUM
—After Becker's "Gallus"



SILVER COLUM
—After "Musco Borbonico"

through it, before passing it into the amphora. Thus the wine was both cooled and diluted during the clearing process.

COLUMBAN. Irish monk and writer; born in Leinster, Ireland, about the year 543; died at Bobbio, Italy, Nov. 21, 615. He was a missionary to France, Switzerland, and Italy, and founded the monastery of Luxeuil, in the Vosges, besides that at Bobbio. His monasteries were conducted on total-abstinence lines.

COLUMBIAN SPIRIT. Pure wood-alcohol. See ALCOHOL.

COLVILLE, CHRISTINA MARSHALL. Scottish temperance leader; born at Copley, Yorkshire, April 10, 1852; educated in private schools and at Glasgow Free Normal College. She was married Aug. 31, 1885, to John Colville, M.P., of Motherwell (died Aug. 22, 1901), who was an

MRS. CHRISTINA MARSHALL COLVILLE

active temperance worker. Mrs. Colville has labored earnestly in the temperance field for many years, and has been prominent in various temperance societies. She is president of the BRITISH WOMEN'S TEMPERANCE ASSOCIATION (SCOTTISH CHRISTIAN UNION), having been elected to that office in 1915. She is also president of the Lanarkshire Christian Union, president of the Motherwell United Evangelistic Association, a director of the SCOTTISH TEMPERANCE LEAGUE, and a member of the executive committee of the Lanarkshire branch of the Red Cross. She takes an active part in evangelistic work at home and devotes a great deal of time to foreign missions. Her home is at Cleland, Lanarkshire, Scotland.

COLVIN, DAVID LEIGH. American Prohibitionist; born at South Charleston, Ohio, Jan. 28, 1880; educated at the American Temperance University, Harriman, Tenn., and Ohio Wesleyan University, taking subsequent courses at the University of California, University of Chicago, and Columbia University (Ph. D.). Early in his college course at Ohio Wesleyan he reorganized the college Prohibition Club, and was selected as its orator in the next interstate contest. In 1899, in his senior year, he was elected president of the National Intercollegiate Prohibition Association (I. P. A.), and immediately upon his graduation, in 1900, he started out with two associates, HARRY S. WARNER and VIRGIL G. HINSHAW, to organize the colleges of America for Prohibition. Beginning at a time when only a dozen colleges were so organized, within a year they had established Prohibition leagues in 150 of the leading institutions of the country, the object being to induce a study of the alcohol problem from the student's standpoint. Many of the institutions were induced to put courses in the college curricula, and others instituted voluntary classes for the investigation of the problem in all its bearings. By five years of postgraduate study in three of the largest institutions in the country, Colvin had fitted himself for leadership in this great movement. In 1906 he married Mamie White, national prize-winner in one of the oratorical contests of the I. P. A., and two or three years later he made his home in New York city.

Colvin has filled the following offices: Vice-president of the National Temperance Council since 1913; secretary of the Committee of Sixty on National Prohibition, 1916-20; executive secretary, campaign committee of the national Prohibition party, 1916; treasurer of the United Committee on War Temperance Activities in the Army and Navy, 1917-20; secretary of the National Legislative Conference; and vice-president of the World Prohibition Federation, 1919. He was the Prohibition nominee for mayor of New York city in 1917, having previously been the party's candidate from New York for Congress, and for the U. S. Senate.

In 1918 Colvin received a captain's commission in the U. S. army, and was assigned to the duty of speaking in the camps in promotion of patriotism. At the close of the War he took up the promotion of the Prohibition movement in the universities of Europe, visiting about one half of the universities of England, Scotland, France, and Belgium. In 1920 he became the Prohibition candidate for vice-president of the United States, carrying his campaign from coast to coast. Since 1921 Colvin has been a speaker of the FLYING SQUADRON in a nation-wide campaign for law enforcement and civic righteousness, and in 1923 he became legislative superintendent of the Flying Squadron Foundation. He is also vice-president of the New York Civic League. He is the author of "The Bicameral Principle in the New York Legislature" (1913), and the official "History of the Prohibition Party" (1923). He has been a frequent contributor to the *Intercollegiate Statesman*. Mrs. Colvin, who has been a valued aid to her husband throughout his career as a reformer, is vice-president of the New York W. C. T. U.

COMANCHE INDIANS. See ABORIGINES OF NORTH AMERICA.

COMB. See MALT AND MALTING.

COMBEMALE, FRÉDÉRIC. French physician, editor, and experimenter on the heredity of alcoholism; born in Poussan in 1860. He was educated at Montpellier (M.D. 1888), and was editor from 1897 of *L'Echo Médical du Nord*. He was, also, professor of clinical medicine and dean of the University of Lisle. He was created Chevalier of the Legion of Honor in 1907. His experimental work deals chiefly with the hereditary aspects of alcoholism. With Mairet he experimented with absinth upon a pair of dogs. When absinth was given to the male but not to the female, of the twelve young born two were stillborn, three died of inflammation of the lungs within fourteen days; the rest died of convulsions, dysentery, and tuberculosis in from thirty-two to sixty-seven days. In another experiment no alcohol was given until the last three weeks of pregnancy, during which intoxicating amounts of absinth were given daily. Of the six young born three were stillborn, two were physically developed but had little intelligence, as had the sixth, which developed but slowly. This animal when grown was paired with a normal male and received no alcohol. All three of her young were deformed or stunted: one died a short time after birth, and one at two weeks. In his thesis "La Descendance des Alcooliques" (1888) Combemale quoted instances of one degenerate individual following conception during a period of intoxication of the parent in families of otherwise normal children.

Among the writings of Combemale are the following: "La Descendance des Alcooliques" (Montpellier thesis), Paris, 1888; (with Mairet) "L'Influence Dégénérative de l'Alcool sur la Descendance"; "Recherches Expérimentales," in *Comptes rendus de l'Académie des Sciences*, cvi, 1888; (with François) "Recherches Expérimentales sur les Troubles Nerveux du Saturnisme Chronique et sur les Causes Déterminantes de leur Apparition," *ibid.* cxi, 1890; "Rapports de la Paralysie Générale Précoce avec l'Alcoolisme d'Ancêtres," in *Journal de Psychiatrie*, 1891; "De l'État Anatomo-pathologiques des Valvules du Coeur dans l'Alcoolisme Aigu," in *Bulletin Médical du Nord*, xxx, 1891; "Notes de Laboratoire pour Servir à l'Étude de l'Intoxication Alcoolique par l'Alcool," *ibid*, xxxi, 1892; "Du Traitement de l'Alcoolisme Chronique par la Strychnine," *ibid.* 1896; "Les Indications et les Contre-indications du Traitement de l'Alcoolisme Chronique par la Strychnine," in *Gazette Hebdomadaire*, xliv, 39; "Consultations de Médecine et de Chirurgie," 2 vols., 1902-06.

COME, COMING, COMB, or **COOMB.** See MALT AND MALTING.

COMET WINE. Wine made from grapes grown in the year of the appearance of a comet. It is a superstition in some European countries that in such years the grapes have a finer flavor; hence the expression denotes wine of superior quality.

COMISSATIO. A Latin word denoting a carousal. It corresponds very closely with the Greek *symposion*. The *comissatio* was quite prevalent in ancient Rome among the best people, but it

was not at all times in good repute. During the lax periods of the Roman Empire, for example, the name was connected with the idea of all sorts of debauchery. After the dishes of the *coena*, or dinner, had been removed, the topers, with garlands wreathed about them, reclined for hours around the table. It was the custom of the Romans, as it was also of the Greeks, to choose a *magister*, a *rex convivii*, or an *arbiter bibendi* (symposiarch), who should lay down the rules for the drinking, and prescribe the number of goblets (*cyathi*) for each person (see Horace "Satires," ii. 6, 69). This *magister*, or *rex*, was generally elected by the throw of the dice, the lucky throw being that of the Venus.

There can not be the least doubt that, during the period of the Roman Empire, this drinking-bout was an immoderate carousal. It was the custom to drink the health of the persons present, and of the emperor and the army. The actual proportions of the wine and the water in the customary drink are not definitely known. It is possible that, although the master of ceremonies dictated this proportion, the guest was at liberty to change it, if he so desired. To drink wine too nearly pure *(meraeius bibere)* was considered not praiseworthy; and to drink pure wine *(merum bibere)* was the mark of a drunkard. There is, however, every reason to suppose that the wine of the ancient Romans, even when diluted with water, was no weak potion; for a study of the manufacture of Italian wines will show that almost all of the old wines were very rich and strong. As to the quantity of wine drunk, there is no room for doubt. The Romans, at least in their later development, were a nation of topers.

Many or most of the drinking customs of Rome were borrowed from Greece, and enlarged upon in the borrowing. The climax of the revel was called drinking after the Greek fashion *(Graeco more bibere)*. Cicero refers to this ("In Verrem," i. 26): *Discumbitur: fit sermo inter eos et invitatio, ut Graeco more biberetur; hortatur hospes; poscunt majoribus poculis* ("They take to their couches and, after mutual speechifying and challenging to drink in the Greek fashion, the host gives the signal, and they cry for larger cups"). He says also ("Tuscalanarum Disputationum," i. 40): *Graeci enim in conviviis solent nominare, cui poculum tradituri sunt* ("For the Greeks are accustomed at their banquets to select the one who is to receive the cup"), which agrees with Athenaeus (x): πληρουντες γαρ προεπινον αλλήλοις μετα προσα γορευσεως ("After salutations they filled up and pledged each other"). The custom was, for one person to pledge the cup to another, thereby challenging him to empty it, at the same time uttering the name of him to whom the cup was given. Some of the Greek poets have described this usage as dangerous and immoral, as it naturally led to immoderate indulgence; for, not being satisfied with being forced to drink freely on account of the mutual challenges, the revelers mixed very little water with their wine, and were very ready to exchange the smaller for the larger *poeula*.

Drinking according to names *(nomen bibere)* was a common custom. It is supposed to have originated with the Greeks. The custom *bibere nomen, bibere literas*, or *bibere ad numerum*, has sometimes been erroneously supposed to mean the drinking of as many cups as there were letters in the name of the person whose health was drunk. It refers, however, rather to the number of *cyathi*, which were all poured into one cup and drunk consecutively. This custom was especially common in the drinking of the health of the Roman ladies. Martial, for example, writes (i. 72): *Naevia sex cyathis, septem Justina bibatur, Quinque Lycas, Lyde quatuor, Ida tribus* (Naevia is pledged with six cups, Justina with seven, Lycas with five, Lyde with four, and Ida with three). The words with which the health was drunk were *bene te* or *bene tibi*. The goblet might be drained to the health of one or of the whole company. Plautus ("Stichus," v. 4, 27) has: *Bene vos, bene nos, bene te, bene me, bene nostrum etiam—Stephianum* ("Here's to you, us, thee, me, and our friend—Stephianus").

The repasts were ended, as they were begun, with libations and sometimes with prayers. The guests drank to the health of the host and, under the Caesars, to that of the emperor. When about to separate, they sometimes demanded a parting cup in honor of Mercury, that he might grant them sound sleep (see Ovid, "Fasti," ii. 635). Cicero compares the end of a *convivium* given by Verro ("In Verrem," v. 11) to the end of the battle of Cannae, where some were carried away disabled, while others remained in an unconscious condition on the field of battle.

See, also, Rex Convivii.

COMMENT. The drinking regulations of German university students. See College Drinking Customs.

COMMERCIAL TEMPERANCE LEAGUE. A business men's temperance organization founded by Edward Everett Hale, S. A. Haines, of Indianapolis, and others. Haines arranged a meeting with Dr. Hale and eight others in the insurance office of C. W. Anderson at 185 Broadway, New York, in 1886; and the ten men thus gathered together organized a club for temperance work, to which they gave the title of Hale's popular book, "Ten Times One is Ten." (See Edward Everett Hale.) Haines was elected president. From this club sprang the Commercial Temperance League. The pledge of the League was twofold: (1) To drink no intoxicating liquor as a beverage; (2) to try and get ten others to join the League. The progress of the organization depended largely on personal solicitation. Temperance activities of all kinds were encouraged: some of the members delivered temperance lectures, others furnished money for the distribution of literature, and all were supposed to avail themselves of every opportunity to obtain signatures to the League's pledge cards. Clubs were organized in a number of the large cities, and for a short time the League enjoyed considerable popularity as a temperance organization. A large proportion of the members being commercial travelers, it was difficult to follow their movements, and there are no authoritative figures available as to the number of members. The membership is known to have numbered over 4,000 prior to Jan. 1, 1890, and although the League existed for only a few years, it is probable that at some time during its life its membership was considerably in excess of that figure.

COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. See NATIONAL TEMPERANCE SOCIETY AND COMMISSION ON TEMPERANCE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

COMMITTEE OF FIFTY. A group of scholars organized for the purpose of investigating and publishing reports on the various aspects of the liquor problem in the United States. The Committee was originally composed of fifteen men who were actively occupied with church and educational affairs, and who began in 1889, to meet for the presentation of papers on sociological subjects and the interchange of opinions. In 1893 they decided to enlarge their number to fifty and to concentrate their attention on the liquor problem. The Committee was formally organized April 5, 1893. The selection of new members was made chiefly from eastern cities in order to insure the presence of large majorities of the membership at the biennial meetings in New York. The Committee, thus originated and selected, was composed as follows:

Prof. Felix Adler; Bishop Edw. G. Andrews; Prof. W. O. Atwater; Dr. J. S. Billings; Dr. G. Alden Blumer; Charles J. Bonaparte; Prof. H. P. Bowditch; Rev. Charles A. Briggs; Z. R. Brockaway; John Graham Brooks; Hon. James C. Carter; Prof. R. H. Chittenden; Rev. Father Thos. Conaty; William Bayard Cutting; Rev. S. W. Dike; William E. Dodge; Rev. Father A. P. Doyle; President Charles W. Eliot; Rev. Father Walter Elliot; Prof. Richard T. Ely; Prof. Henry W. Farnam; Bishop T. F. Gailor; Daniel C. Gilman; Rev. Washington Gladden; Dr. E. R. L. Gould; Col. Jacob L. Greene; Dr. Edward M. Hartwell; Hon. Henry Hitchcock; Rev. W. R. Huntington; William Preston Johnson; Prof. J. F. Jones; Hon. Seth Low; President James MacAlister; Bishop Alexander Mackay-Smith; Prof. J. J. McCook; Rev. T. T. Munger; Robert C. Ogden; Rev. Prof. F. G. Peabody; Bishop Henry C. Potter; Rev. William I. Rainsford; Jacob H. Schiff; Prof. C. W. Shields; Prof. W. M. Sloane; Gen. Francis A. Walker; Charles Dudley Warner; Dr. William H. Welch; Hon. David A. Wells; Frederic H. Wines; Hon. Carroll D. Wright.

On Oct. 20, 1893, four subcommittees were appointed to deal with the physiological and pathological, legislative, economic, and ethical aspects of the question. The first series of reports, "The Liquor Problem in its Legislative Aspects," was published in 1897 under the direction of President Eliot, President Low, and James C. Carter, the subcommittee in charge of the legislative aspect of the problem. A second edition was published in 1898, to which was added a new chapter on "The Operation of the New York Liquor Tax Law." More recent observations were also added on the South Carolina dispensary, and on Massachusetts and Pennsylvania liquor legislation. The report, which was prepared for the subcommittee by Frederic H. Wines and John Koren, treats of Prohibition and its results in Maine, of Prohibition history in Iowa and Indiana, of the Ohio liquor-tax law, and the Missouri local-option law. The report was conservative, with a tendency against Prohibition.

In 1899 the subcommittee on the economic side of the question made its report, "Economic Aspects of the Liquor Problem," under direction of its secretary, Prof. Henry W. Farnam. Gen. Francis A. Walker had died, and his place as chairman of this subcommittee has been taken by Dr. Carroll D. Wright. John Koren prepared the report, based on his investigations as special agent covering three years. The volume dealt with the relations of the liquor traffic to poverty, pauperism, destitution, neglect of children, crime, the negroes and Indians of the United States, and with the social aspects of the saloons in large cities. Like its predecessor, the report leaned toward conservatism and away from Prohibition; but its recognition of the liquor traffic as a prevailing cause of pauperism and crime, degradation, and destitution was, perhaps, all the more significant in view of this conservatism. Though all its abundant statistics as to poverty and crime gave the largest credit to every other possible influence as the cause, yet the report concluded: that about 37 per cent of the paupers in almshouses were there because of their own or others' intemperance; intemperance was a factor in 49 per cent of the criminal cases investigated (exclusive of drunkenness),—a first cause in 31 per cent, and the sole cause in about 16 per cent. About 25 per cent of the poverty coming to the attention of charitable organizations was attributed directly or indirectly to intemperance. "As to the general percentage of the destitution and neglect of children due to the liquor habits of their parents, we get 44.92 per cent which, when the intemperance of guardians and others is added, increases to 45.83 per cent."

In 1901 the ethical subcommittee made its report "Substitutes for the Saloon" under the direction of Dr. Francis G. Peabody, Dr. Elgin R. L. Gould, and Prof. William M. Sloane. Like the previous reports, this was preliminary in its nature, being published in accordance with a vote of the Committee of Fifty, passed Jan. 10, 1896, that reports of subcommittees were to be regarded only as contributions to the general inquiry. The physiological and pathological subcommittee published its report "Physiological Aspects of the Liquor Problem," in 1903 under the direction of Prof. W. O. Atwater, Dr. J. S. Billings, Prof. H. P. Bowditch, Prof. R. H. Chittenden, and Dr. W. H. Welch. The report deals with public school instruction regarding: the physiological action of alcohol; the influence of alcohol upon digestion and secretion; the use of alcoholic drinks among brain-workers; the relation of drink habits to insanity; the influence of alcohol on growth and development; the influence of acute alcoholism on the normal vital resistance of rabbits to infection. It also includes a critical review of the pharmacological action of ethyl alcohol, with a statement of the relative toxicity of the constituents of alcoholic beverages. There was also a report on the nutritive value of alcohol and its pathological effects. It was estimated that the population of the United States contained 20 per cent total abstainers, 5 per cent drunkards, 50 per cent occasional drinkers, and 25 per cent regular moderate drinkers. The effects of the occasional or moderate use of alcoholic beverages appeared to the committee to differ greatly in individuals, but in general no especial effect upon health seems to have been

observed. Such use, according to the report, is most likely to be harmful to young persons, and mainly because of the danger of its leading to excess." Alcoholic drinks were deemed useless as preventives of infectious or contagious disease. On the whole the report of the committee may be taken as condemnatory of the use of alcohol in any but moderate quantities for specific purposes, but examination of the data of experiments showed that quantities of alcohol much smaller than those used by the average "moderate drinker" had deleterious effects. The report considered alcoholic drinks almost always a useless expense and the cause of much disease, suffering, and poverty. It condemned the scientific temperance instruction in the public schools, as not in accordance with the opinions of some European physiologists. A reply to the report, prepared by Mrs. MARY H. HUNT, leader of the temperance education movement, brought out the fact shown by the report itself that the information about the requirements for temperance instruction upon which some at least of the European correspondents based their replies were clearly incorrect, and that the instruction was in accord with the data of the Committee's report of experimental evidence.

In 1905 the Committee issued its fifth report "A Summary of Investigations," which, as its title indicated, was a summary of the preceding four, for the convenience of the general reader. With this the program originally proposed for the Committee was declared to be virtually completed, and the Committee was dissolved June 6, 1905. The four subcommittees which prepared the reports expended $18,999.36. Each member of the Committee paid his own expenses, and the total disbursements of the Committee, apart from the personal expenses of its members, amounted to $21,529.35, which was contributed by members of the Committee and a few of their friends. The royalties on the first four reports were placed in charge of a New York city trust company. The Committee asked for no royalty on the last report.

The membership in 1905 had undergone but few changes. The names of Dr. G. A. Blumer, Hon. Henry Hitchcock, Gen. Francis A. Walker, and Hon. David A. Wells had disappeared from the roll, and those of the Hon. John H. Converse, Richard Watson Gilder, and Dr. P. M. Wise had been added.

COMMITTEE OF SIXTY ON NATIONAL PROHIBITION. An American committee formed in 1916 to enlist prominent scientists, educators, and other public men in favor of the movement for national Prohibition. The Committee brought into active relationship with the Prohibition movement many leading scientists, economists, educators, big business men, and other men of prominence throughout the country. The suggestion for such a Committee came from James J. Hill, the railroad magnate, in a conversation with Virgil G. Hinshaw, chairman of the Prohibition National Committee. Upon invitation, Prof. Irving Fisher, of the department of political economy at Yale University, took the initiative in organizing the Committee, and conducted a wide-spread correspondence with a number of prominent leaders in varied spheres throughout the United States.

The Committee's pledge or basis of action was as follows: "In the interest of national security, prosperity, public health and morals, we favor the prohibition of the liquor traffic, and to this end we urge the adoption of prohibition planks in the platforms of all political partics and candidates."

Representatives of the Committee appeared before the platform committees of the Republican, Democratic, and Progressive national conventions of 1916. As finally completed, the Committee of Sixty numbered many more than its title indicated. Besides its membership, it secured signatures to a memorial in favor of national Prohibition, which included more than a thousand names of some of the best known people in the country. Later, after the United States entered the World War, in April, 1917, a committee on War-time Prohibition was organized which included some who favored War Prohibition but who at that time were not ready to commit themselves to Constitutional Prohibition. A wide-spread campaign in behalf of war-time Prohibition was carried on.

The "Anti-Saloon League Year Book" for 1917 lists the names of the officers and members as follows:

HONORARY PRESIDENT—Dr. David Starr Jordan, Chancellor of Leland Stanford, Jr., University, Stanford University, Cal. PRESIDENT—Daniel A. Poling, Associate President United Society of Christian Endeavor, Boston, Mass. VICE PRESIDENTS—Luther Burbank, Santa Rosa, Cal.; Pres. Samuel Dickie, Albion College, Albion, Mich.; Hon. Richmond P. Hobson, former Congressman from Alabama; Dr. J. N. Hurty, Board of Health, State of Indiana, Indianapolis, Ind.; John B. Lennon, treasurer American Federation of Labor, Bloomington, Ill.; Prof. Edward A. Ross, Professor of Sociology, University of Wisconsin, Madison, Wis.; Pres. William F. Slocum, Colorado College, Colorado Springs, Col.; Dr. Harvey W. Wiley, Good Housekeeping Magazine, former Chief U. S. Bureau of Chemistry, Washington, D. C. SECRETARY—D. Leigh Colvin, Ph.D., President Intercollegiate Prohibition Association, Room 701, 373 Fourth Ave., New York city. TREASURER—Dr. J. H. Kellogg, Superintendent Battle Creek Sanitarium, Battle Creek, Mich. EXECUTIVE COMMITTEE—Ernest H. Cherrington, General Manager Publishing Interests, Anti-Saloon League of America, Westerville, Ohio; Prof. Irving Fisher, Professor of Political Economy, Yale University, New Haven, Conn.; Virgil G. Hinshaw, Chairman Prohibition National Committee, Chicago, Ill.; Emil L. G. Hohenthal, Chairman Connecticut Prohibition Committee, South Manchester, Conn.; Mrs. Florence Kelley, General Secretary National Consumers' League, New York, N. Y.; Dr. Amos P. Wilder, head of Yale in China, New Haven, Conn.; also President, Secretary and Treasurer, ex-officio.

OTHER MEMBERS OF THE COMMITTEE OF SIXTY—Bishop William M. Bell, Bishop of the United Brethren Church, Los Angeles, Cal.; President Guy Potter Benton, University of Vermont, Burlington, Vt.; Prof. E. S. Bogardus, Professor of Economics and Sociology of the University of Southern California, Los Angeles, Cal.; Mrs. Ella A. Boole, Ph.D., President New York W. C. T. U., Brooklyn, N. Y.; W. G. Calderwood, Chairman of Minnesota Prohibition Committee, Minneapolis, Minn.; Hon. Arthur Capper, Governor of Kansas, Topeka, Kan.; William F. Cochran, Baltimore, Md.; Dr. Wilbur F. Crafts, Superintendent of International Reform Bureau, Washington, D. C.; Dr. T. D. Crothers, President and Superintendent Walnut Lodge Hospital, Hartford, Conn.; Father J. J. Curran, Catholic Total Abstinence Union, Wilkes-Barre, Pa.; Right Rev. James H. Darlington, Bishop of Harrisburg, Harrisburg, Pa.; Rev. William G. Elliot, Jr., Portland, Ore.; Dr. Haven Emerson, New York city; Dr. W. A. Evans, Health Editor, Chicago Tribune, Chicago, Ill.; Hon. Eugene N. Foss, Former Governor of Massachusetts, Boston, Mass.; Dr. Luther H. Gulick, President of the Camp Fire Girls' Association, New York city; Prof. Winfield Scott Hall, Professor of Physiology, Northwestern University, Chicago, Ill.; Hon. J. Frank Hanly, Former Governor of

Indiana, Indianapolis, Ind.; Prof. E. C. Hayes, Professor of Sociology, University of Illinois; Clinton N. Howard, Rochester, N. Y.; Prof. George Elliot Howard, Professor of Political Science and Sociology, University of Nebraska, Lincoln, Neb.; E. J. Keenan, President, Workingmen's Protective and Publicity Asscciation of Hamilton College, Cincinnati, Ohio; President Henry C. King, Oberlin College, Oberlin, Ohio; President R. V. Van Kleinsmid, University of Arizona; E. F. Ladd, President, North Dakota Agricultural College; Vice-president American Pure Food League, Agricultural College, N. Dak.; Rev. Ira Landrith, presided at International Y. M. C. A. Convention, 1913, Nashville, Tenn.; Prof. Jacques Loeb, Rockefeller Institute for Medical Research, New York city; Prof. Samuel McCune Lindsay, Vice-chairman National Child Labor Commission, Professor of Social Legislation, Columbia University, New York city; Dr. Charles Newton Little, Dean of the College of Engineering, University of Idaho, Moscow, Idaho; Dr. T. Alexander MacNicholl, Vice-president, American Medical Society for the Study of Alcohol and Other Narcotics, Brooklyn, New York; Col. L. M. Maus, Secretary. Tuberculosis Commission, Frankfort, Ky.; Rev. Cortland Myers, Pastor of Tremont Temple, Boston, Mass.; Prof. M. V. O'Shea, Professor of Education, University of Wisconsin; Dr. Dudley A. Sargent, Director Hemenway Gymnasium, Harvard University, Director, Normal School of Physical Training, Cambridge, Mass.; Prof. Charles Scanlon, General Secretary the Temperance Commission, Federal Council of Churches, Pittsburgh, Pa.; William Shaw, General Secretary of United Society of Christian Endeavor, Boston, Mass.; Rev. Charles M. Sheldon, author, Topeka, Kan.; Dr. W. F. Sheridan, General Secretary, Epworth League of M. E. Church, Chicago, Ill.; Dr. David Snedden, Massachusetts State Commissioner of Education, Boston, Mass.; Rev. Charles Stelzle, New York city; Miss Cora F. Stoddard, Executive Secretary, Scientific Temperance Federation, Boston, Mass.; Prof. Charles R. Stockard, Professor of Pathological Anatomy, Cornell University Medical School, New York city; Warren S. Stone, Grand Chief, Brotherhood of Locomotive Engineers, Cleveland, Ohio; Rev. Floyd W. Tomkins, Church of the Holy Trinity, Philadelphia, Pa.; Hon. Samuel R. Van Sant, Former Governor of Minnesota, St. Paul, Minn.; Dr. F. C. Wells, New York city; William Allen White, editor and author, Emporia, Kan.; Dr. William A. White, Superintendent Government Hospital for Insane, Washington, D. C.; Rev. Clarence True Wilson, General Secretary, Methodist Temperance Society, Topeka, Kan.; Thomas Wilson, U. S. District Attorney, Former U. S. Consul to Hawaii and Brazil, Tucson, Ariz.

The headquarters of the Committee were at 373 Fourth Avenue, New York.

COMMITTEE OF TWENTY-ONE. A body organized in the Hawaiian Islands to counteract the disastrous effects of the repeal of the native prohibitory law in 1882. See HAWAII.

COMMITTEE ON TEMPERANCE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND. The executive of the Presbyterian Church in Ireland for carrying out its total-abstinence policies; founded in Belfast, its present headquarters, in 1840. The income of the Committee is derived from congregational contributions, and the funds thus obtained are used to defray the expenses connected with the distribution of temperance literature, temperance lectures in schools, in Sunday-schools, and in colleges, or for other needful work pertaining to temperance. The sum available for such purposes has amounted to as high as £1,200 ($6,000) per year. The Committee has a temperance agent in each of the 36 presbyteries of Ireland, through whom the work is prosecuted. Ministers and kirk sessions are exhorted to keep the subject of total abstinence constantly before the members of the church, and the efforts of the Committee have been persistently directed toward making temperance an issue at all elections.

The scientific temperance instruction of the Committee is directed by an expert, Dr. J. A. Hunter, M.B., C.M. (Edin.). There are also employed two school lecturers who have the entrée to all day-schools, a local lecturer for County Tyrone, and a general missionary whose work centers about the police courts. Since 1892 the Committee has published a temperance year-book which has had quite a wide influence as a temperance publication. The present convener of the Committee is the Rev. Robert Hyndman, B. A., of Belfast. His predecessors were the Very Rev. John Macmillan, M.A., D.D., who served from 1891 to 1922, and the Rev. John Gailey, B.A., who was appointed coconvener with Dr. Macmillan in 1912 and served until 1922. Dr. Macmillan is authority for the statement that probably 95 per cent of the Irish Presbyterian ministers are total abstainers, as well as nearly all Sunday-school teachers and the majority of elders ordained in recent years. The general sentiment of the church is very strongly against the use of alcoholic drinks.

COMMUNION, HOLY. See EUCHARIST.

COMMUNION WINE. Wine used in the celebration of the sacrament of the Lord's Supper, or the Eucharist, often called the "Holy Communion" or, simply, "Communion." In this sacrament, which was instituted by Jesus the evening before his crucifixion, either at the legal Passover, or, as seems more probable, at an anticipated paschal meal with his disciples, two of the five Passover elements, the bread and the wine, were given a new significance. The "cup" of the "New Testament" (I Cor. xi. 23) was the third of the four cups of wine of the Passover ritual.

In the early Christian era the question as to the nature of the wine used in the institution of the Eucharist was never raised; probably no one even thought of regarding the Communion wine as anything but fermented. But in later times divergent practises with regard to the cup gave rise to discussions concerning the nature and use of Communion wine which have been carried on with unabated vigor down to the present time.

Nature and Use of Communion Wine

With respect to the nature of the wine used in the Eucharist, it has been questioned whether the product of grapes is the only legitimate Communion wine and whether the wine must be fermented or unfermented. With respect to the use of wine in the Communion it has been debated whether the wine must be mixed with water, whether the wine may be displaced by some liquid that is not wine, such as water, honey, or milk, and whether the wine must be administered to the laity or only to the officiating clergy.

The introduction in certain Anglican churches of the use of unfermented wine in the Eucharist caused the Archbishop of Canterbury shortly before the World War to invite a small committee "to draw up and submit to him a report upon the historical facts which would be helpful for the effective consideration of the problem." In their report, which, after presentation to the Archbishop, was published at his request ("Unfermented Wine," London, 1917), the evidence compiled points to several conclusions, namely: (1) that only fermented wine (Hebrew, *yayin)* was used in Jewish religious observances in pre-

Christian times, and that, therefore, the cup of the Eucharist contained fermented wine; (2) that the fermented wine was always mixed with water, and that the early church followed that practise; and (3) that until recent times, with only minor exceptions, only fermented grape wine has been recognized as legitimate in the Communion by the Church both of the East and of the West.

The conclusion of the Committee, that only fermented wine was used in Jewish religious ceremonies and that, hence, the cup of the Eucharist contained fermented wine, was arrived at after inquiry into Jewish usage with reference to the kind of wine used in the Passover. "It is true," says their report, "that wine is not mentioned in the Old Testament as being used in the Passover,

Wine at Jewish Passover

but that this was the custom in pre-Christian times is clear, *e. g.*, from the Book of Jubilees, xlix. 6: 'And all Israel was eating the flesh of the paschal lamb and drinking the wine.' This they are said to have been doing during the plague of the death of the first-born among the Egyptians."

The chief ancient authorities cited for the celebration of the Passover are the two Mishna tractates "Berakhoth" and "Pesachim." In both of these tractates the Hebrew word used for the Passover wine *yayin*, which the committee asserts "never means anything but 'fermented wine,'" and "always means 'wine mixed with water.'"

Thus, in "Berakhoth," vi. 1, mention is made of the blessing uttered over the wine *(yayin* is the word used) at table; and in vii. 5 occur the words: "The blessing over the wine *(yayin)* is only said when the water is added to it." From this mixing of wine and water arose the expression, frequently used, of "mixing the cups"; this occurs at least five times in this tractate (iv. 8 *bis,* v. 4, vi. 2, viii. 2). In the Tosephta to the tractate reference is made to the fact that "mixed wine" *(yayin māzug)* is better than "natural or unmixed wine" *(yayin hāi).*

The idea of unfermented wine being used at the Passover is therefore excluded if we are to be guided by the evidence of this tractate.

In "Pesachim," vii. 13, reference is made to the vessel *(mēham*='kettle') in which the water was warmed before mixing with the wine. There would have been no mixing unless fermented wine was meant.

In x. 1 it is said: "Let the poor man in Israel eat not otherwise than reclining [*i. e.,* not sitting, as would be the wont of a poor man] and let them offer him not less than four cups of wine *(yayin)."*

In x. 2. the phrase, "to mix the cup" *(mĕzōg kōs)* occurs *(cf.* vii. 13), the wine being too strong without water. In this passage *yayin* is the word used.

In x. 4 the second cup is to be mixed; in x. 7, the third and the fourth. In x. 7, it is said that while wine may be drunk in addition to that of the Passover cups, none may be drunk between the third and the fourth. The meaning of this obscure expression is explained in the Talmud by saying that if they had so much they would be overcome.

Tho statement of Ferrar Fenton in "The Bible and Wine," p. 6 (London, 1907), that, since in the preparation for the Passover "No kind of Fermented Food or Drink was allowed to be in even a private dwelling for seven days," all Passover wine must have been unintoxicating, and that Jesus, therefore, must have used unfermented grape sirup in the institution of the Eucharist, is dismissed by the committee as being "sufficiently refuted by reference to two such authoritative works among the Jews as Friedländer's 'The Jewish Religion,' pp. 372-394 (1900), and Morris Joseph's 'Judaism as Creed and Life,' pp. 215-226 (1903)."

Many persons who, for temperance reasons, favor the use of unfermented grape-juice in the was used in the institution of the sacrament, but Communion do not deny that fermented wine

justify the use of the unfermented juice on the ground that it is of the nature of wine, and that this departure from traditional usage does not diminish the spiritual import of the sacrament.

There is, however, in the Christian Church, a Protestant element known as Gospel total abstainers, who contend that fermented wine was not used in the institution of the Eucharist and deny that there is any proof that the wine spoken of in connection with the Passover was intoxicating wine. Their arguments are well summed up in a tract entitled "Unfermented v. Intoxicating Communion Wine," which was published Jan. 31, 1919, by a committee of the Ealing and Hanwell Temperance Union. The tract says:

Gospel Abstainers' Theory

"Our belief that (1) The Bible condemns the use of Intoxicating Wine, and (2) Approves of Unfermented Grape Juice, rests upon Facts which cannot be disproved. There is only one Infallible Interpreter, God's Holy Spirit of Truth; scholars always differ, but they are human. Solomon condemned intoxicating Wine as a 'mocker,' but spoke with approval of unfermented grape juice as the 'wine of wisdom.'" The tract goes on to say:

All true Christians are agreed that the Bible being inspired by God's Spirit cannot contradict itself in meaning. Apparent Scriptural contradictions are due to unbelief and misinterpretation. What other meaning can there be to Isaiah lxv. 8, than unexpressed unfermented grape juice—"As the new wine is found in the cluster."

The context of the words translated wine generally quoted in support of the use of alcoholic beverages, upon examination and comparison, with other Passages of Scripture will be found to refer to unfermented instead of alcoholic wines. As an example the phrase "Wine which cheereth God and man" is only part of Judges ix. 13, "and the vine said unto them shall [*sic*] I leave my wine which cheereth God and man, and go to be promoted over the trees?" That of course refers to natural wine or unexpressed grape juice.

The wine miraculously made by the Lord Jesus Christ at the Marriage Feast of Cana, must have been unfermented—(1) God's Written Word condemns the use of intoxicating wines, and (2) alcoholic wine is not God-made but a man-made beverage. Natural wine or God-made grape juice is always unfermented, alcohol is not produced till the juice has been expressed by man, and allowed to ferment.

In the Bible "leaven" or ferment is the symbol of moral corruption; and the use of intoxicating wine at Holy Communion is altogether unscriptural.

Besides which all imported alcoholic wines are fortified by brandy or spirit, including Intoxicating Tent Wines. Nothing is said in Scripture about THE USE OF BRANDY AT THE HOLY COMMUNION.

Criticizing the above-mentioned Report to the Archbishop, the tract states that:

The Report is valuable as it admits the following Historical Facts—*the use of "mustum"* [Appendix C], *boiled or Inspissated Unfermented Wine* by the Ancients, and the Ancient and Modern *custom of the Jews of mixing water with wine;* but the conclusions are erroneous—(1) That the use of water with Passover wine "is probable evidence that the wine was fermented"; and the dogmatic assertion (2) "that yayin (one of the principal Hebrew words translated wine) always denotes intoxicating liquor," which can be disproved from the Scriptures.

The Report mainly emphasizes *Ecclesiastical Custom* as though that were the dominating issue in the Controversy; but according to the teaching of our Lord Jesus Christ, the Spiritual Head of the Church, authority should be based upon the Word of God, and not upon Tradition or Custom.

The principal reason for the use of water with wine by the Jews, was not that intoxicating wine was used, but the admitted fact that ancient wines were generally inspissated or boiled to a thick syrup like *"mustum"* of the Romans (referred to in Appendix C); they were too thick or "strong" for drinking and had to be "mixed" or mingled with water. Both kinds of wine,

unfermented and fermented juice of grapes, dates, etc., were used by the Ancients as beverages; for religious purposes, however, as the Report admits, unfermented wine made from dried grapes or raisins steeped in water was used by various churches, with or without official Ecclesiastical authority.

The late Dr. Norman Kerr in "Unfermented Wine a Fact" states—"If unfermented grape juice be enclosed in an air-tight vessel, and heated in boiling water, fermentation will be rendered impossible" (this is one of the *Modern Methods* of preserving Unfermented Wine).

He also states "Inspissated grape juice boiled down to a half, a third, or a fourth of its bulk, does not ferment for a very long period, and then only slightly and on its surface."

Inspissation appears to have been one of *the principal methods* adopted by the *Ancients* to preserve wine from fermentation; the thick syrup had to be "mixed" or diluted with water for drinking. The Jewish Custom of mixing water with Passover wine proves that wine as originally used was unfermented, and not intoxicating, as the Report wrongly infers; intoxicating wine is fluid and requires no added water to make it drinkable. Even were it true that Ancient Wines were at first slightly fermented, the fact that they were afterwards boiled would expel the fermenting yeast germs . . .

The contention that the use of unfermented wine was contrary to recognized Ecclesiastical Authority is of littlo importance. According to the "Encyclopaedia Britannica," "The Rabbins would seem to have interpreted the command respecting ferment as extending to the wine as well as the bread of the Passover."

The following passages of Scripture are cited by the Gospel total abstainers as disproving the assertion that the word *yayin* refers only to intoxicating wine:

Fact No. 1. The Bible refers to more than one kind of Wine. Neh. v. 18. "Store of all sorts of wine" *(yayin)*.

Fact No. 2. Unfermented Grape-juice. Psalm civ. 14-15. "Wine that maketh glad the heart of man." The use of alcoholic wine causes sorrow, vice, and crime, not joy. The phrase is from verse 15, quoted apart from the context by the drinker; the conjunction "and" however connects it with verse 14, which refers to "food out of the earth"—alcohol is not a food, but a poison.

Compare this passage with Judges ix. 13, where the word "tirosh," instead of *yayin*, is used for wine, and refers to unexpressed, unfermented grape-juice—"and the vine said unto them, Shall I leave my wine which cheereth God and man, and go to be promoted over the trees?" Drinkers omit the word "my" and the poetical phrase which refers to the election of Abimelech as king; the text has nothing to do with alcoholic wine.

"Tirosh" evidently refers to natural wine, unexpressed, and *yayin* to expressed fruit juice, unfermented or fermented.

Fact No. 3. Solomon used the word "yayin" to describe two different kinds of wine, one harmless, the other intoxicating. Prov. ix, verses 1 and 5. "The Wine of Wisdom, mingled" (unfermented grape-juice mixed with water or spices). Prov. xx. 1. Intoxicating wine is described as a "mocker." A wise man like Solomon would not contradict himself by approving and condemning the same kind of wine.

Fact No. 4. Solomon emphatically condemned intoxicating wine. Prov. xxiii. 20. "Be not among wine *(yayin)* bibbers." Prov. xxiii. 31-32. "Look not thou upon the wine when it is red (fermented); at the last it biteth like a serpent and stingeth like an adder."

Fact No. 5. *Yayin* is used for Pomegranate Juice mixed with spices (Song of Songs viii. 2).

Fact No. 6. The Prophet Isaiah used *yayin* for both kinds of wine. xvi. 10. "The treaders shall tread no wine in their presses" (natural unfermented grape-juice). v. 2. "Woe unto them that are mighty to drink wine" (intoxicating kind) and also xxviii. 7. "The priest and the prophet have erred through strong drink (shakar) they are swallowed up of wine *(yayin)* . . . they err in vision, they stumble in judgment."

Fact No. 7. The Prophet Jeremiah used the word *yayin* xxv. 15. "The cup of fury" for intoxicating wine and xl. 10. "Gather ye wine and summer fruits," for natural unfermented grape-juice.

Modern Ashkenazic orthodox Jews follow the precept of the "Magen Abraham" (a commentary on the "Shulchan Aruk," which is a rabbinical

COMMUNION WINE

authority of first importance on all ritual questions since the destruction of the Temple) directing the ritual use of old wine (Hebrew *yayin yashan)*. In a note under section 272 of this commentary it is said that there is a difference of opinion whether consecration may be made over strong wine (Hebrew, *shakar)*. Dr. M. Gaster, the haham, a contemporary Jewish scholar, speaking for all Sephardic Jews, denies that a Passover has been celebrated if unfermented wine has been used. On the other hand, the late Chief Rabbi, Dr. Adler, stated in 1883: "Jews from time immemorial used fermented and unfermented wine on every occasion including the Passover." However, the general consensus of orthodox rabbinical opinion is that the use of unfermented wine is contrary to the ritual, and that where fermented wine is not procurable, sanctification is to be said only over the unleavened bread, while the words for the wine are to be omitted.

Views of Modern Orthodox Jews

The several points urged by those who would defend the unfermented wine theory in connection with the institution of the Eucharist, may be thus summed up: (1) That Jesus' use in the institution, and Paul's in the description of the Eucharist of the phrase "fruit of the vine," instead of wine (Greek *oinos)*, would seem to point to the fallacy of the fermented wine theory, the omission of a direct reference to wine implying its absence from the supper; (2) that clusters of grapes might have been preserved from the autumn harvest and pressed out especially for the Passover cups; (3) that unfermented juice, pressed out six months before, could have been preserved by boiling or some other process; and (4) that Jesus would not have countenanced the use of fermented wine because the use of it leads into temptation.

Unfermented Wine Theory

Those who hold to the fermented wine theory would reply to the preceding arguments as follows: (1) The fact that the phrase "fruit of the vine" appears in the early part of the Passover ritual for the blessing of the cup is sufficient reason for Jesus' use of it in the institution of the Eucharist, and, since in Jewish usage at the Passover the "fruit of the vine," that is, the juice, was always fermented, Jesus must have meant fermented wine, mixed with water, when he used the words "fruit of the vine." The phrase "fruit of the vine" was used instead of "wine" in the ritual because in Jewish usage God was thanked only for the natural products of the earth, not for man-made products, such as wine. (2) There is no evidence of the existence in Jesus' time of any process of refrigeration or chemical treatment by which grape clusters could have been kept from autumn till Passover time. (3) Even if it could be established that the unfermented must was, by some such process as boiling, kept in the unfermented state for half a year or longer, the entire evidence of the Jewish authorities cited above undeniably excludes the idea of unfermented juice at the paschal supper. (4) The charge that Jesus, by endorsing the use of fermented drink, would have been leading his disciples into temptation, can

Fermented Wine Theory

not with fairness be made, inasmuch as the two-thirds admixture of water considerably lessened the strength of the wine. Furthermore, Jesus must not be judged by a viewpoint with reference to fermented wine which was not recognized in the domestic life of his day, in which he, together with his disciples, participated.

Practise in the Apostolic Church

In the Apostolic Church the use of fermented wine was a presupposition, based on the facts of the institution. The Cup of Blessing, which has been identified with the "third cup" of the Passover, undoubtedly contained mixed wine. Its intoxicating nature may be inferred from the words "too much" in I Cor. xi. 21. The Apostolic Constitutions (viii. 44), while not imposing upon the clergy total abstinence in connection with funeral feasts, warn them against drunkenness. Undoubtedly, the intoxicating wine used at these feasts was used also in the Agape, or Love Feast, of which in Apostolic times the Eucharist was the climax.

Harnack's supposition that the ancient church was indifferent to the use of wine in the Eucharist ("Texte und Untersuchungen," new series, vii. 2, 1891) is disproved by the abundant testimony of the "Didache," Ignatius, Justin, Clement of Alexandria, Origen, Hippolytus, Tertullian, and Cyprian. Patristic literature abundantly mentions the necessity of wine and water in the cup. Thus Justin Martyr speaks ("Apologia," i. 67) of water and wine. Irenaeus and Abercius designate the mixed cup (Lat. *calix mixtus)* a *temperamentum* (Gr. *Krama)*, that is, "a suitable modification." Origen refers ("Commentary on Mathew," xxvi. 29) to the wine in the mixed cup as fermented. To Cyprian this mixture symbolized the union of Christ's godhead (wine) with his humanity (water). Clement saw in it the union of the Spirit with man. In Catholic tradition the mixture symbolizes, also, the flowing of water and blood out of Jesus' side and the union of Christ with the faithful. This mystical meaning grew out of a practise originally utilitarian and in accord with domestic usage. From the fourth century onward there is frequent reference in the Councils to the mixed chalice. According to the 98th Canon of Basil, not more than a third part is to be water. This proportion is also directed in the Nestorian liturgy of Addai and Mari. In the Syrian church of the fifth century some discretion was allowed the deacons as to the proportion of wine to water. In the Greek Church, as sometimes at the Passover (see above), for some centuries hot water was mixed with the wine to increase the resemblance to blood. This custom is recorded in the catacomb paintings. The legitimacy of the mixed chalice was firmly established by the Council of Trent (Session xxii, Canon 9).

Symbolism of the Mixed Cup

The sole exception to the use of the mixed cup was found in the Monophysite churches; for example, the Armenian. As the ordinary domestic custom in Armenia was to use unmixed wine, this practise would quite naturally be followed by the Church of Armenia in the Eucharist. In later times it was alleged that the Armenian Church eschewed the mixed cup in the Eucharist because it symbolized the union of the two natures of Christ in one person, a doctrine which this branch of Christendom rejected; but there seems to be no ground for this explanation of the unmixed cup, domestic custom furnishing adequate reason for it. The Armenian practise fell under the condemnation of the Council of Trullo in 692.

The first regulations with respect to the kind of wine to be used in the Communion are met with in the sixth century. The Council of Dorin in Armenia (527) forbade, in Canon 8, the use of new wine. The Fourth Council of Orleans (541) ordered, in Canon 4, the use of grape-wine only. The Council of Auxerre (between 573 and 603) required, in Canon 8, the mixture of wine with water and not any other liquid that is not wine, such as a decoction of honey, or milk. This modification of wine with milk or honey was made in many places at the neophytes' Communion. The Third Council of Braga (675) prohibited, in Canon 1, the use of milk instead of wine, the intinction of the bread into the wine, and the presentation to communicants of grapes instead of wine—irregularities which locally had crept into favor in the celebration of the Communion.

First Regulations as to Kind of Wine

The isolated instance of sanction being given to the use of unfermented wine, contrary to the universal practise of the Church in the West, arose through a falsification by Bishop Burchard of Worms (d. 1025) of the first Canon of the Third Council of Braga as a decretal of Pope Julius (d. 352), with the expanded provision of his own that, in case of necessity, so long as water was mixed with the juice, it might, in case of lack of wine, be pressed directly from a bunch of grapes for use in the Eucharist. The original Bragan Canon did not sanction the use of fresh grape-juice, but only disallowed the use of grape-clusters in the Communion, since the admixture of water with these, according to Cyprian's command was precluded. But Burchard, believing perhaps that there was nothing in the Canon against the use of grape-juice so long as water was added, went on to allow this in a case of necessity; and from him the permission passed unaltered into Ivo and Gratian and became part of the unquestioned law of the Middle Ages. Whether it played any part in the appearance of the cautel, or caution, in the Roman Missal, can not be determined. Some light on this isolated sanction of unfermented wine in a case of necessity is perhaps obtainable from the observation that just at that time in the Western Church unleavened bread was ousting leavened bread, which practise Greek writers were condemning. Where unleavened (unfermented) bread was still looked upon as bread, it may have appeared a natural corollary, as C. H. Turner suggests ("Unfermented Wine," Appendix A), to regard unfermented grape-juice as of the nature of wine.

Burchard of Worms's Falsifications

In the Roman Church the decision has been given ("De Defectibus," iv. 2, in the "Ritus Servandus" of the Tridentine Missal) that, while there is a valid sacrament when unfermented wine is consecrated, yet the celebrant of the Mass commits a grave violation of canonical law,

unless there is extreme necessity for such consecration of fresh juice. St. Thomas was perhaps the first to condemn the use of freshly pressed juice, except in a case of necessity. A. Lehmkuhl in "Casus Conscientiae," 1907 (vol. ii, Case 34), holds that the use of unfermented wine in Mass is always valid, but never licit, except in extreme necessity. In the Greek Church, as in the Roman, only in extreme necessity may the juice of grapes freshly pressed for the purpose be used in the Eucharist.

In the Roman and Greek Churches

The Coptic, Abyssinian, Nestorian, and Armenian churches use only fermented wine, though there is evidence that in the Abyssinian Church the juice of raisins, washed Saturday night by monks and pressed Sunday morning, is sometimes given by the priests to the communicants, before fermentation has begun or proceeded very far. Coptic sacramental wine has shown, under analysis, a considerable alcoholic content, in one instance as high as 7 per cent. The following recipe for the making of Coptic sacramental wine has been received verbatim from the Coptic priest of Khartum (April 8, 1914):

> Gather dried grapes [raisins]. Put them in water [under water] for three days. Place the raisins, which have now become full grapes, under a native wine-press, and squeeze into a native bottle [and] any water left in the vessel in which the raisins were first placed. Seal the bottle, and place under the ground for forty days. Then use for Church purposes only.

The use of dried grapes (raisins) is very common in the Eastern Church, owing to the difficulty of procuring a supply of wine the year round. This is especially the case in regions where the vine is not cultivated, and communication with the outside world is difficult. Moreover, it is with difficulty that wine is kept in many places, as bottles are unknown there; and wine, when stored in large clay pots, turns to vinegar. The priests commonly place raisins in water early in the week, later stirring the liquid with a stick in order to bruise the skins and start fermentation. By Sunday morning the juice is fully fermented and ready for use in the Communion.

In the Eastern Church

It has been made clear that the common decision of the Church has been against the substitution of anything for fermented wine in the Eucharist. But there have been irregular practises that need to be noted, where water, milk, honey, salt, and even cheese were used instead of wine. Chrysostom referred ("Homily on Matt." lxxxiii. 4, and Gen. xxix. 3) to the use in certain places of bread and water. Though this practise was never so common as Harnack supposed (see above), it was followed by quite a number of heretical sects. Irenaeus said of the Encratites that they used water in the cup. Epiphanius ("Haereses," xlii. 3 and xlvi. 2) repeats this charge against the followers of Marcion and Tatian. Cyprian had occasion ("Epistola" xliii) to condemn this practise among certain African bishops. Archbishop Benson has explained that communion with water in these African churches was not traceable to any religious antipathy to wine, but to the unworthy suspicion which many incurred, especially women, by having the scent of wine about them at an early hour. Another explanation is that Christians feared that the scent of wine early in the morning would betray that they were Christians, as it was generally known that the Christians communed early in the day. In the neophytes' Communion it would seem that milk and honey were sometimes given instead of wine. In the old Spanish provinces of Gallacia and Asturia, where wine was scarce, milk was substituted.

Substitutes for Wine Condemned

The Encratites, who opposed the use of all intoxicating drinks, consistently communed with water. In the fourth century the users of water in the Communion were called "Aquarii" or "Hydroparastatae" and, under the Code of Theodosius, were liable to death for their practise. Others known as having substituted water for wine are: Tatian, a pupil of Justin Martyr; Galatia, the confessor of Alcibiades of Lyons; Pionius, the Catholic martyr of Smyrna; the Marcionites; the Ebionites; the Montanists; and the Therapeutae of Philo. In the second century the African Montanists were sometimes called the "Artotyrites" because they added cheese, instead of wine, to the bread in the Eucharist on the ground that the first men offered the fruits both of the earth and of their flocks (Gen. iv. 3, 4). Marcus, a Valentinian (*circa* 150), according to Irenaeus, used cups apparently mixed with wine, but really containing water, and during long invocations made them appear purple and red. All these irregular practises were condemned as heretical, and their continuance was checked by the Councils.

Encratites Aquarii, and Artotyrites

In the Greek Church and in the Protestant churches of the West wine has always been received in the Communion by all communicants. The Greek Church still follows the practise of intinction, by which the bread is dipped into the wine. The Roman Catholic Church withholds the cup from the laity on the ground that Christ is totally present in either element. The fear of wasting drops of the consecrated wine was alluded to by Tertullian ("De Corona" iii). In 1099 Pope Paschal II permitted children to omit wine in the Communion. Up to that time the cup had been received by all communicants, except some under discipline. It would appear ("Encyclopaedia Britannica," *s. v.* "Eucharist," p. 873) that the cup was voluntarily renounced by the people of England in the twelfth century, scarcity of wine perhaps helping to establish the new practise of communion in one kind. As a culmination of this tendency the Council of Constance in 1415 definitely withdrew the cup from all the laity, and the Council of Trent in 1562 reaffirmed the practise for all Roman churches.

Communion in One Kind

In the Roman Catholic churches to-day the wine used in the chalice is always fermented and mixed with water. The use of grape-juice is held valid, but never licit. Basis, or chemically manufactured, wines are invalid, though their chemical constitution is identical with that of grape wine. The general consensus is also against the chemical treatment of wine to lower the degree of fermentation. Many priests personally supervise the process of making wine for

use at their altars, in order that they may be certain that nothing but naturally fermented wine will enter the chalice.

In the Episcopal and Lutheran churches fermented wine is generally required. Usage varies in these churches with respect to the mixed cup, three practises being followed: (1) the use of unmixed wine; (2) wine mixed with water; and (3) wine mixed with unfermented grape-juice to lessen the strength.

In the churches of the Reformed group, in the newer sects, and in the liberal Christian bodies, as well as in the liberal synagogues, temperance considerations have made the use of unfermented grape-juice quite general, it being regarded as of the nature of wine, and therefore legitimate for sacramental purposes.

An inquiry as to the nature of the wine used in the celebration of the Holy Communion, addressed by the STANDARD ENCYCLOPEDIA, in May, 1923, to the authorities of the leading religious denominations in the United States, elicited the information tabulated below:

DENOMINATION	WINE USED	REMARKS
Adventists	Unfermented	
Baptists (Northern) Convention)	Unfermented	Each local church does as it pleases; Convention has never taken action on the matter.
Congregationalists	Unfermented	Each church determines its own practise in such matters.
Church of Jesus Christ of Latter-Day Saints	(Water only is used)	Joseph Smith, the first President of the Church, while on his way to procure wine for sacramental purposes, is said to have been met by a heavenly messenger who instructed him not to purchase wine of uncertain purity, and in this revelation is found the following language: "It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."
Disciples of Christ	Unfermented, probably by 95 per cent of churches	Each church decides such matters on its own responsibility.
Methodists	Unfermented	The Discipline of the Methodist Episcopal Church prefaces its ritual for the Lord's Supper with these words of direction: "Let the pure unfermented juice of the grape be used in administering the Lord's Supper."
Presbyterian	(See next column)	Deliverances of the General Assembly of the Presbyterian Church in the U. S. A. on Communion Wine: "That the control of this matter be left to the Sessions of the several churches, with the earnest recommendation that the purest wine obtainable be used (1877, p. 542; 1885, p. 685). The essential elements of the Lord's Supper are bread and wine. The General Assembly has always recognized the right of each church Session to determine what is bread, and what is wine (1881, p. 548; 1895, p. 100). *Resolved,* Whereas, it is the duty of the Church of Jesus Christ to avoid even the appearance of evil, and whereas there is a well-grounded belief that danger lies in the use of fermented wine at the communion table, therefore it is the sense of this Assembly that unfermented fruit of the vine fulfills every condition in the celebration of the sacrament (1895, p. 100).
Protestant Episcopal	Fermented	A proposition looking to the use of unfermented wine in the Sacrament came before the General Convention of the Protestant Episcopal Church held in Portland, Oregon, in September, 1922, and a Commission was appointed to report upon the same at the Meeting of the Convention in October, 1925, in New Orleans.
Roman Catholic	Fermented, but in case of necessity, unfermented	The *Roman Missal* in No. 4 of "Defects in the Celebration of Mass," says that "must pressed out" is valid sacramental wine, but not licit. Latin: *Si vinum fuerit mustum de uvis tunc expressum.*
United Brethren in Christ	Unfermented, mostly	No formal legislation concerning this matter.

No reply was received from the Lutheran church authorities. An inquiry addressed to Dr. Louis Ginzberg of the Jewish Theological Seminary of America elicited the following response:

Dr. Porter,
Westerville, Ohio.

May 18th, 1923.

Dear Dr. Porter,

I am in receipt of your letter of 9 inst. in which you ask me to send you a few lines in regard to the attitude of the Synagogue in relation to the use of wine for its services.

From an objective point of view there is not the slightest objection to the use of unfermented wine in the religious services of the Synagogue. I have dealt with the subject very fully in a Hebrew pamphlet published by the Rabbinical Assembly in 1922, a résumé of which in English will very likely be published shortly. The Rabbinical Assembly representing the conservative Rabbis as well as the Central Conference of Reform Rabbis have unreservedly accepted my view on the matter. The orthodox rabbis have as yet refused to accept this decision. I may, however, add that a number of leading European Rabbis of the orthodox wing have expressed their complete agreement with me. . . .

Very Sincerely yours,
(Signed) LOUIS GINZBERG

According to *The Campaigner* (Madison, Wis.)

for August, 1923, certain wide-spread abuses resulting from the liberal use of sacramental wine among the Hebrews have produced a revulsion of feeling among the better classes of Jews, who advocate a discontinuance of wine in the sacrament and the substitution of grape-juice. At the meeting of the Union of American Hebrew Congregations held in Cincinnati, a resolution was forwarded to the Government asking that the privilege of using fermented wine be withheld from Jewish congregations.

BIBLIOGRAPHY.—*Catholic Encyclopedia,* s. v. *Eucharist*; *Encyclopedia Biblica,* s. v. *Eucharist,* London, 1899-1903; *Encyclopaedia Britannica,* s. v. *Eucharist,* Cambridge, 1910; Ferrar Fenton and John Abbey, *The Bible and Wine,* 2d ed., London, 1907; R. B. Girdlestone, *The Passover, the Communion and the Mass,* 1902; James Hastings, ed., *Dictionary of the Bible,* s. v. *Lord's Supper; Jewish Encyclopedia,* s. v. *Passover;* G. W. Samson, *The Divine Law as to Wines,* New York, 1880; Schaff-Herzog, *Encyclopedia of Religious Knowledge,* s. v. *Eucharist,* New York, 1912; Scherwiler, *Die Elemente der Eucharistie in den ersten drei Jahrhunderten,* Mainz, 1903; *Unfermented v. Intoxicating Communion Wine* (tract published by the Ealing and Hanwell Temperance Union, Jan. 31, 1919); *Unfermented Wine,* London, 1917 (report of a committee appointed by the Archbishop of Canterbury to investigate the question of the use of unfermented wine in the Holy Communion; E. A. Wasson, *Religion and Drink,* New York, 1914. The article is based mainly upon material furnished by the Rev. W. H. Gysan, M.A.

COMPENSATION. A term commonly understood to mean, when used with reference to the liquor traffic, the reimbursement by the State of dealers in and manufacturers of alcoholic beverages for losses sustained in consequence of Prohibition.

In the United States of America. Certain fundamental principles which settled the question of compensation have been established by the courts of last resort. These are: (1) The people have the inherent right to better conditions; (2) the beverage liquor traffic has no inherent right to exist.

(1) It is well settled in law that the people have an inherent right to better their conditions in any unit of government, no matter how large, when the legally constituted majority desire to do so and have proceeded in a legal and orderly manner. The majority of the people of the United States have proceeded in a perfectly legal and orderly manner to secure Prohibition.

Inherent Right of the People

The right of the people to keep step with advancing civilization and secure for themselves and their posterity the blessing of honest, clean government and the pursuit of happiness is inherent in the Government itself. This power of the people to protect their health and morals in the State is called the police power.

When the Federal Government is given jurisdiction over any subject-matter, it is equally responsible, so far as that subject-matter is concerned, for the protection of the health and morals of the people from the evil in question.

The courts state, also, that the saloon and the beverage liquor traffic are menaces to the health and the morals of the people. As the Supreme Court said in Mugler v. Kansas (8 Sup. Ct. Rep. 297):

> One can not shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating liquors.

(2) The second principle is that the saloon and beverage liquor traffic is so bad that it has no inherent right to exist anywhere. This fact was not established by the dictum of any temperance organization, church body, or humanitarian movement, but by the most impartial tribunals that ever sat in judgment of any case, namely the Supreme Courts of the States and of the United States. When they decide a proposition their decision becomes law just the same as if the Legislature or the Congress enacted it. Here are some of the decisions of the courts. The United States Supreme Court said (137 U. S. 86):

Liquor Traffic's Right to Exist Denied

> The statistics of every State show a greater amount of misery and crime attributed to the retail liquor shops than to any other source. . . . There is no inherent right in a citizen of a State, or the United States, to sell intoxicating liquor.

The Supreme Court of Illinois in the case of Harrison v. People, (222 Ill. 150) said:

> It must be conceded that the business of keeping a saloon or dram-shop is one which no citizen has a natural or inherent right to pursue.
>
> No one possesses a constitutional right to keep a saloon for the sale of intoxicating liquor.

The above language was used, also, by the Supreme Court of Indiana in three different opinions.

The fact is everywhere recognized that the liquor traffic is not to be treated as an ordinary, legitimate business entitled to equal protection with other pursuits. As the Court said in State *ex rel.* v. Judges (50 N. J., L., p. 595):

> The sale of intoxicating liquors has from the earliest history of our State been dealt with by the Legislature *in an exceptional way.* It is a subject by itself to the treatment of which all analogies of the law appropriate to other topics can not be applied.

The United States Supreme Court in the Webb-Kenyon case (1917) settled this question conclusively. Chief Justice White, writing the opinion, said:

> The fact that regulations of liquor have been upheld in numberless instances which have been repugnant to the guarantees of the Constitution but for the enlarged right possessed by Government to regulate liquor, has, as we are aware, been taken as affording the basis for the thought that Government might exert an enlarged power as to the subjects to which under the constitutional guarantees such enlarged power could not be applied.
>
> The exceptional nature of the subject here regulated is the basis upon which the exceptional power exerted must rest and affords no ground for any fear that such power may constitutionally extend to the things which may not be consistent with the guarantees of the Constitution.

In other words, the Court put liquor in a class by itself, to the treatment of which there was no analogy in the law. It was no longer treated with the courtesy of an invited guest, but simply as a trespasser. It was not here by any right, but by sufferance only.

Compensation is inconsistent with Government rights. It is manifest that if the saloon has no inherent right to exist, and the people have an inherent right to better their conditions by abolishing it, it follows that those who engage in the traffic can not justly ask for compensation. Although in 1886 Judge David J. Brewer of the Eighth Circuit Court of the United States awarded compensation to John Walruff, a Kansas brewer whose establishment "worth $50,000 for brewing beer, and worth not more than $5,000

The Mugler Case

for any other purpose," had been closed by the State Prohibition law, the United States Supreme Court took a different view. The outstanding case on this question was Mugler v. Kansas (123 U. S. 623). The United States Supreme Court decided (Dec. 5, 1887):

> The power which States have of prohibiting such use by individuals of their property as will be prejudicial to the health, the morals, or the safety of the public is not, and—consistently with the safety of organized society—can not be, burdened with the condition that the State must compensate such individual owners for pecuniary losses they sustained by reason of their not being permitted, by noxious use of their property, to inflict injury upon the community.

The Kansas cases were submitted to the Court upon the following mutually accepted statement of facts:

> First: That said buildings were erected by them prior to the adoption by the people of Kansas of the constitutional amendment prohibiting the manufacture and sale of intoxicating liquors for other than medicinal, scientific, and mechanical purposes, and before the passage of the prohibitory liquor statute of that State.
>
> Second: That the buildings were erected for the purpose of manufacturing beer, and can not be put to any other use; and if not used they will be of little value.

In the light of the above-quoted decision every liquor-dealer who engaged in the liquor business during the last 30 years, did so with full knowledge that he had no legal claim for compensation. This decision was followed by every State Supreme Court and was reaffirmed many times by the United States Supreme Court. It became the law of the land on this question.

What Was a License?

What was a license? A license to sell liquor was simply a permit to engage in that traffic for a limited and specified time. The authority which granted a license might even revoke it before the date named in the permit. The contention, that a license gave to the liquor-dealer a property right which could not be taken away until the end of the permit, found no support from the courts. These decisions were based on the fact that the State can not divest itself of its right to exercise its police power and protect the public health and public morals. Those who engaged in the traffic under license did so with full knowledge that the license might be revoked at any time. They simply took a gambler's chance when they entered the business which the Supreme Court characterized as "a source of crime and misery to society." The granting of the license was not even the execution of a contract, because the public safety, morals, and welfare can not be surrendered or bartered away by the Legislature. The Supreme Court said in Stone v. Miss. (191 U. S. 814):

> All agree that the Legislature can not bargain away the police power of the State. No Legislature can barter away the public health and the public morals.

Cases might be cited from every State of the Union to prove that a license was simply a permit which was not a contract or a property right. The license did not create a partnership between the Government granting the license and the licensee. The Government licensed the liquor traffic on the theory that it could control a dangerous business more effectively in that way. The Government was not successful in its effort to control the traffic, but the reason for granting

the license was not affected by this fact. Until the people adopted the policy of Prohibition, the Government aimed to minimize the evils of the traffic by making it a special offense to sell intoxicating liquors without having a permit or license from the Government. The Government assumed none of the responsibility for damages which the traffic did to the individual or society. In fact the Government said in most States: "You shall be liable in a civil damage action to any person whom you injure while engaged in this traffic" (see CIVIL DAMAGE LAWS). It notified the licensee that his license might be revoked if he violated any of the existing laws. The Government assumed more the position of a prosecutor or a guardian of the people than that of a partner in the business. The fundamental purposes of the Government to promote the general welfare requires that its policy shall be to encourage virtue and to discourage vice. If every person engaged in the business which destroys the morals, health, and safety of the people should ask for compensation, the Government itself would be bankrupt within a short time.

Why the Liquor Traffic is Licensed

The Government took this attitude with reference to race-track gambling, lotteries, and many other evils, even though it issued licenses or permits to persons to carry on the business of race-track gambling and lotteries. But even if a license was a contract, it could carry no more right with it than a lease. When one leases property for a certain period and makes improvements on it, the landlord is under no obligation to compensate the lessee for that at the end of the lease or to renew the lease. Unless there is a specific provision in the contract giving the lessee or a licensee an option to renew, or compensate for the improvements made, he has no claim for them. If the Government at any time had considered this alleged contract with the liquor traffic a disadvantageous one, it had a perfect right to refuse to renew that contract. This is good law, even when one deals with property and useful commodities.

Prohibition Laws do not Confiscate

Prohibition laws do not confiscate property. They simply require the owner of the property to use that property in a way that will not injure the public. The license was not property or even a contract, and it did not give any vested or property right. "Rights and privileges arising from contracts with the State are subject to regulations for the protection of public health, public morals and public Safety." (Gas Company v. Light Co., 115 U. S. 650).

In the case of Menken v. City of Atlanta (78 Ga. 677) the Court said:

> There has been no physical interference with the brewery, no trespass or tort upon it, no change in its physical surroundings, or in the means of ingress and egress. It is as sound and complete in every respect and as fit for enjoyment, use and disposition, with this law in force, as it would be without it. No doubt its value is greatly impaired, and impairment of value is often the essence of legal damages. No doubt, too, that the impaired value of this property is a remote consequence of the law, and that, were the law repealed, the value would be reinstated as it was before. But while to lessen the value of property by changing its physical condition, or by subjecting it directly to new physical conditions of a hurtful character is to

damage it, to reduce its value indirectly or incidentally by the casual effects of a law passed for a wholly different subject, is not to damage it within any legal or constitutional sense of the term. The incidental effects upon the value of this brewery and its fixtures result not from any interference with the property, but solely from the inability of the owners to adjust their old business to the new law. These effects, if they can be called damage at all, are *damnum absque injuria*. The law does not take or damage the property of these owners for the public use, but only prevents them, to a certain limited extent, from taking or damaging the public for their use. This is their real grievance, and for that they have no remedy. Where business and law conflict, it is the business that must give way, not the law.

Decisions like this might be multiplied. The brewery and saloon property remained after Prohibition went into effect. These buildings were converted into storerooms and factories which are a blessing to the community instead of a curse. Within a short time after Prohibition went into effect, the people realized what Justice Grier of the Supreme Court said years ago would be the effect, namely: "The Government would be the gainer a thousandfold in the wealth, health, and happiness of the people."

Mr. Wayne B. Wheeler, LL.D., the well-known attorney of Washington, D. C., writing on this subject before the enactment of the Eighteenth Amendment to the Constitution of the United States, said:

> Even if compensation were just and desirable it could only be equitable compensation. If the liquor-dealers wanted simply justice, they would ask only for equitable compensation. This carries with it the doctrine of a set-off and counter-claim. If you sue a person for a given amount of money and it appears at the trial that you owe that person more than that amount, the judgment is against you. If the liquor-dealers believed they had a good claim under this doctrine, the State could come into court and present its counter-claim: it could show the cost to the State in caring for saloon-made criminals, paupers, insane and imbecile persons, and degenerates. It could show the loss to the State of decreased efficiency, loss of life, increased accidents, and thousands of other sources of damage which would offset a hundred times the claim of the liquor-dealers against the State. The liquor-dealers do not want equitable compensation. They want the State to buy them out of a business which they had no right to enter or engage in. Realizing the people are about to exercise their right and prohibit the traffic, they now ask for compensation in order to increase their ill-gotten gains and wealth.
>
> Compensation would be unjust discrimination. The liquor traffic has been prohibited in almost 90 per cent of the territory of the United States and only about one third of those originally engaged in the business are in a position to receive the benefits of compensation. Thousands of liquor-dealers are forced out of business under license laws which had the sanction of brewers and other liquor-dealers. They never, even in a single instance, offered to compensate those who were driven out of the business under license laws. If the principle of compensation is just, it should apply to the individual saloon-keeper who is forced out of business under license as well as to the larger number who will be compelled to discontinue. Compensation would be unjust to the majority of the States, and the overwhelming majority of the people who live in dry territory would be taxed to compensate those who are engaged in the traffic against their wish and authority. To attempt to work out a plan which would approximate justice, would be impossible from a practicable standpoint. The liquor-dealers present no plan for the solution of the problem. They simply want a gift from the Government which they have already wronged.
>
> The fundamental purpose of Government precludes the possibility of compensation. The fundamental purpose of the Government is to promote the general welfare. In order to accomplish this fundamental purpose, right must be encouraged and wrong discouraged. Those engaged in enterprises which promote the general welfare shall have the support of the Government. Those who engage in a business which destroys the health and morals of the people are discouraged and eventually prohibited from carrying on such a business. To give the same right to an individual engaged in a noxious business as to one engaged in a wholesome business, would destroy the purpose of the Government itself. The health and morals of the people are essential to the perpetuity of the Government. Any business which menaces these essentials of the Government has no right to exist. If it does exist and individuals make profit out of it, they can not complain, because they had no right to engage in it at the beginning, and every hour they are engaged in it they continue by sufferance and not by right. Compensation may be justly demanded by those required to suspend a useful business, but never by those who are in a noxious business which is a menace to society.

COMPENSATION

In Canada. No such proposal to compensate has ever been entertained in the Dominion of Canada, although the Canada Temperance Act, passed in 1878 and operative until rendered needless by Provincial Prohibition, gave to each city and county the local option to decide by popular vote that, at the termination of any current licenses, no license should be granted in that area. Each Canadian province, having its own House of Assembly, also enacted repressive legislation without compensation.

Prior to 1876 the Ontario Legislature allowed license fees to go to municipal authorities and this, said the *Toronto Mail* of March 6, 1876, "resulted in granting licenses to almost every applicant." But the Crooks Act was passed the same year and this promptly effected a huge reduction.

The Crooks Act

Mr. Henry Trotter, Chief of the Ontario License Bureau, wrote in this manner of that ordinance:

> The Act, 39 Vic. Cap. 26, Secs. 2-3, limited the number of licenses by the population of each municipality. This reduced the tavern licenses from 4,459 to 2,977. During the same year (1876) the "shop" licenses (for off-consumption) were reduced from 1,257 to 787. Thus in 1876 nearly 2,000 persons licensed within this Province were suddenly cut off without the slightest compensation.

In most of the Australian States local veto powers have been enacted without compensation. In Victoria compensation was provided from drink fines and levies upon the liquor trade; but the working of this scheme proved so tedious and costly that the Victorian Temperance Alliance advised abstention from utilizing it. Victoria was the only English-speaking territory in which compensation had been enacted until the British Act of 1904 (see below).

Sweden and Norway. Sweden, however, has been cited; but the Swedish license system from 1835 granted licenses for one to three years under the Gothenburg System. Starting in 1865, the ordinary licenses simply ran out their allotted period, and then ceased, without compensation. There were, however, some privileged persons to whom the King had, by Royal Warrant, given a continuous privilege of liquor-selling, and these and their widows alone were compensated by municipalities who, by the Gothenburg System, made the liquor monopoly their own. There were a few such privileged liquor-sellers in Norway, but they also were dealt with in a similar manner.

In Great Britain. In all Anglo-Saxon countries the tenure of a liquor license has commonly been one year — with some exceptions such as half-yearly licenses in British Columbia and

COMPENSATION

Prince Edward Island. But the British Parliament, in 1904, decreed that licensing authorities could grant new licenses for a period up to seven years. All of these extended licenses were subject to any restrictions the licensing authorities chose to impose, and they carry no claim to renewal or compensation. Not many of these extended and conditional licenses have been granted.

License Usually for One Year

Apart from intoxicants, and under what one may call the natural law in the commercial world, there is a general freedom possessed by any individual to buy or sell as he pleases, subject to any tax upon any article or seller to exact revenue, etc. The greater the interchange of general goods for money, the better for country and people. But the great exception is the traffic in intoxicants.

As far back as 1604 it was quite definitely stated in a Privy Council circular that:

> By the law and statutes of this our realm, the keeping of ale houses and victualling houses is none of those trades which is free and lawful for any subject to set up and exercise, but *inhibited (prohibited) to all save such as are thereto licensed.* ("Alliance Year Book for 1921," p. 127.)

No doubt the traffic in its earliest years was free; but time proved that, while ordinary trade bore its own burdens, the liquor trade enriched the sellers while it impoverished the consumers —whose destitution became a burden upon the community.

The liquor traffic early became what it still is—"a pirate upon the sea of commerce"; hence arose the license system—a system often described as having been created to further the traffic, whereas it was mainly intended to restrict it. The license system practically affirmed the traffic was dangerous, and that public order could not be maintained if it were left free. The British license law prohibited the vast bulk of the population from selling intoxicants, and allowed only a fraction of the people to do so under conditions made more stringent by nearly 400 liquor enactments decreed by the British Parliament for England, Ireland, Scotland, or Wales—or all of them—during the last four centuries.

Origin of License System

These include requirements as to the character of the licensee; suitability of premises; pastimes of the customers; purity of liquors; hours of sale; the right of police inspection; and the right of local magistrates to close the houses in cases of public tumult, etc. Given that these and other conditions were accepted, the holder might be licensed for a single year. Act 9th of Geo. IV., cap. 61, sec. 13, under which ale-house and licensed victuallers' licenses have been generally granted, said the license was "For one whole year and no longer." Act 32 and 33 Vic (cap. 27, sec. 6) said of the license: "It shall be in force one year, from the date of its being granted." The license, therefore, like an almanac, would run till the end of the license year and then die with the year. What was called a "renewal" of the license simply meant the grant of a similar license to the same person for another year. It was at the option of the licensing authority to issue, or refuse to issue, to the former holder or to any one else, a new license for the new year. The refusal, however, to relicense the holder was conditional upon his being given a brief notice of such intention, and the refusal could be appealed against; but a new applicant, if refused, could not appeal against the refusal.

Besides the restrictions of earlier centuries, those of the eighteenth century repeatedly decreed the closing of British distilleries, to save grain for food; and many others were enacted.

By the middle of the ninetcenth century there arose among the young temperance organizations in North America and in Great Britain a feeling respecting this liquor business such as Lord Brougham had expressed regarding the claim of the Colonial slave traffic to be a legitimate trade, when he said:

> Trade is innocent; trade is humanizing; trade is mutually beneficial; whereas this infernal traffic is just the reverse, and ought to be called a crime.

Against this liquor crime the Anglo-Saxon peoples in the middle of the last century began to demand protection, and to claim that the law which shut out thousands from engaging in the liquor traffic should also shut out the units who did the mischief. To these claims the liquor-men of England at last retorted that their time-honored monopoly could not be "confiscated," and that any discontinuance of the license could only be honorably effected by an arrangement for compensation to those who were no longer licensed. But the liquor-traders offered to be taxed throughout any county to provide all the compensations in the county. Thus was launched the Balfour Act of 1904, a compensatory method which is really a compulsory insurance system (see below). Here is the striking fact that even where compensation has been enacted the Legislature has never dared to tax the people for it, but has only taxed the liquor trade, thus making those remaining in pay off those driven out.

The Balfour Act of 1904

The British liquor-traffickers have alleged various precedents for compensation from public funds for other purposes; but they have never received any from the public treasury. They claimed that the abolition of slavery in the British Colonies was effected by a Parliamentary compensation of £20,000,000 ($100,000,000): but nothing was voted in 1809, when the oversea traffic in slaves was legislatively stopped, though slave-dealers lost scores of millions of pounds thereby. Not until 1833 was intercolonial slavery suppressed, and then Parliament voted the £20,000,000 only as a loan to the slave-owners, although it afterward forgave them the debt. Even admitting, however, that compensation was due on the legislative extinction of slavery, the non-reissue of licenses forms no parallel. Each slave was then held as inherited or bought for life-service to his or her holder. But the license is granted to its holder for one year, or other specified period, and can not be worked after the time has expired. Liquor-traders have also referred to compensation granted when land is compulsorily acquired for railways, etc. But the cessation of licensing does not necessarily involve the acquisition of anything—not even of the expired license. The disestablishment of the Established Church in Ireland was cited, because compensation was granted to the clergy thus disestablished. But the clergy were licensed to preach

for life, while liquor-dealers were only licensed to sell for a year.

The fact was that, within the last half of the nineteenth century thousands of British license-holders whose annual licenses had expired had applied for similar licenses and had been refused without any one even suggesting compensation, while tens of thousands of new applicants had also been refused. The former had been privileged to have licenses to make money out of them; the latter were denied the opportunity thus to make money; and, as Sir Wilfrid Lawson said: "If any should be compensated it should be the unlucky folk who never seeured licenses."

No Prohibition or loeal-veto legislation has aimed to stop the use of a eurrent license during its curreney. All sueh Aets leave the lieense to run its eourse until its expiration. The elaim for compensation is not, therefore, for the loss of the expiring license. It is a elaim for the loss of what the claimant has never possessed—the next year's license! Mr. Justice Field, in the Court of Queen's Beneh, November, 1882, was quoted as follows:

> In every case in every year there is a new license granted. You may call it a renewal if you like, but that does not make it an old one. The Legislature does not call it a renewal. The Legislature is not capable of calling a new thing an old one. The Legislature *recognizes no vested right at all in any holder of a license. It does not treat the interest as a vested one in any way.*

Baron Polloek had said in the Court of Queen's Bench, Jan. 31, 1884: "The notion that there is a property of the landlord in a lieense ean not be eonsidered as sound law."

The British *Law Magazine & Review* for April, 1875, put the case in a nutshell when it said:

> There is no sense in which the term "confiscation" can be applied with the least show of accuracy to the restriction of the profits of the liquor trade. To confiscate is to transfer private property as a forfeit to the State; but here is no transfer whatever, nor even the withholding of a right. The State acknowledges no right on the part of any citizen to sell intoxicating liquors. It strictly prohibits the practice to the whole community because of its acknowledged tendency to produce grievous social wrongs, and then grants a special permission to individuals selected here and there for the purpose of ministering to the supposed wants of society.

Apart from the periodieal suppressions of distilleries in the eighteenth and the early part of the nineteenth century without eompensation, the restrietions during the last half of the latter century would have insured State compensation if it had been legitimate. Thus, in 1853, Seoteh Sunday Closing was deereed and duties were revised, whereby Seotland's yearly sale of spirits diminished by 1,250,000 gallons. In 1877 the Irish Sunday Closing Bill drew forth a proposal for compensation, but the House rejected the idea and passed the Aet. In 1869 an English Wine- and Beer-house Bill passed, raising the ratal qualifieation for beer-houses, thus elosing 300 in Liverpool alone. In 1877 the Irish Beer-house Aet passed, raising the ratable qualifieations of beer-houses in Ireland and closing 557 in Dublin alone. In 1881 the Welsh Sunday Closing Act passed. In 1882 an Aet was passed giving the magistrates power to refuse to grant, or renew, "out-door" beer licenses, and resulted in their refusal to renew many hundreds of these. The Bill was actually

Compensation Proposals Rejected

promoted by the Licensed Victuallers' Association, whose "indoor" public houses were hurt by the eompetition of the "off" license-holders, whom they thus caused to be "weeded out" without any compensation.

The first attempt in the British Parliament to enact eompensation was in 1888 when the Conservative Government introdueed a Bill proposing that, where licenses were not renewed, compensation should be paid from funds partly raised by a 20-per-cent increase upon all liquor-lieense fees. But the measure aroused the resistance of the masses generally, and the Government had to abandon it. During the diseussion of this bill, Mr. Nash, counsel to the Licensed Vietuallers' Assoeiation, said:

> Now, I am sorry to say, having looked into this question most exhaustively, and having compared notes with my brethren well versed in these matters, that there can not be the smallest doubt that in the strict sense no such thing as a vested interest exists. . . . The mere mention of the term "vested interest" should be avoided, as it infuriates every Court from the Queen's Bench downwards.

In 1890 the same Government proposed that, for the more rapid ending of superfluous lieenses, a fund of £440,000 ($2,200,000) be raised by an extra tax of 3d. (6 eents) per barrel upon malt liquors, and 6d. (12 cents) per gallon on spirits. Of that tax only £350,000 ($1,750,000) was to be used for eompensation. (Additional lieenses for eonsumption on the premises were only to be granted where increased population made it seem needful, and such "new" lieenses eould be refused renewal without eompensation.) It was maintained by the Conservative leaders that this provision for eompensation, besides being equitable, was entirely unobjeetionable, beeause the money used for eompensating the liquor-dealers would be drawn wholly from the liquor revenue. The Conservative press, notably the *London Times*, roundly denouneed the temperance people who fought the measure, eharging them with responsibility for trying to frustrate a wise and expedient plan for mitigating the drink evil.

Compensation Fund from Liquor Tax

But the opponents of the bill had the support of strong leaders. Mr. Gladstone and the Liberals ehampioned the antieompensation elause in the House of Commons, eharaeterizing the bill as one for the "endowment" of the liquor-traffickers. In answer to the Tory claim that the real purpose was to reduee the number of drink-shops, he said, in the House of Commons (May 22): "The diminution in the number will not entail a eorresponding diminution in the drink traffie. The business of the remaining houses will be increased, and it will be enlarged to the full extent of the apparent numerieal diminution of the houses." In conclusion he said that eompensation would "throw back for, perhaps, an indefinite period, the eause whose progress we have observed and registered from day to day, and in the great future triumph of whieh we have undoubting confidence."

One of the most brilliant and foreeful adversaries of compensation at that time, W. S. Caine, M.P., declared that "No valid precedent for eompensating publicans ean be brought forward, and, therefore, the Government is endeavouring to make a precedent. If compensation is once es-

tablished, the difficulties of the temperance people will be increased tenfold, and a solid wall of 200,000,000 sovereigns will be built across a path which is now clear and unobstructed." The Government persisted in its determination to force the measure through, securing its passage on the second reading by a majority of 73. The real struggle, however, came when Parliament considered it in Committee of the Whole. The compensation clause was then carried by a majority of only 4 votes, and a few days later it was withdrawn absolutely.

In succeeding years the grant of new licenses became rare, while refusals to "renew" licenses became more frequent. Such refusals to renew were appealed against to Quarter Sessions and the higher courts; but decisions in the Dover and Farnham cases so strengthened the licensing authorities that by 1892 scores of benches wiped out more of the excessive licenses. Previously the licensing authority had left it to the public to initiate objections to renewals, but the Farnham magistrates had themselves initiated investigations of licensed houses, and, after sworn evidence, had thinned them out. On appeal, the high court had sustained their action, and ruled that the magistrates legitimately "stood between the public and the publican for the protection of the public." Thus the movement for decrease gathered momentum, and the liquor trade cried for compensation. Then it was that Mr. Butcher, M.P. for York, introduced a Compensation bill (1903). This passed a second reading under the Conservative-Unionist Government, but was dropped for that year. But it had paved the way for a bill the next year.

The Balfour Licensing Act, passed under the Unionist Government in 1904, applies to England and Wales. Licensing powers have long been vested in borough magistrates, and in magistrates of petty sessional divisions of less populous areas. Under this 1904 Act the local magisterial benches can no longer refuse to renew "indoor" redundant licenses, but can only recommend county or quarter sessions to refuse to renew them, subject to their levying a limited tax upon the remaining licensed houses to compensate all financially interested in the premises no longer licensed—the land-owner, the property owner, and the tenant or manager. The Act fixed no ratio of reduction, nor did it compel quarter sessions to effect the desired reductions; and the limit of the levy prevents some counties from eliminating as many licenses as are admittedly superfluous.

How the Balfour Act Operates

The temperance forces strongly resisted the measure by thousands of meetings and petitions and by millions of pages of protesting literature.

Opponents of compensation pointed out the significance of the fact that, with all the power which the liquor interests wielded at this time, they did not venture to demand compensation out of *national funds*. Mr. George B. Wilson, in the "Alliance Year Book" (1921), said:

> There was no *legal* claim—or "the Trade" would have made it. They knew perfectly well that in taking a license they took a special risk to which a special profit was attached, and much as they would have liked to secure the big profits of a risky trade with the security of Consols, they knew it was impossible to persuade even Mr. Balfour's Parliament to take such a step as granting compensation from State funds. The Licensing Bill of 1904, therefore, in no way changed the legal position, though it modified very seriously the administrative machinery of licensing.

COMPENSATION

In support of his contention that the bill did not alter the legal aspect of compensation and that the Trade could not consistently argue that such an alteration had been made, Mr. Wilson quotes the official *Brewing Trade Review* (May, 1904). It wrote, on the introduction of the bill, that

> The Bill is a compensation Bill, and the compensation fund is drawn from the Trade itself by means of increased duties. Perhaps a more substantially accurate description would be to say that the scheme provides for the Trade, by compulsory payment to be collected together with the license duties, providing an insurance fund from which compensation can be paid to those interested in licenses refused on the grounds of redundancy.

Under the English law, licenses may be transferred from one person to another in case of death, sickness, bankruptcy, change of tenancy, forfeiture for disqualification, or for wilful omission to apply for renewal. Thus, it is argued, they possess some of the legal attributes of property. Yet there was nothing in the Licensing Bill of 1904 to indicate the recognition of a property right in connection with a license. The declarations of Mr. Asquith while the bill was pending are illuminating in this connection. In the Third Reading Debate (July 29, 1904), he said:

> There are only two possible theories. The first—that compensation is due to the man whose license you take away—or rather, to speak more accurately, whose license is not renewed—as a matter of justice. That is so if a license can be regarded as a property, I will not say in any intelligible, but in any intelligent sense. If a man's license is a property, and if it is taken away in the public interest, then, on grounds alike of precedent and principle, he ought to be compensated for the loss he has sustained. *But,* he ought to be compensated—not out of a particular fund earmarked on the ground that it comes from the Trade, but compensated, like everybody else whose property is taken away on public grounds for public purposes, out of public funds. That is a perfectly logical view, but that is not the view of the Government. It is quite true that the Prime Minister constantly speaks of licenses as if they were property. Yet—when he comes to the real test—he has not the courage of his convictions and he will not propose, as he ought to propose—if this is property in the real sense of the word—that the public and the public alone should be burdened with the liability of compensating the owner when it is destroyed.

On Feb. 27, Mr. Asquith had said in his speech on the First Reading of the bill:

> If it could have been alleged with any show of reason, or even of plausibility, that for the State to withdraw from the holder of a license the renewal of that license at the end of the term, was for the State to take away a right of property, upon whom would that burden of compensation have been thrown? Obviously upon the State. When we emancipated the slaves, one of the most nefarious and discreditable forms of property the English law has ever recognised, this House did not hesitate to vote public money for the purpose. When a Conservative Government, the traditional and hereditary protectors of the doctrine of property, came to reduce licenses, upon whom did they throw the burden of compensation? *Not upon the community, but upon the Trade.* . . . What the monopoly value really means is what people have been ready to pay, not for a right—there never was any right—but for a double expectation:
>
> First.—That licenses once granted, would, in the absence of misconduct, be periodically and indefinitely renewed;
>
> Second.—That the justices would not allow effective competition. Those were mere expectations; as regards the first, the justices might and very often did refuse to renew a license without any suggestion

of misconduct. As to the second, the justices could, and sometimes they did establish complete free trade in drink within the area of their licensing jurisdiction.

It follows that in either case without any violating of the law, without inflicting any wrong for which any single human being could seek any legal redress, either or both of these expectations upon which the monopoly value rests might be frustrated, and the whole value brought to the ground.

On the second reading of the bill (May 4), Mr. Asquith said:

The legislation of 1904 proceeds upon the assumption that licenses may be extinguished—extinguished upon any scale which the justices for the time being think proper; and at whose expense? When the public in the public interest takes property for public purposes, according to the invariable practice of our law and Constitution, compensation comes from public funds. *But when in the public interest the extension of the system of suppressing licenses is sanctioned, the cost (under the Act of 1904) is to come, not from the coffers of the State, but from the pockets of the Trade itself.*

Again, in his speech on the Third Reading (Nov. 20), Mr. Asquith said:

If a license granted to retail intoxicating liquor in respect of the premises upon which that liquor is to be sold, confers upon the license-holder an interest analogous to the interest acquired by a man who buys a horse or an acre of land in the open market, then we know precisely where we are. He is to all intents and purposes a freeholder; in other words, he has an indefeasible title to the perpetual enjoyment of the interest which he has acquired. If that is so, in accordance with all precedent and principle, the State cannot take away that which he has honestly acquired without paying him compensation, and compensation out of public funds.

But—is such an interest conferred by a license? *It is absolutely impossible for anyone responsible, either as authors or supporters of the Act of 1904, to contend that the interest conferred by a license is in any sense a freehold.* If it were, the provisions of that Act were monstrously unfair, because you were taking away, or allowing the justices to take away, from those persons property, not by reason of any misconduct of their own, not because they failed to comply with the conditions, expressed or implied, upon which it had been granted, but solely because in the interests of the community it was desired to do so. If that was so, the only proper and honest way in which to deal with it was to pay compensation out of public funds, to make the community pay. They did not do so. *The interest conferred by a license is not, and never has been, or can be until the law is altered, anything but a precarious interest, granted for a year, revocable at the end of the year, and not only revocable but coming to an end for the year.* This is the common law and the statute law.

The utterances of Mr. Lloyd George have been emphatically against compensation. As far back as 1890 he said:

Compensation has gone. The people will have none of it. It was so monstrous a proposal that the conscience of England revolted against it. Here was a traffic which inflicted untold injury, misery, and wretchedness upon humanity, and accordingly when there was a proposal to remove it from our midst, to trammel it and put an end to its ravages, you are told you must first of all compensate the people who provide the cause of all these ravages.

Again, in 1893, Mr. Lloyd George said:

Neither in law, practice, nor custom could the publicans establish their claim to compensation; they had nothing but the chance of renewal of the license annually; and if a class of traders speculated on chances, they must abide by the result either way.

Speaking in Edinburgh in 1908, Mr. Lloyd George said:

The State said: "I am giving you this valuable commercial asset, but I am giving it to you on consideration that you shall use it in a way which will not produce crime, disorder, destitution, wretchedness. You must use it in a way which will not be harmful to my citizens." That was the bargain. Had that bargain been kept? (Cries of "No.") Very well, the State was entitled to say, the moment that bargain was broken, they withdraw from it.

COMPENSATION

Prior to the passing of the Act the liquor traders had insured many licenses for £60,000,000 ($300,000,000). The temperance party held that the trade should have been left to insure the remainder if they pleased. Temperance reformers said it was not the duty of the State to require each county to collect and distribute a compulsory insurance compensation fund for a trade well able to manage its own finances. The Act was the more defective since it limited the levy to an amount insufficient to effect the great reduction admittedly needful; and indeed left each quarter sessions power to levy only part of the allowable tax—or none, if they desired no reduction.

Why did the liquor trade favor the passing of this Act? Before this century began, the majority of drink-shops were bought up by brewery companies, and they have had a publican manager for each licensed house. Companies with houses in congested areas had to endure refusals of renewals of licenses to redundant houses, and were compensated if insured in their Trade Insurance Corporation. But other companies and individuals, whose houses ran little risk of suppression, would not insure their licenses and thus share the losses of those in congested parts. The companies most liable to depletion, therefore, devised the 1904 Act which, in effect, compelled the insurance of every "indoor" public house in the county by payment of such compensation as the county or quarter session chose to levy (within a prescribed limit) to make up a county purse to compensate every interest in licenses suppressed as redundant.

Act Favored by Liquor Trade

The temperance people held that a yearly license should not be regarded as a lease nor have any claim to renewal; and that the local magistrates should retain the option to refuse renewals without relation to any compensation scheme. They found that the promise of county compensation revived many a dying license to await such awards. Such methods of reduction gave a higher value to the remaining houses and increased the cost of further reductions. They held that unless compensation is abolished, it should be met by sufficient levy upon the whole trade, and be terminated at a fixed date, when all remaining licenses should become as new; with no claim for renewal or compensation, and should be subject to local veto, pending Prohibition by the State.

Temperance People Oppose

The number of "on" licenses closed in England and Wales with compensation under the licensing Act of 1904 during the seventeen years 1905 to 1921, inclusive, has been 13,093. During that period 491 licenses were closed (for offenses, etc.) without compensation, and 4,636 lapsed, while 810 new licenses were granted, so that the new decrease was 17 410, or an average of 1,024 per annum. The total amount paid into the compensation fund during the seventeen years was £14,294,000 ($71,470,000). The compensation paid annually has risen from £614 in 1905, to £1,596 in 1921.

Some idea of the tremendous amount of money

which would be involved if compensation were paid to all liquor-dealers, manufacturers, blenders, etc. in the United Kingdom, is given by the Liquor Trade Finance Committee—England and Wales, Scotland, and Ireland in its official report "State Purchase and Control of the Liquor Trade." This report places the total amount of money necessary to compensate the liquor interests, in the event of State Purchase, at between £400,000,000 ($2,000,000,000) and £500,000,000 ($2,500,000,000).

BIBLIOGRAPHY.—Manuscript material courteously supplied by Alderman Joseph Malins, J. P., of Birmingham, England, and by Dr. Wayne B. Wheeler, of Washington, D. C.; George B. Wilson, B. A., ed., *Alliance Year Book* for 1921, London.

COMRIE, WILLIAM JAMES. New Zealand Presbyterian minister and temperance worker; born at Avondale, Auckland, New Zealand, Oct. 25, 1860; educated in the public schools of Auckland, at the Auckland and Dunedin University Colleges, and at the Theological Hall, Dunedin. He married Mary Kate Bayly, of Pukekohe, April 24, 1889. Ordained to the Presbyterian ministry the same year, he held pastorates at Wainku (1889), Kelso (1891), Fairlie (1894), and Hastings (1899). In November, 1905, he was appointed general treasurer of the Presbyterian churches of New Zealand, which office he still holds.

Comrie has figured prominently in New Zealand temperance work. Early in his ministerial career he joined the Clutha No-License League and was actively engaged, on the platform and otherwise, in the successful local-option campaign of 1894 which made Clutha the first dry district in New Zealand. Later he served as president of No-License Leagues in Fairlie, Hastings, and Wellington. Since 1880 he has been a stanch supporter of the Band of Hope movement and has held various offices in the local organizations of the towns where he has served as pastor. He has been a member of the New Zealand Temperance Alliance since 1906 and chairman of the executive committee of that organization since 1912.

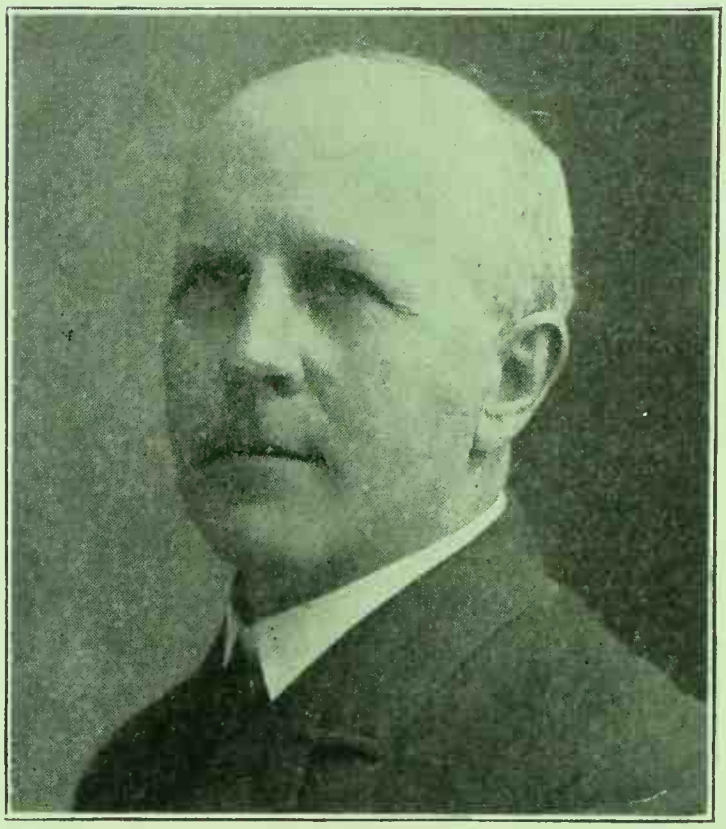
COMTE, LOUIS PIERRE FRÉDÉRIC. French pastor and social reformer; born at Avéjan, in the Department of Gard, France, June 9, 1857; educated at the universities of Montauban and Geneva (B.Th.); married Mathilde Barrès, of St. Julien en St. Alban, Ardéche, in 1887. His career as pastor has been spent in the churches of Nîmes and St. Éticnne. One of the most advanced thinkers of the Protestant clergy in France, he has devoted himself especially to social problems, and has had much to do with promoting the French temperance movement. His exceptional talent as an orator has been zealously employed on the temperance lecture platform for many years, and it was due to his efforts that the League of Public Morality *(Ligue de la Moralité Publique)*, of which he is general secretary, instituted temperance work as one of its important branches. He is the founder and editor of the journal *Relèvement Social*, and president of the St. Éticnne Temperance Society.

COMUS. In the later mythology of the Greeks the god of revelry. In the Εἰκόνες, or "Descriptions of Pictures," of Philostratus (3d cent. A. D.) he appears "as a winged youth, slumbering in a standing attitude, his legs crossed, his countenance flushed with wine, his head—which is sunk upon his breast—crowned with dewy flowers, his left hand feebly grasping a hunting-spear, his right an inverted torch." Ben Jonson introduces him as the patron of good cheer in his masque "Pleasure Reconciled to Virtue" (1619). Milton in his "Comus" makes him a kind of male Circe. (See "Encyclopaedia Britannica," 11th ed., *s. v.*)

CONCHA; spelled, also, **Cancha.** A table wine prepared in the vineyards adjacent to Lima, Peru.

CONDENSED BEER. Beer which has been reduced in a vacuum-pan to one eighteenth of its bulk in solids, to which is added an equal quantity of alcohol.

CONDIT, FILLMORE. American business man and temperance advocate; born Sept 4, 1855, at Roseland, Essex County, N. J.; educated in the public schools of his native county. He was early interested in the temperance movement. Before



FILLMORE CONDIT

reaching his twentieth year he was chosen president of a young men's temperance organization. Joining the Prohibition party in New Jersey, he took an active part in its campaigns, filling various offices in the party organization, advocating its claims in the public press and on the platform, and soliciting funds for its support. He was a leading factor in the campaign (1886) of Gen. Clinton B. Fisk for the governorship of New Jersey. Joining the Anti-Saloon League movement in 1904, he became a member of the New Jersey Headquarters Committee, and was made president of that body in 1905. From 1913 to 1921 he was chairman of the National Executive Committee of the Anti-Saloon League of America; and he is still a member of this committee, representing the Fifteenth District. He is also chairman of the Board of Directors of the American Issue Publishing Company.

Besides raising large sums of money and con-

tributing liberally from his own private funds to defray the expenses of the various campaigns in which he has taken part, Condit appeared repeatedly before legislative committees in the endeavor to secure a local-option law for New Jersey, also using the public press as far as possible to further the same object. He is the author of "The Relation of Saloons to Insanity," a booklet published in 1911; and a speech which he delivered to the New Jersey Excise Commission in 1908 has been published in pamphlet form and has secured a wide circulation. Condit's human interest is not to be measured by the official positions he has filled, even in the great reform movements. His tender solicitude for the human wrecks occasioned by the liquor traffic has long since found expression in private care for a number of blighted homes, and the adoption into his own family of at least one homeless child. He has long been officially connected with the Union Oil Company of California. He has, also, had an active interest in many charitable and religious enterprises in New Jersey and California. He recently organized the Long Beach Community Hospital Association, and is president of the Methodist Union of Long Beach, Calif., where he now resides.

CONFEDERATE STATES OF AMERICA. A league of eleven of the southern States of the United States of America that seceded from the Union in the following order: South Carolina, Dec. 20, 1860; Mississippi, Jan. 9, 1861; Florida, Jan. 10, 1861; Alabama, Jan. 11, 1861; Georgia, Jan. 19, 1861; Louisiana, Jan. 26, 1861; Texas, Feb. 1, 1861; Virginia, April 17, 1861; Arkansas, May 6, 1861; Tennessee, May 6, 1861; North Carolina, May 20, 1861.

The secession resulted in the Civil War, which ended in the victory of the Union army in 1865, followed by the dissolution of the Confederacy.

The history of the alcohol problem in the several seceding States will be found in the articles under their respective names.

CONFERENCE OF CATHOLICS FAVORING PROHIBITION. See ROMAN CATHOLIC CHURCH.

CONFRATERNITY OF THE SACRED THIRST OF OUR LORD. A Roman Catholic temperance organization, founded in memory of the thirst of Jesus Christ while on the cross, and approved by Pope Pius IX Aug. 30, 1874. The motive of the society is found in John xix. 28-29:

> After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
>
> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

Out of sympathy with this thirst of their Savior, many Catholics practise abstinence from intoxicating drinks, either entirely or partially, for life or for a limited period. Members of the Confraternity signed pledge-cards. Great numbers of Catholics have been in the habit of signing such pledges at the season of Lent.

The Jesuit Order, through the Confraternity and through the highest degree of its League of the Sacred Heart, has done much to repair and suppress intemperance, urging prayer and the frequent use of the Sacraments as the best antidotes to the evils of intemperance.

CONFUCIUS. See CHINA.

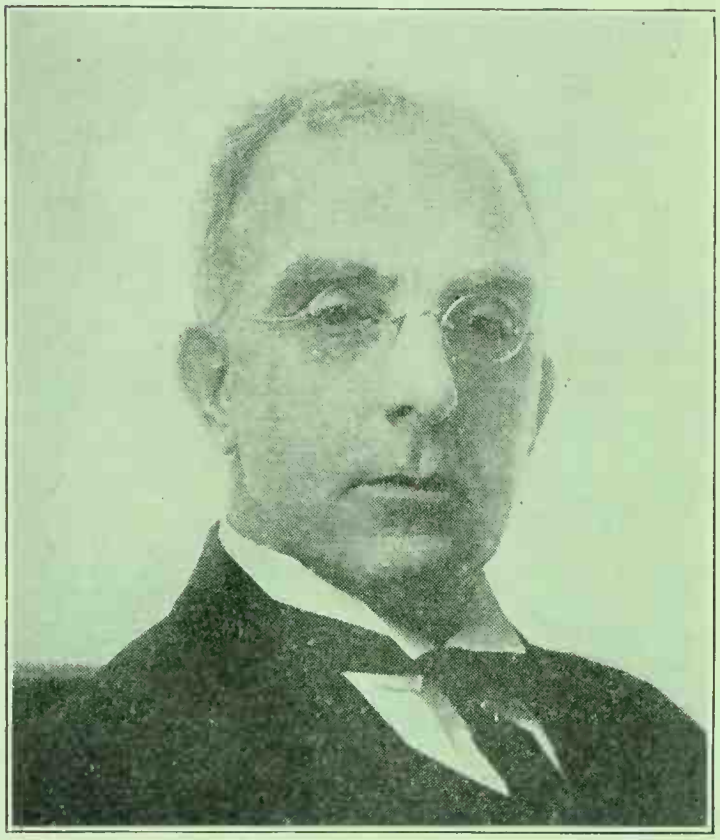
CONGER, EDWIN HURD. American Congressman and diplomat; born in Knox County, Ill., March 7, 1843; died at Pasadena, Cal., May 18, 1907. He was educated at Lombard University, Galesburg, Ill. He served in the Civil War from 1862 to 1865 and then entered Albany Law School, whence he graduated in 1866. For two years he practised law in Galesburg, and in 1868 he removed to Iowa, where he became farmer, stockman, and banker. He was State treasurer of Iowa from 1882 to 1885, and in the latter year entered Congress, serving till 1891. In 1886 he married Sarah Pike, of Galesburg, Ill. In 1891 he was appointed minister to Brazil, where he served till 1893. After an interval of four years he was reappointed (1897), but the following year he was transferred to China. He was in Peking during the Boxer Siege, and after the capture of that city by the Allies he conducted negotiations on the part of the United States. He was, also, head of the commission which negotiated the new commercial treaty with China in 1902 (Oct. 8). In 1905 he was appointed ambassador to Mexico, but resigned the post in August of the same year.

While not an active temperance worker, in the accepted sense of the term, Conger exerted a decided individual influence against the use of intoxicants. He was often heard to remark: "I detect much that is detrimental in these beverages and nothing in their favor. Indulgence in the use of them has ruined many, and I have yet to see wherein it has blessed anyone." He once made the following remarks in Congress:

> In my home city, Des Moines, the population has doubled under it [Prohibition], property has continually appreciated, and a considerable majority of our citizens are delighted with the operation of the law, and would strenuously and bitterly oppose its repeal. In a certain railroad town with which I am very familiar, when operating under the license system, it was with the greatest difficulty that merchants secured payment of their accounts at pay-day, but under Prohibition the cases of non-payment were rare indeed, and merchants easily collected the entire bills from these railroad employees. But on the very first pay-day after the "original package" saloons were recently established from one third to one half of the bills were left unpaid. Yet during the same month one vendor of "original packages" in this town deposited over $1,100 of profits in the bank.

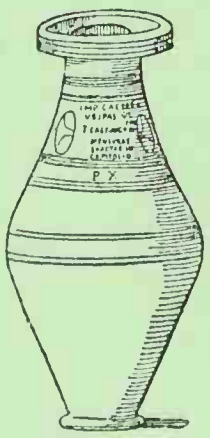
CONGER, GEORGE DUFFIELD. American temperance worker; born in New York city Oct. 27, 1857; died at Seattle, Washington, June 5, 1923. He was educated in the New York public schools, graduating from the high school. After taking part in Prohibition campaigns in various States, he was made assistant superintendent of the Illinois Anti-Saloon League in 1907, participating in the campaign of that year and the year following under the local-option law, in which about 1,600 saloons were put out of business. In January, 1909, he became superintendent of the Oklahoma Anti-Saloon League, engaging actively in the several campaigns for improved Prohibition laws, followed by the memorable contest of 1910, in which the liquor forces were decisively defeated in their desperate attempt to repeal constitutional Prohibition. In April, 1911, he was transferred to the Northwest as State superintendent of the Washington Anti-Saloon League, which position he held at the time of his death. Under his superintendency the hard-fought campaign of 1914 for State-wide Prohibition was car-

ried to complete victory; and when, two years later, the liquor forces initiated a movement for the repeal of the Prohibition statute, they were defeated still more decisively by a majority of 215,036. The later legislative contests were equally emphatic in their general condemnation of any attempt to disturb the Prohibition law. Conger was justly proud of the legislative record of that State in ratifying the Prohibitory Amendment to the Federal Constitution on Jan. 13, 1919. The record was thus officially reported: "Legislature convened at 12 o'clock noon. Resolution introduced in Senate 12:45 p. m.; passed unanimously. Transmitted to House of Representatives and passed unanimously by that body 1:05 p. m. Whole transaction requiring 20 minutes."



GEORGE DUFFIELD CONGER

CONGIUS. A Roman liquid measure containing the eighth part of an amphora, or about 5.76 pints. The congius was often used as a wine-cask, and is mentioned by Cato, Pliny, and others as a



CONGIUS
—*Drawing of a specimen in the Dresden Collection*

measure of wine. Novellius Torquatus received the surname of "Tricongius," on drinking three congii at one sitting (Pliny, "Naturalis Historia," xiv. 144). Promachus won the crown, offered by Alexander the Great for the greatest feat in drinking, by drinking four congii of unmixed wine (see ALEXANDER III). Cato relates that he used to give each of his slaves a congius of wine at the SATURNALIA and the Compitalia (Festival of the Cross-roads).

CONGO (or **KONGO**), **BELGIAN.** See BELGIAN KONGO.

CONGO, FRENCH. Same as French Kongo. See FRENCH EQUATORIAL AFRICA.

CONGO (or KONGO) FREE STATE (French, *État Indépendant du Congo*). A territory in equatorial Africa, annexed to Belgium in 1908, and since known as BELGIAN KONGO.

CONGREGATIONAL CHURCH. A Christian denomination, the predominant characteristic of which is the complete autonomy of each local congregation. The conception is that each church body united in the bonds of Christian fellowship must be unhampered by any form of visible human restriction in order that the will of God may be more readily transferred to the soul.

The Congregational Church originated in England late in the sixteenth century, during the reign of Queen Elizabeth, chiefly in London and the eastern counties, where the effects of the Reformation were the most marked and where the influence of the University of Cambridge was most felt. The first members of this denomination were a branch of the Puritans, all of whom desired greater simplicity and freedom of worship, a purer church-membership, and more devout and educated ministers than they found in the Established Church. The first Congregationalists in America were among the passengers on the "Mayflower," which landed at Plymouth, Massachusetts, in 1620.

Origin

Some of the more marked characteristics of this church are: a democratic spirit; simplicity in worship; high standards of membership; freedom of thought; a progressive theology; a strong fellowship with a minimum of sectarianism; a zeal for education; and great missionary activity. The Church is very proud of its early history and honorable ancestry, and also takes great pride in being able to point out its part in the foundation and development of the United States.

Throughout their history the churches of this denomination have contributed largely to the political ideal of liberty, and have striven for a higher standard of citizenship by advocating a more complete education along the lines of theology. They hold a broad-minded and patriotic conception of the importance of religion and education for all communities, and have founded numerous churches, colleges, and other institutions for public welfare which are denominational only in having been established by Congregationalists, and which often bear another denominational name.

The churches are independent units as far as church government is concerned, maintaining fellowship with each other on a purely voluntary and informal basis. Therefore there is no history of their united temperance activities. The consensus of the utterances and actions of the individual members, and of individual churches united in the de-

Churches Are Independent Units

nomination, must be studied in order to get the general opinion. However, for a number of years a "National Council" of Congregationalists has convened triennially, but this is a purely voluntary body of delegates representing other voluntary bodies and independent churches, and carries only advisory powers, not binding upon any church, and having only the weight naturally attaching to the number and quality of such an assembly. It has a dignified place in Congregational esteem, however, and, being composed of its leading men, its utterances on the temperance question are representative of the entire constituency. In 1883 this council resolved:

> That in the opinion of the council, the signs of the times and the exigencies of Christ's kingdom require that the churches, though acting in their own appropriate methods, be found in the front rank of the leaders in this particular and vital contest for righteousness, and that the council hereby earnestly invites all the churches of our Congregational communion to such form of special and increased activity against intemperance, especially among the young, as each shall find suitable within its own field under the direction of the Divine Spirit, in answer to prayer.

The council of 1892 adopted strong resolutions urging that "pastors and churches press the work of temperance education in the Sunday-school and home," commended temperance to "a prominent place in the ministrations of the pulpit," and pronounced the results of the liquor traffic to be "so thoroughly evil that . . . the only attitude for Christian people is that of unqualified and unceasing antagonism." It was also resolved to commend to the churches the "use only of fermented wine in the communion of the Lord's supper."

Attitude Toward Temperance Work

For some time prior to the year 1895 the committee on temperance was a standing committee of the Counell. A conclusive report was presented in that year by the committee. Among its utterances was the following:

> Every Christian should be a good citizen, and every son of the Pilgrim is by inheritance a Christian politician. . . . The saloon power broods over municipal life like a dark cloud, and too often in our great cities makes the political parties its football. When Christian men with quickened conscience shall assert their power at the ballot box, and in unmistakable terms warn the money-changers of the saloon to keep hands off, they will obey. The church must banish the wine-glass from her own homes before she can expel the saloon from society.

In 1898 a paper prepared by the Rev. Frank Foxcroft was presented as a part of the program of the National Council. The subject of the paper was "On Uniting the Moral Forces in Anti-saloon Work," and especial mention was made of the notable triumphs in Cambridge, Mass., in which Mr. Foxcroft was a prominent leader. An equally strong address was presented by the Rev. Howard H. Russell, explaining and commending the Ohio Anti-Saloon League. Thus the members of the National Council are on record, by these and various other utterances, as to their stand on the temperance problem. Their attitude is undoubtedly the same as that of a great majority of the Congregational churches and their membership throughout the country.

The State Congregational bodies, like the National Council, are voluntary and purely advisory associations or conferences, but their utterances are similarly representative of the churches

CONGREGATIONAL CHURCH

of the various States in which they convene. Examination of the annual minutes of these various State associations or conferences shows that they have habitually, since their formation, given utterance to various resolutions on this subject. From these statements the general consensus of opinion of representative Congregationalists can be gathered upon every phase of this much-mooted question. Some of these bodies have appointed standing committees on temperance, and all of them at least discuss the subject of temperance at their annual meetings.

The Christian Endeavor organizations in the Congregational denomination devote considerable time to the question of total abstinence at their meetings. These societies, which are in almost every church, under a form of organization recommended by the national society, have a standing committee on temperance, and are to be found in the foremost rank of all temperance movements. In the individual churches, more commonly in earlier than in later years, quarterly temperance meetings were held in the place of the weekly prayer-meetings, or the Sabbath-evening services, and many manuals of the churches still contain a provision for these meetings as a regular order of proceeding. The Sunday-schools of the denomination have shared with other Christian sects in the teaching of temperance to the young, though there are no extensive records of this work. Temperance "concerts" on Sunday evenings have been maintained periodically in a considerable number of churches.

Christian Endeavorers and Temperance

"The first organized movement in the world founded on the pledge of entire abstinence from all intoxicating drinks" is claimed to have been the temperance society which was founded by the professors of Andover (Mass.) Theological Seminary, about 1833. Dr. Leonard Woods, then one of the best known leaders among Congregationalists, and a professor in the Seminary, declined to take wine with President Andrew Jackson, at the hotel in Andover, giving as a reason the total-abstinence society originated at the Seminary. Dr. Woods, Professor Phelps, and Dr. Edwards A. Park were long known as advocates of temperance, giving the Seminary a reputation which has never since been lost.

Temperance Movement About 1833

At Yale College an early example of united temperance effort was shown under the direction of President Jeremiah Day, who, on account of his advocacy of the cause, was made president of the Connecticut Temperance Society, the first annual report of which records more than 22,000 members. A similar striking example was set by President Lord, of Dartmouth, in 1829, in a notable address before the New Hampshire State Temperance Society. Dr. Hitchcock, of Amherst, another Congregational college, very early in the history of that institution, introduced a systematic temperance influence, which has been continued down to the present. Dr. George Harris, another president of the college, was a worthy successor of Dr. Hitchcock in the advocacy of temperance. Amherst is distinctly a temperance college. As early as 1813, the president of Bowdoin College, also Congregational, the Rev. Dr.

Jesse Appleton, delivered before the Bath (Maine) Temperance Society its first annual discourse. His successors, Harris, Chamberlain, W. DeWitt Hyde, D.D., and K. C. M. Sills, LL.D., the present incumbent, have all been active temperance workers. Williams College, under the long presidency of Mark Hopkins, a Nestor of temperance annals, under the presidency of his illustrious son, Henry Hopkins, D.D., and now under the guidance of H. A. Garfield, LL.D., has maintained a uniform record of temperance teaching and activity. The same was true of Iowa College under George R. Gates, of Oliver College under Dr. Willard G. Sperry, and of Oberlin, where President Charles G. Finney carried on his long crusade against the twin evils of slavery and intemperance, and where, more recently, Dr. James Brand in the college pastorate, and men like Dr. J. H. Barrows and H. C. King in the presidency, have continued the good work. Other Congregational colleges have similar records.

Congregational College Temperance Advocates

From the earliest times individual Congregationalists have been in the van of the temperance cause. When, in 1826, the American Society for the Promotion of Temperance was organized, seven of its nine executive officers were Congregationalists. The Rev. JUSTIN EDWARDS, pastor of the church at Andover, and one of the most noted of the early temperance workers, was made corresponding secretary of this society in 1829. It was owing to his initiative, supported by Dr. Porter, that the total-abstinence society was formed at Andover Seminary. Dr. LYMAN BEECHER was for a long time a notable advocate of temperance. On his motion, or by his influence, there was formed in 1813 a "Society for the Reformation of Morals." Beecher's famous six temperance sermons, that remain to this day as terrible an arraignment of intemperance, and as powerful an argument for temperance as anything in temperance literature, were preached in 1825. It is possible that these discourses have been read by more persons than any other literature on the subject, having been translated into many foreign languages. JOHN B. GOUGH, NEAL DOW, and Dwight L. Moody were also affiliated with the Congregational Church. Dr. James Brand, of Oberlin, who has already been mentioned, devoted his energies as pastor and preacher throughout his whole life to temperance, powerfully influencing the student life of Oberlin. Francis E. Clark, D.D., the founder and leader of the Christian Endeavor Movement, has from the very beginning of his efforts been a most powerful promoter of temperance among the young people throughout the world. Mention should be made beginning with early times, of DR. HEMAN HUMPHREY, a Connecticut pastor, and for more than twenty years president of Amherest College; JEREMIAH EVARTS, father of William M. Evarts, whose early writings on temperance attracted wide interest; Calvin Chapin, D.D., who advocated total abstinence in 1812; NATHANIEL HEWIT, D.D., a Congregational pastor and orator who spread the temperance gospel to many great audiences in various parts of the country; JOHN MARSH, D.D., who especially aided the cause by

Notable Temperance Congregationalists

his tracts which he distributed to the Union regiments during the Civil War, and who served for three years as the secretary of the National Temperance Society; David N. Beach, D. D., who led the temperance forces that reclaimed Cambridge; and Frank Foxcroft, A.B., notable in antisaloon work.

In more recent years the Congregationalists have not been so conspicuous as formerly for their leadership in the temperance reform. Among the outstanding men who have contributed their quotas toward the cause during this period are: Dr. Albert H. Plumb, who was for some time one of the leading temperance promoters in the city of Boston; Dr. Constans H. Goodell, whose pastorate in St. Louis was marked by his uncompromising advocacy of temperance; Lyman Abbott, D.D., who has written extensively as editor of the *Outlook* on the various phases of the subject; WASHINGTON GLADDEN, D.D., who fought a continuous battle against the saloon forces of Columbus, Ohio, and who was an extensive writer of temperance themes; Dr. Noah Porter, of Yale, a lifelong advocate of total abstinence; together with a long and honorable list of men who through this faith have stopped the mouths of many saloon lions, wrought righteousness in many cities, sometimes barely "escaping the edge of the sword," and who constitute the great roll of the Congregational denomination who have figured in the struggle against intemperance.

In Recent Years

The greater part of these efforts in behalf of the temperance cause have had little or no relation to the organic church life of the denomination as a whole, since the work has been done by numerous outstanding individuals and not by the Church as a unit. They belong to the annals of Congregationalism only as an indication of the spirit and purpose of the entire constituency, which is indeed well represented by the activities of the numerous men just mentioned.

However, in a few instances, the Congregational Church united with other denominations with a view to the organizing of a more relentless and cooperative fight against the liquor traffic, and of fostering the spirit of general organized activity along temperance reform lines. At one time, in June, 1811, the General Association of the Congregational Church in Connecticut appointed a committee to cooperate with a similar body chosen by the General Assembly of the Presbyterian Church. The General Association of Congregational Churches of Massachusetts followed a like procedure the same year.

In 1923 there were 5,826 Congregational Churches in the United States, with 5,620 ministers and 867,633 communicants.

The temperance activities of the English branch of this denomination are discussed in the article CONGREGATIONAL UNION OF ENGLAND AND WALES, COMMITTEE FOR THE PROMOTION OF TEMPERANCE.

BIBLIOGRAPHY.—Philip Schaff, ed., *A Religious Encyclopaedia,* New York 1882; manuscript data kindly supplied by the late Rev. W. C. Stiles, of New York.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION. See CONGREGATIONAL UNION OF ENGLAND AND WALES, COMMITTEE FOR THE PROMOTION OF TEMPERANCE.

CONGREGATIONAL UNION OF ENGLAND AND WALES, COMMITTEE FOR THE PROMOTION OF TEMPERANCE. The temperance organization of the Congregational Churches of England and Wales. It originated in May, 1874, as the Congregational Total Abstinence Association (title often abbreviated to C. T. A. A.). For 30 years, although the society received the friendly cooperation of the Union, it was in no way a part of it.

The Congregational Union itself had been founded in 1831, when the temperance cause was in its infancy and, as a movement for promoting total abstinence, unknown. In its early stages the temperance movement was not regarded as a church movement at all; its founders, while they welcomed the support of ministers and members of all churches, being of the opinion that the work should be carried forward entirely apart from church organizations. The Congregationalists, particularly, favored the combined rather than the sectional movement; but, when, in 1862, denominational societies were formed by the Church of England and the Wesleyans, the Congregationalists had little choice but to follow their example. Accordingly they organized the C. T. A. A., with the view of influencing ministers, office-bearers, and members of the churches, and of forming temperance societies and Bands of Hope throughout the land; confining its operations, however, to the Congregational Churches of England and Wales. The original officers of the Association were: Sir Edward Baines, president; Samuel Morley, treasurer; Rev. William John Barlow and Rev. Llewellyn Bevan, secretaries.

From the beginning the C. T. A. A. turned its attention to the Congregational ministry. At its first ministerial census, out of a total of 2,000 ministers, fewer than 500 were found ready to avow themselves abstainers. Of recent years the proportion of abstainers has so largely increased that among the pastors, the students qualifying as pastors, and the students remaining in the various colleges, none but abstainers are now to be found. Among deacons, lay-preachers, and Sunday-school teachers generally, as well as among the church members, there is a continued growth in the proportion of abstainers. For many years a monthly magazine, entitled *The Congregational Abstainer*, was published by the Association.

In 1904 the C. T. A. A. was incorporated under its present name, "Committee for the Promotion of Temperance," in the Congregational Union of England and Wales. A very considerable part of the committee's energies has been employed in deputational visits to form temperance societies and Bands of Hope. Recognizing that definite temperance teaching is always required locally, qualified experts have been selected to hold conferences, conduct demonstrations, and deliver lectures on the scientific side of the temperance question. These operations have covered the whole of England and Wales and, until the outbreak of the World War, were prominently featured in the press. Special temperance missions have also been organized in connection with individual churches.

The Committee has devoted quite a large portion of its funds to the circulation of temperance literature through the medium of its allied denominational institutions. Of particular note is a yearly pamphlet dealing exhaustively with the current phases of the temperance question and designed especially for preachers and teachers in their preparation for the national TEMPERANCE SUNDAY of each year.

During the World War the Committee was active in the visitation of military camps and hospitals, its beneficent operations in this field more than compensating for the interruption of its customary activities.

The Committee is affiliated with the NATIONAL TEMPERANCE FEDERATION and with the TEMPERANCE COUNCIL OF THE CHRISTIAN CHURCHES.

The present president and treasurer is Sir R. Murray Hyslop, J. P., and the secretary is the Rev. W. J. Wray, M. A., successor to the Rev. WILLIAM MOTTRAM, who in 1920 retired from office at the age of 83. The Committee's headquarters are at 18 Memorial Hall, Farringdon St., London E. C. 4.

CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL THE APOSTLE. An order, called after St. Paul, founded in 1858 by the Rev. Isaac T. Hecker and four associates who were all converts to the Roman Catholic Church.

The Rev. I. T. Hecker had been a New York merchant who joined Emerson, Thoreau, Brownson, and others in the famous Brooke Farm communistic experiment. After becoming a Catholic, and then a priest, Father Hecker, feeling deeply that intemperance was incompatible with true religion, declared absolute war against the liquor traffic. He asserted that he would not take the money of saloon-keepers for the great edifice he was erecting in the city of New York.

His successors have carried on an unrelenting warfare against the drink habit, the custom of treating, and the saloon. Their propaganda in favor of sobriety has been exerted through sermons during their missions and in their parishes; by tracts, letters to the public press, and articles in their own publications; by petitions to the Legislatures, action at the polls; by persuasion of rumsellers to forsake their dangerous business; by the formation of total-abstinence societies; and by the establishment of the Temperance Publication Bureau, which, during its long career, issued periodically thousands of antialcohol tracts entitled "Temperance Truth."

The persistent opposition to the drink habit by the Paulist Fathers greatly helped the cause of total abstinence in the United States because of their preaching of missions throughout the country and because of their influence as a distinctively American order in the Church.

At the twelfth annual convention of the Catholic Total Abstinence Union of America, held at St. Paul, Minn., on Aug. 2-3, 1882, the following letter was read from the first superior general of the Paulist Fathers:

Villa of Paulist Fathers,
Lake George,
July 28, 1882.

Rev. and Dear Sir:

I thank you very much for your kind invitation to be present at the twelfth annual convention of the Catholic Total Abstinence Union of America, which, I regret to say, I shall be unable to attend. Please accept the following as an expression of my convictions and sympathies. For a man to say,

"I am strongly in favor of total abstinence for those who need it," is only saying "I am a Catholic." For a man to say: "I am strongly in favor of total abstinence for those who need it and am willing to encourage and strengthen them by means of taking the pledge, is only saying "I am a sincere and earnest Catholic." For a man to labor to create a public opinion against intemperance and all that leads to it, is only saying "I am a well-wisher of my race." For a man to labor to put restraint on the sale and traffic of intoxicating liquors by legislation as far as possible, is an aim worthy of the effort of any Christian and patriotic citizen. For a man to say "I am strongly in favor of putting a stop to the sale of intoxicating liquors on the Lord's Day, from its beginning to its end, is only saying what I believe to be the spirit of the Church.

Be assured of my sincere sympathy in your efforts to overcome and uproot the vice of intemperance.

Respectfully yours,
(Signed) I. T. HECKER.

Rev. Joseph B. Cotter, Pres.
[Afterward Bishop of Winona, Minn.]

CONGRÈS INTERNATIONAL CONTRE L'ABUS DES BOISSONS ALCOOLIQUES. See INTERNATIONAL CONGRESS AGAINST ALCOHOLISM.

CONGRÈS PERMANENT DES ABSTINENTS PROHIBITIONNISTES FRANÇAIS. A French temperance organization founded Oct. 10, 1919. This "Permanent Congress of French Prohibitionist Abstainers," as the title translated literally reads, was established by a group of French Prohibitionists in April, 1919, under the following circumstances:

On the 3rd of April an international conference of temperance forces was held in Paris for the purpose of determining what temperance proposals should be laid before the Peace Conference for its consideration in view of Article 19 of the League of Nations Covenant. Differences of opinion, in regard to policies, between the Prohibitionists and the "Moderates" led to the holding of a separate conference by the former on April 6, for the purpose of adopting resolutions strictly in accord with the doctrine of total Prohibition. As a result of this conference, it was deemed advisable that the French abstainers should be represented by an organization definitely distinguishing them from the "moderate" temperance workers; and the Congrès Permanent des Abstinents Prohibitionnistes Français was the outcome of this decision. The congress was formally inaugurated in the fall by a committee composed of Dr. Legrain and Messrs. André Monod, Buis, Théveny, A. Nast, Ferron, Daudé-Bancel, and Rambaud.

The policy of the Congress, as declared in the Constitution, is "to combat intemperance by individual abstinence propaganda, and to consider as the ultimate aim the national prohibition of alcoholic drinks by legal vote, freely consented to by a majority of citizen-electors." Under the organization are united all individuals and groups who practise abstinence from all intoxicating liquors without distinction or reservation, and who indorse the above policy. The Congress is affiliated with the International Prohibition Confederation.

The permanent headquarters of the Congress are at the home of the secretary of the "permanent committee." This committee, composed of six members, elected annually, is the administrative body. It holds monthly meetings and renders account of its work to the Congress,

which convenes semiannually at Paris or at some other designated place. Only active members of the Congress have the right to vote at the assemblies, but "associate members" are privileged to attend and participate in the work of these meetings upon payment of a small fee. Associate members are not bound to adhere to the constitutional principles of the organization. The expenses of the Congress are covered by: (1) private contributions; (2) subsidies from the International Prohibition Confederation; (3) fees from associate members; and (4) an annual assessment of 5 fr. against individual members of the Congress, and an annual assessment of 10 fr. against each of the groups affiliating under the congress. The congress cannot be declared dissolved so long as there remain five or more members who abide by the constitution. It is officially represented by the monthly organ *Les Annales Antialcooliques*. The present secretary of the permanent committee is Dr. Legrain, whose offices are at the Asylum of Villejuif (Seine).

CONGRESSIONAL TEMPERANCE SOCIETY. An organization formed originally as the "American Congressional Temperance Society," in the United States Senate Chamber Feb. 26, 1833, and which maintained a continuous existence until about 1898. The movement leading up to its formation began in 1831, when Dr. JUSTIN EDWARDS, corresponding secretary of the American Temperance Society, visited Washington and addressed both houses of Congress. This was followed by three months labor, under the auspices of the Baltimore Temperance Society, on the part of Dr. JOHN MARSH, who divided his time between Baltimore and Washington. Assisted, by the Rev. Dr. Post, Chaplain of the House, and Dr. Thomas Sewall, the House of Representatives was secured for a notable rally. The meeting was presided over by General Lewis Cass, Secretary of War. Dr. Post made the opening, and Dr. Durbin, Chaplain of the Senate, the closing, prayer. Walter Lowrie, Secretary of the Senate, acted as secretary. President John Quincy Adams was present. Daniel Webster made a brief address presenting a resolution; addresses were also made by Senators Theodore Frelinghuysen, Isaac C. Bates, and Felix Grundy, and by Representative James M. Wayne. A pamphlet containing these speeches was printed and widely circulated throughout the country (see John Marsh, "Temperance Recollections," pp. 31-33).

On Feb. 14, 1833, a paper was prepared, and signed by 25 members of the Twenty-Second Congress, who agreed "to associate in the formation of a Congressional Temperance Society, to be organized at some future day of the session." The signing of this paper was inspired by the personal efforts of Dr. Edwards, who had inaugurated the previous agitation. He addressed Congress on the subject early in the month and arranged another rally in the House of Representatives, which was addressed by himself, General Cass, Dr. Sewall, Representatives Elutheros Cook, George N. Briggs, Lewis Condict, Andrew Stewart, and John Reed; and Senators Frelinghuysen, John Tipton, William Wilkins, and Felix Grundy. Among the resolutions adopted were the following:

Resolved, That the manufacture of, and traffic in, ardent spirits ought to be discountenanced and abandoned, as incompatible with the obligations of social and moral duty, by every patriot, and especially by every Christian in the country.

Resolved, That total abstinence from the use of ardent spirit, as a drink, is the only security to individuals against its ruinous consequences, and gives the only sure pledge of the ultimate success of the cause of temperance.

Resolved, As the sense of this meeting, that the liberties and welfare of the nation are intimately and indissolubly connected with the morals and virtue of the people. And that, in the enactment of laws for the common benefit, it is equally the duty of the legislative body to guard and preserve the public morals from corruption, as to advance the pecuniary interest, or to maintain the civil rights and freedom of the community *(Sixth Annual Report, American Temperance Society,* p. 32).

On Feb. 26, 1833, a meeting was held in the Senate Chamber for organization, at which a constitution, which had been drafted by Senator Frelinghuysen, was adopted. The preamble and first two articles read:

As the use of ardent spirit is not only unnecessary, but injurious, as it tends to pauperism, crime, and wretchedness, to hinder the efficacy of all means for moral and intellectual benefit of society, and also to endanger the purity and permanence of our free institutions; and as one of the best means for counteracting its deleterious effects is the influence of united example;

Therefore, we members of Congress, and others, recognizing the principle of abstinence from the use of ardent spirit, and from the traffic in it, as the basis of our union, do hereby agree to form ourselves into a society, and for this purpose adopt the following constitution, viz:

Article 1. This society shall be called the American Congressional Temperance Society.

Article 2. The object of this society shall be, by example and kind moral influence, to discountenance the use of ardent spirit, and the traffic in it, throughout the community. *(Appendix, Sixth Report, American Temperance Union,* p. 103.)

The following were the officers chosen: Lewis Cass, president; Samuel Bell, Gideon Tomlinson, John Reed, Lewis Condict, William Wilkins, Thomas Ewing, Felix Grundy, John Tipton, Daniel Wardwell, and James M. Wayne, vice-presidents; Walter Lowrie, secretary; E. Whittlesey, treasurer; W. W. Elsworth, auditor; Theodore Frelinghuysen, Arnold Naudian, John Blair, George N. Briggs, and Elutheros Cook, executive committee.

For a few years the Society prospered, holding annual meetings, but with the growth of the total-abstinence movement, it fell into desuetude. It was resurrected and reorganized in 1842 through a curious incident. The Hon. Thomas F. Marshall, Member of the House from Kentucky, and nephew of Chief Justice Marshall, who had become seriously addicted to the cup, had attended some of the nightly meetings being held by Dr. Thomas Sewall, at which colored plates showing the stomachs of drinkers were exhibited. On the evening of Jan. 7, 1842, Mr. Marshall entered the House in a highly nervous state, owing to a raging thirst for drink. In this condition he called to Mr. Briggs to bring him a temperance pledge. Mr. Briggs presented him with a pledge of the Society, promising abstinence from ardent spirits. Mr. Marshall read it and exclaimed "For heaven's sake, Governor Briggs, give me something to save me; this pledge isn't worth the paper it is written on!" Immediately a total-abstinence pledge was prepared and signed, and at Mr. Marshall's request, both went to Dr. Sewall's meeting, where the new convert made a most touching speech, confessing his shortcomings and promising a new future.

The incident made such a profound impression that, two days later (Jan. 9), the American Congressional Temperance Society met and reorganized on a new basis, that of total abstinence from all intoxicating liquors. A new name, the "Congressional Temperance Society," was adopted. Mr. Marshall made an address, which he quaintly began with these words: "Mr. President, the old Congressional Temperance Society has died of intemperance, holding the pledge in one hand and the champagne-bottle in the other" (J. W. Chickering, in "One Hundred Years of Temperance," p. 512). The officers of the new Society were: George N. Briggs, president; Thomas W. Gilmer, Thomas Henry, Samuel S. Bowne, Thomas F. Marshall, Edmund Deberry, Harvey M. Waterson, John T. Mason, Calvin Morris, and John Mattocks, vice-presidents; I. M. Howard, secretary; Seth M. Gates, treasurer; Lott Warren, Thomas W. Williams, James Corwin, Charles Hudson, and Lewis Riggs, executive committee.

During a portion of the subsequent period, the Society has had but a nominal existence. In 1870 its activities were renewed. In 1876, when Vice-president Henry Wilson was president of the Society, another period of activity was displayed, Mr. Wilson and Schuyler Colfax devoting much time to the organization. Among the later presidents were Senator Ferry of Michigan, secretary of War McCrary, Secretary of the Navy Thompson, Justice Strong, Robert B. Vance of North Carolina, and Elijah A. Morse of Massachusetts.

The Society ceased to exist after the death (on Jan. 13, 1899) of its last president, Nelson Dingley. Its last secretary was the Rev. F. D. Power.

CONIBEAR, EDWARD HUXTABLE. American merchant and temperance advocate; born at Bratton Fleming, Devonshire, England, July 19, 1842. He removed with his parents to the United States in 1850, the family settling at Peoria, Illinois. He was educated at Tiskilwa High School, Bureau County, Ill., and at a business college in Indianapolis, Ind. He entered commercial life in 1866, and became postmaster, town treasurer, and supervisor. In 1869 he married Miss Amelia Boardman of Milo, Ill. He has been prominent in Baptist circles as a church and Sunday-school worker, and from 1898 to 1906 was chairman of the executive committee of the Texas State Sunday-school Association.

Conibear has been very active in the cause of temperance. He became a member of the Sons of Temperance at Mineral, Ill., in 1868, and he joined the Prohibition party in 1884. He was president of the Texas *Prohibitionist* in 1898. He was strongly opposed to the licensing of saloons, and was not afraid of publishing his views. In 1895, after having lived in Peoria and Mineral, he settled in Dallas, Texas, where he is still living.

CONNECTICUT. One of the thirteen original States of the United States of America, lying along Long Island Sound on the North Atlantic Coast; population (1920 census), 1,380,631. The

CONNECTICUT

capital is Hartford (pop. 138,036). The State takes its name from *Qua-nek-ta-cut*, the Indian name for the "long river" on the banks of which the first settlements were made. The mouth of the Connecticut River is thought to have been discovered in 1613 by a Hollander named Adriaen Blok (or Block). The Dutch claimed the territory adjacent to the river by right of discovery, while the English made a counter-claim soon afterward, based upon a patent issued by the King of England. As early as 1623 the agent of the Dutch West India Company took formal possession of the Connecticut Valley, by proclamation, in the name of the States-General of Holland. Later the Dutch bought land from the Indians and established the first permanent settlement in 1633 on the site where Hartford now stands. In the same year members of the Plymouth Colony established a trading-post on the river, near Windsor, and John Oldham, of Massachusetts explored the Connecticut valley, bringing back a favorable description of its resources. Oldham's report encouraged emigration into the new territory, and as a result the inhabitants of three Massachusetts towns, Dorchester, Watertown, and New Town (now Cambridge) moved into the Connecticut valley. Those from Watertown settled at Wethersfield in the winter of 1634-35; those from New Town founded Windsor in the summer of 1635; while in the same year the emigrants from Dorchester settled at Hartford. The Dutch had built a fort near the latter town in 1633, and for a time they disputed its possession with the English, but they finally withdrew in favor of the Massachusetts settlers. The new settlers of Hartford immediately built a church, and in 1636 the first General Court of Connecticut convened.

Early History

In 1638 a small body of Puritans, who had arrived in Massachusetts the year before, founded at the mouth of the Connecticut a colony which they called "New Haven." The land was bought from the Indians, and the colony was founded without regard to the jurisdiction of any nation, it being agreed by the settlers that matters of government should "be ordered by the rules which the Scriptures held forth."

Another Puritan settlement, also at the mouth of the Connecticut, had been established in 1635 by a company under the direction of William Fiennes, Lord Say and Sele, and Robert Greville, Lord Brooke. In honor of the latter two proprietors the colony was called "Saybrook." The venture proved unprofitable to its promoters on account of the decline in immigration from England resulting from the Puritan Revolution, and in 1644 the colony was sold to Connecticut.

The New Haven colony and the original Connecticut (or Hartford) colony—both under a theocratic form of government—continued to exist independently of each other until they were united by the charter of Charles II under the name "Connecticut." The charter was drawn in 1662, but the New Haven colonists did not assent to it until 1665.

The Connecticut charter was of so comprehensive a character, and so liberal in the powers which it conferred, that when the colony became an independent State it was considered a good fundamental law for the commonwealth, and was not changed until 1818. In the latter year a new constitution was framed at Hartford, and was adopted by the people at the election of Oct. 5.

Colonial Experience with Liquor. Almost before the Hartford colony was fairly established the traders had begun to sell liquor to the Indians. During the winter of 1636-37 the English became involved in a tribal conflict between the Pequots and Mohegans, and settlers were massacred at various points. At last the General Court, the legislative body of the colony, sitting at Hartford, formally declared war against the Indians. In the declaration the following appears among the list of supplies ordered to be provided:

Hartford Colony

> It is ordered that there shal be 1hh of good beare for the Captaine & Mr. & sick men, if there be only three or four gallons of stronge water, 2 gallons of sacke. Trumbull and Hoadly, *"Public Records of the Colony of Connecticut,"* i. 9.

On June 26 more supplies were sent, including "1 Ram goate, 20 lb. of Butter, half C of Cheese, 1 gallon of stronge Water."

The winter's skirmishing ended with a surprize of two Indian villages by the British. What followed is thus succinctly related by Increase Mather:

> And thus in little more than one hour's space was their impregnable fort, with themselves, utterly destroyed to the number of five or six hundred, as has been confessed by the Pequots who escaped. . . . The Lord was pleased to smite our enemies in the hinder parts and to give their land for an inheritance.

The massacre practically exterminated the nation. Scarcely had the Pequot War terminated than the evils of the liquor traffic began to appear conspicuously. Persons who drank too much were heavily fined, though there was no specific law against drunkenness. The following entry from the records, dated Aug. 1, 1639, indicates the character of these penalties:

> The following were censured & fined for vnreasonable and immoderate drinking at the pinnace:
> Thomas Cornewell.....30-s.
> Jno. Latimer.....15-s.
> Matthew Beckwith.....10-s.
> Samuel Kittwell.....10-s.
> Thomas Vpson.....20-s.

The troubles growing out of drink became so acute that, on Feb. 4, 1643, the General Court enacted the first law to regulate the sale of drink, which read as follows:

> Whereas many complaynts are brought into the court by reason of diuers abuses that fall out by seuerall prsons that sell Wyne and strong water, as well as in vessels on the Riuer as also in seuerall howses, for the preuenting whereof yt is now Ordered, that no prson of prsons, after the publishing of this Order, shall sell Wyne nor strong water in any place within these liberties without license from the prticular Court or any two magistrates.

This was the initial law of a half-century of legislation designed to curb the evils of the liquor traffic without interfering with its existence. The legislation of the period was based wholly on the theory that the traffic was beneficial and necessary, and only productive of ill results when conducted by evil-minded persons and in an improper manner. So far from regarding the taverns as intrinsically evil, the General Court from time to time, provided for the infliction of heavy fines upon towns that neglected to provide inns. An "inn," "tavern," or "ordinary" invariably meant a public house in

Early Legislation

which drink was usually a conspicuous feature.

The second liquor law was passed June 3, 1644, ordering each town to provide an "ordinary" within one month under penalty of 40 shillings per month fine for neglect (*l. c.*, i. 103).

Very soon the General Court was compelled to legislate against the evils of the ordinaries which it had compelled the towns to establish. On May 25, 1647, a law was enacted "for preventing that great abuse which is creeping in by excess in wyne and strong waters." It was ordered that no one should remain in any "common victualling howse" in his own town for more than half an hour at a time, and that no more must be sold than at the rate of "three to a pynt of sack" at a time. This was to be drunk on the premises, unless a "noate" was brought from some "allowed inhabitant" (*l. c.*, i. 154).

Troubles developed with drunken Indians as well as with drunken settlers. The opening of trade with the Barbados, begun by Massachusetts, brought about an epidemic of rum-drinking which soon attracted the attention of the General Court. The sale of spirits to the Indians was prohibited April 6, 1654, under penalty of £5. An order was also issued to confiscate all liquors from Barbados, including "Rum Kill Devil, or the Like," if sold from a vessel from within the harbor. This was to prevent smuggling under the new excise law, which levied the following duties on imports:

Liquor Sales to Indians Prohibited

1 Anker of liquor.....10 shillings
1 Butt wine.....40 shillings
1 Hogshede wine.....20 shillings
1 quarter Cask.....10 shillings

The excise features of the law remained in force until 1858 when they were repealed (*l. c.* v. 255).

The settlers found that cider, beer, and similar drinks would serve for trade with the Indians as well as spirits. The effect of these liquors upon the natives proved to be almost as disastrous as that of spirits. New legislation was necessary; and on Oct. 3, 1654, the General Court absolutely prohibited the sale to Indians of "wine, liquors, beare, syder, or metheglin" under penalty of a fine of £5 per pint. This enactment provoked the resentment of the apple-raisers. The first apple-orchard in the Connecticut valley was planted by Henry Wolcott at Windsor at an unknown date, but it was bearing fruit as early as 1649. By 1650 the cider-presses were at work, and cider began to be abundant. For twenty years Mr. Wolcott supplied the settlements with apples, trees, and cider, at wholesale and retail. The beginnings of the business are indicated by his memorandum-book, partly written in shorthand, which is still preserved by the Connecticut Historical Society, Hartford. Following is an extract therefrom:

Beginnings of Cider Industry

Years	Bushels	Producing	Including Cider
1651	496	£117:12	£40:5
1652	452	92:18	72:10
1653	1127		
1654	1588		

The growing cider industry made itself felt in the colony and, in 1659, succeeded in bringing about the repeal of the law of 1654 prohibiting the sale of cider to the Indians. The law repealing the prohibition was followed by another providing for a restricted sale:

Whereas there hath bin liberty granted by virtue of a repeale of former orders prohibiting selling cider to English and Indians. This court to preuent the excess of drinking Cider, and drunknes thereby too frequently observed in ye Indians, and yt by Cider as is iudged, doe hereby order, that whoeuer sels Cider to Indian or Indians, shal for future sel none by bottles or in casks, greater or lesser, but only such quantities as they yt sel shal see drunk before their eyes, in yr presence, yt drunkness and the evil effects thereof [may be] avoided and preuented.

But in 1660 the prohibition of the sale of cider to the Indians was restored with a penalty of twenty shillings per pint for violations.

In 1660 a Code of Laws was adopted for the Colony, largely a codification of previous orders of the General Court, but with many elaborations. The chapter on the liquor laws was introduced by a preamble stating their necessity and purpose:

Forasmuch as there is a necessary vse of howses of Common Interteinment in every Commonwealth, and of such as retaile wine, beare, victualls, yet because there are so many abuses of that lawfull libberty, both by persons interteining and persons interteined, there is allso need of strict lawes and rules to regulate such an imployment.

The following punishments were provided by the Code:

To be drunk.....10 shillings
Excessive drinking..... 3 shillings 4 pence
For continuing above half an hour tipling..... 2 shillings 6 pence
Tipling at vnseasonable hours or after nine o'clock at night... 5 shillings

In case of non-payment of fines, the stocks were the penalty. Fines were doubled for the second offense, and trebled for the third. Whipping was provided for on the second and third offenses in case of non-payment of fine.

The towns were required by the Code to provide an "ordinary" for travelers, and the innkeeper was obliged to provide hay and provisions at statutory prices. The Code required constables to make frequent searches to see that the place was properly run. Wine was not to be sold to strangers for carrying away. "Hott water" was not to be sold, save in cases of necessity, and then only in moderation. Occasionally a man elected keeper of the ordinary refused to serve. Such an action left the town in an awkward position, and liable to a fine for not providing an ordinary. So, in 1656, in an ordinance fixing the price of liquors, provision was made to fill the places of chosen ordinary-keepers who would not serve:

The Code of 1650

It is also ordered for one year, yt two Magistrates shall have libertye to lycense such as they see meete if thos lycensed shall refuse to sell.

In the settling of new localities, a temporary ordinary-keeper was usually chosen by the court until the people could select one themselves. In 1671 Simon Wolcott (father of Roger Wolcott) was given liberty "to retail wine and liquors (provided he keep order in the dispose of it) until there be an ordinary-keeper set up in Simsbury." The people did not "set up" their ordinary until 1675, when Samuel Pinney was chosen for the position and the regular institution was inaugurated. One year later the Indians destroyed the settlement, ordinary and all.

For half a century the Code of 1650, with a few minor changes from time to time, remained

the outstanding legislation in connection with the liquor traffic in the Hartford colony. The evils of the traffic continued to be conspicuous.

The increase of unlicensed liquor-selling was such that in 1658 drunkenness in a private house was made punishable by a fine of twenty shillings, and the owner of the house was fined ten shillings. In the same year the shortage of crops led to the prohibition of stilling "corne" or malt into liquor in the plantation. Selling to Indians was left to the discretion of the magistrates. In 1670 licenses were required for the sale of cider, and in 1674 the court ordered innholders to charge no more than fourpence a quart for cider. In the latter year Mr. Wolcott was engaged in exchanging his surplus cider for Spanish wine and spirits. He turned in his cider at sixpence a gallon, and bought wine at eighteen shillings and "strong water" at a higher price. Sailors' debts at taverns were made uncollectable at law in 1680 because of the tavern-keepers' practise of getting sailors drunk and then charging against them exorbitant bills of liquors which the seaman could not successfully dispute. In 1694 unlicensed dealers were disqualified from collecting liquor bills.

Unlicensed Liquor-selling

A curious enactment is recorded of a town meeting held in Hartford Jan. 17, 1695, at which "it was uoted yt samull hanard should haue liberty to Retail drink prouided he sell it cheaper than others." (Connecticut Historical Society, "Collections," vi. 243, reprinted from the *Hartford Town Voter*, i. 195.)

Toward the close of the century favors were granted to importers of liquors. In 1698 liquors were admitted free of duty if they came directly from the country where they were manufactured. In 1699 they were admitted free regardless of the place from which they came.

In New Haven Colony, up to 1644, no law was enacted regulating taverns or punishing drunkenness, each case presented being decided on its merits. The records do not show how the New Haven Colony compared with Hartford in the matter of inebriety; but that liquor-selling and drunkenness had been coincident with the founding of the settlement, is shown by the following entry in the "Records of the Colony" under date of Dec. 4, 1639:

New Haven Colony

> Thomas Manchester, servant of Mr. Perry being accused by his Mar. for being druncke, and for giuing his Mar. vncomely language for wch his Mar. having given him some correction, the court caused him to be sett in the stocks for a certaine time.
>
> Nicholas Tanner, a servant to the said Mr. Perry, for drunkennesse and abuseing his Mar. in wordes, was whipped. (Headly, "Records of the Colony and Plantation of New Haven," i. 26.)

On Feb. 5, 1640, the following entries were made in the "Records":

> Isaiah, Captaine Turner's man, fined £5 for being druncke on the Lord's day.
>
> William Bromfield, Mr. Malbon's man, was sett in stocks for prophaning the Lord's day and stealing wine from his Mar. wch he drunk and gave to others.
>
> David Anderson was whipped for being drunke.
>
> John Jenner accused for being drunke with strong waters was acquitted, itt appearing to be of infirmity & occasioned by the extreminty of the colde.
>
> Mr. Moulenor, accused of being drunke, butt nott clearly proved, was respited. ("Public Records," i. 28-29.)

CONNECTICUT

On Feb. 18, 1640, appeared the following entries:

> John Charles was forbiden to draw wine because there hath beene much disorder in it.
>
> Goodman Loue was whipped and sent out of the plantation, being nott only a disorderly person himselfe, butt an incourager of others to disorderly meetings. *(l. c.,* i. 29.)

The first formal order or enactment regulating the liquor traffic in the Colony was passed by the General Court Feb. 24, 1644, and read as follows:

> To prevent much sin & inconvenience wch may grow by disorderly meetings & drinkeings, it is ordered that none of or belonging to this plantation shall either directly or indirectly within their howses, cellars or other places, sell or deliver any sort of wine or strong licquors by retayle, namely by bottles, quarts, pintes or the like, without expresse lisence from this court. . . . And at present Wm. Andrews and George Walker are allowed to drawe & sell by retayle, but with advice & order that they be careful & circumspect to whom & what quantities they either deliver out or suffer to be drunck in their howses, or any place wherent they draw or have command, that disorder may be either prevented or observed and punished. *(l. c.,* i. 219.)

It appears that one of the first two licensed saloon-keepers was unable to keep himself in order, to say nothing of preventing disorder among his patrons as required by the Court; for there appears in the records of the Court (April 7, 1646) an official account of a drunken carousal, in which the elected saloon-keeper played a conspicuous part:

> Thomas Tobie, Robert Vsher, Wm. Andrews, Wm. Fancye & Theopolius Higginson were complayned of for disorderly drinking strong licquors to the abuse of some of them, so far as that they lost the vse of the senses.
>
> Thom Tobie said that it was true he fasting & watching ye day & night afore & not being acquaynted with the nature of the licquor, drinking thrice of the bottle, was over com by it, so that had not the vse of those abilities that elce he might have improved, but was carryed vp to bedd by two, wch he desireth to owne as his sinne & shame.
>
> Robert Vsher acknowledged he dranke soe much as that going into the ayre it wrought soe on him that he had nott the ordering of his tongue or feete.
>
> Wm. Fancy owned it as his sin his oft drinking, being that at the first he felt it hott in his throate, but he was not distempered, howeur submits to ye court.
>
> Wm. Andrews confessed he was as a meanes & occassion of this, which he desireth to owne as his sin, but he intended only refreshing them.
>
> Theopolis Higginson said he dranck three times, but he not loving it took but little.
>
> For which disorder of all and distemper of some, they were all fined, vizd Thom Tobie, Robert Vsher, & Wm. Andrews, junior 20s each. Wm. Fancy & Theopolis Higginson 5s. *(l. c.,* i. 230.)

From the beginning there was more or less trouble arising out of the clandestine sale of liquor in the New Haven Colony. Conditions must have been such as to cause some concern to the governor (Theophilus Eaton, 1639-57), for on Oct. 6, 1646, it is recorded that

> The Governor acquainted the Court that sundry miscarriadges by drinks hath been of late, by whom he cannot come to a true knowledge off & where it hath been hadd.

As the result of the governor's complaint the Court records show the following entry:

> It was ordered to prevent excess of drinking, that God may not be dishonored nor religion reproached, that wine & strong watters bee drawne only at the ordonary. *(l. c.,* i. 373.)

Another incident, in which his own domestic establishment was involved, indicates that Governor Eaton was impressed with the importance of strictly enforcing the law against drunkenness

and of diseouraging promiseuous drinking. The Court records for Dee. 7, 1647, state that

> The Gouenor acquainted the Court that he heard that Anthony, the neager, his servant, gott some strong watter, and hee heard that hee was drunke, therefore, because it was openly knowne, he thought it necessarie the matter should bee heard in the courte, whereas, had it bine kept within the compase of his owne family, he might have given him family correction for it.
>
> Anthony saith he did goe to Mr. Evanc his house for some suger, and Mathew, his neager, asked him to drinke, he did not refuse it, Mr. Evanc his neager poured somewhat out of a runlett and gaue it him and he went away, and he drunke, not knowing what it was, and after hee had drunke hee was light in his head after he came aboard [the ship in the harbor] . . .
>
> The Courts considering that it was the first time they haue heard anything of Anthony this waye, and possibelly he might not know what he drunke till afterwardes, it being given him in such a vessel as is used to drinke beare out of, and hoping it will be a warning to him for time to come, thought it fitt and agreed not to inflict any publique corporall punishment for this time, but as the gouernor's zeale and faithfullness hath appeared (not conniving at sinn in his own family) so they leave it to him to give that correction wch hee in his wisdome shall judge meete. *(l. c.,* i. 335-336.)

At this time there was but one ordinary, that kept by Andrews, who had so dismally failed to keep himself sober, and he became tired of the enterprise. So at this session of the court "Bro. Andrews propounded that he might lay down the ordinary." The request was not granted, and the matter eame up at several sessions. Finally Andrews' resignation was aceepted and another man elected to take his place. The new ordinary-keeper, John Herriman, began business in 1648.

Ordinary-keepers

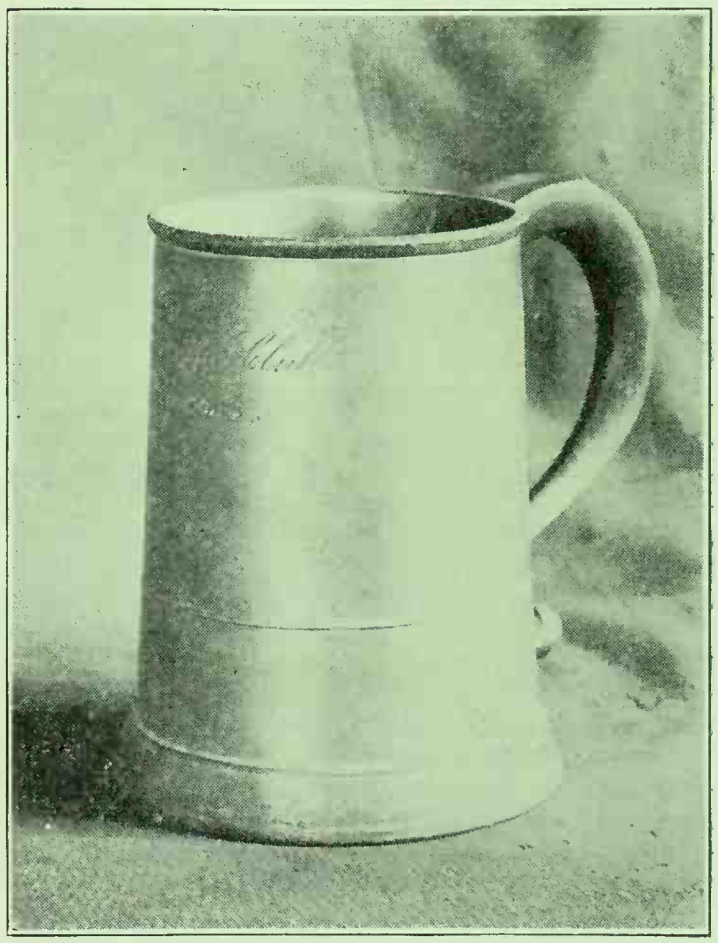
It was soon discovered that he was one of the illicit liquor-dealers of whom the governor had eomplained two years before, and he was promptly fined five shillings for past offenses, but was allowed to retain the ordinary, and was voted some of the common lands for pasturage for his guests. For some years "Bro. Andrews" figured regularly in the reeords, sometimes for being "drunke," and sometimes as negotiating some business transaetion with the eourt.

The election of tavern-keepers and other matters relating to the liquor traffic are frequently mentioned in the early reeords of the New London settlement, established in 1646. For example, it is related in the reeords that on Nov. 6, 1654, John Elderkin was chosen ordinary-keeper and that "Widdo Harris was granted by voat also to keep an ordinary if she will." The "Widdo Harris" died the same day, so Elderkin had a monopoly of the business. An order was issued forbidding any one to sell who had not been "lycensed." The General Court of May, 1660, ruled that "Goodman Culver is allowed by the towne to sell lyquors, provided he shall brew also, ells not: provided also the eourt allow of it, ingaging always to have good beere and good dyet and lodging for man and horse, to attende also to good order."

On June 30, 1664, it was recorded that Katherine Clay had been "presented for selling liquors at her house, selling lead to the Indians, profanation of the Sabbath, eard-playing and entertaining strange men." The records of Norwalk (July 9, 1671) state that Christopher Comstock was elected "and approved of to kepe an ordinary for the entertayning of strangers." In 1678 Mathias

Sention was chosen to fill the same position.

Legislation Against Drunkenness. The eighteenth century opened with Queen Anne's War, in whieh the New England colonies suffered heavily, owing to the instigation of Indian raids upon the colonists by the French. The memory of drunken abuses on the part of the English traders no doubt often exasperated the red men to deeds of greater savagery and revenge than they otherwise would have committed. More than one raid was the sequel to some apparently trivial ineident in connection with a drunken carousal. For example, the town of Weatange was attacked in 1707, and Daniel Hayes was captured and kept a prisoner among the Indians for seven years, because two or three years before, at a tipsy house-raiding, he (Hayes) had cut off the tail of an Indian's dog, and then had added insult to injury by offering the Indian another drink as a "peaee-offering." Similar trifling occurrences, often with far more terrible results, soiled the whole history of the settlers' dealings with the aboriginal peoples.



DRINKING-MUG OF THE OLD SEVEN COPPERS CLUB, HARTFORD, CONN.

Queen Anne's War depressed morals and greatly deepened addiction to drink. For 50 years people struggled with the problem; and the General Assembly, the successor of the General Court, enacted numerous laws designed to restrict the evil without interfering with its sale. The first of these laws was the Aet of 1703, entitled "An Act for Suppressing Unlicensed Houses, and the Due Regulation of sueh as are or Shall be Lycensed, etc." The preamble of the Act set forth that

The Act of 1703

> Whereas divers ill disposed and indigent persons the penalties in the lawe are not regarding, are so

hardie as to presume to sell and retail strong beer, ale, cyder, perry, metheglin, wine, rum, or other strong liquors, or mixt drinks, and to keep tippling houses, therein harbouring and entertaining apprentices, Indians, negroes, or other servants, and other idle persons, tending to the ruine and impoverishment of families, and all vice, impieties and debaucheries, and if detected and convicted of any such offence, are unable to satisfy the penaltie imposed by lawe for the same, and cannot be punished by imprisonment without wrong to themselves and to their families.

It was, therefore, enacted that in cases where the fine imposed for such offenses was not paid within 24 hours, whipping instead of imprisonment would follow. All licensees were to give bond for the observance of the laws, and sales to "other men's sonnes, apprentices, servants or negroes" without an order from the parent or master were prohibited. This Act was followed by a jumble of legislation which had to be occasionally codified in order to enable the people to ascertain what the excise law really was.

In May, 1708, an elaborate excise law was passed by the General Assembly, assessing duties not only upon imports, but upon sales. Heavy duties were imposed to discourage importation, while the duties on the home traffic were made relatively light to encourage home industry. In October of the same year the dutics and taxes on metheglin and cider were removed, the intention being to encourage the use of the lighter drinks. Amendments of the law (1710) made its provisions more stringent because, as the Act said, "it hath been found that the law laying an impost upon wines, rum, and other spirits, is not so effeetual as to attain the proposed end." It was provided that "seized liquors should be confiscated."

Some minor amendments were made to the law regulating taverns in 1712, but results continued to be unsatisfaetory; and by 1715 the tavern tippling nuisance had become so aggravated that a determined effort was made to compel the people to do their drinking at home. Dram-drinking was believed to be the sole eause of the mischief of intemperanee, and no voice whatever had been raised against drinking in the home or at meals; so it was natural that the next measure should be directed against dram-drinking in taverns. The law of 1715 was entitled "An Act for the better Regulating of Taverns, and for the Preventing of Drunkenness and Expence of Precious time needlessly at Taverns." The text was as follows:

Increase in Dram-drinking

That no person or persons dwelling on any town on this colony shall at any time be suffered to drink any strong drink, viz. wine, rhum, cyder, metheglin, or brandy (or any mixt drink made with any of them) in any tavern or house of puhlic entertainment, or the appendices thereof, in the town whereto he or they bclong under penalty of ten shillings, money for every breach of this act. And the master and mistress of such house, who shall by themselves, their children or servants, suffer any town dweller to drink any such strong drink in or about his or her house as aforesaid, shall forfeit the sum of thirty shillings, money *(l. c.*, v. 502).

In 1719 "An Act in further Addition to the law for preventing Tipling and Drunkenness" was passed. The necessity for this legislation, and its purpose, were thus stated in the preamble:

Notwithstanding the many acts made by this Assembly for the regulation of licensed houses, and for preventing persons retailing strong drink without license, yet many persons very unfit for that employment, have imposed on the county courts, so as to obtain licence for the keeping of houses of public entertainment, which houses are multiplied much beyond what are necessary, and many other persons adventure to sell strong drink without licence, which practices have a great tendency to the increase of idleness and debauchery.

To guard against the appointment of unfit tavern-keepers, the Act provided that each year, in January, the civil authority (selectmen, constables, and grand jurymen) should nominate candidates for tavern-keepers who should be licensed by the county court. No others were to be licensed. The licensee was to give bond for the good conduct of his place. It was also provided that a second presentment for illicit selling should constitute *prima facie* evidence of guilt, and that forfeiture of bond should follow unless a jury acquitted. Early in the session of 1720 an unimportant law was passed for "suppressing unlicensed houses" and for the "better regulation of licensed houses." In the same session another law heavily taxed the importation of rum from the West Indies. The preamble of this Act read:

This Assembly, observing that many mischiefs are grown upon too many inhabitants of this government, even to the threatening them in many, if not all, their interests, hy means of the great quantities of rhum that arc imported into this colony and here consumed, and that the immoderate use of thereof is a growing evil, beyond the redress of all the good and wholesome laws of this government hitherto made to suppress it. *(l. c.,* vi. 223-224.)

The Act provided a duty of £15 per hogshead on all imported rum, and provision was made for the search and seizure of illicit importations. But the lawmakers found that assessing a duty and collecting it were different propositions. In 1721 "An Act for the better Regulating the Duty on Imposts upon Rhum" became necessary. This was followed (1722) by an "Act for the more effectual Collecting the Duty of Imposts upon Rhum," consisting of numerous petty restrictions and provisions for landing and collecting liquor. *(l. c.*, vi. 350.) In 1723 the General Assembly passed "An Act for Preventing and Punishing Disorders in Taverns, or houses wherein Drink is Sold." Under its provisions grand jurors and constables were regularly to inspect such houses. Constables were given special powers to break a loek, if necessary, with a special warrant for that purpose. *(l. c.*, vi. 392.)

In the May session of 1727 a curious rum law was enacted which prohibited the distillation of rum on the ground "that by said practice molasses is made scarce and dear, and the spirit drawn off therefrom is usually very unwholesome." *(l. c.*, vii. 110.) This law was repealed in October of the same year.

In 1735 a license tax of 6d a gallon was levied on all liquors from outside the colony, to be paid by the retailer, and provision was made for a collector of excise. This law, however, was repealed the following year, as was a law for levying additional duties, passed in 1736. Ir 1739 constables were notified to warn licenseholders to obey the law. The officers were provided with means to compel them to obey if the warnings failed to result.

In 1755 tavern-keepers were assessed 4d a gallon on retail sales, and collectors of excise were appointed. Bnt many of the towns failed to appoint such collectors, and in 1756 it was

enacted that towns failing to appoint collectors were to be fined £200. Tavern-keepers, according to the same law, were to give bond in the sum of £100 to pay the tax and obey the law. In the same year another act was passed providing for the forfeiture of licenses for violations of the law. In 1759 it was provided that in case a tavern-keeper should die, the civil authority could nominate a substitute, and some minor changes were made in the method of collecting excise.

Collectors of Excise Appointed

Much difficulty was encountered in collecting the excise dues. The collectors were negligent and inclined to underestimate the amount of sales. The tavern-keepers were fertile in schemes for evading taxation. In May, 1762, Thomas Fitch, Jr., of Norwalk, was appointed to prepare a bill providing for farming out the excise on spirits, but the bill was never passed. (*l. c.*, xii, 67, 190.)

A rebate (1769) on excise paid on imported liquors, which were reshipped, completed the liquor legislation up to the Revolution.

During the Revolution and the remainder of the eighteenth century the liquor question seems to have received little or no attention from legislative bodies in Connecticut.

Summarizing the legislation of the last three quarters of the century, it may be stated that a few liquor laws were enacted, and those were only of a trivial nature. The liquor traffic was carried on practically without restraint, and the efforts of the lawmakers seem to have been chiefly concerned with the character of the men who conducted it; notwithstanding which, the vice of intemperance among the people of Connecticut increased to an extent which has probably not been equaled before or since.

The Church of the eighteenth century apparently shared in the laxity of the period. In 1711 the Northern Association of Hartford proposed a covenant that "they would watch against the prevailing of a worldly and covetous spirit, against intemperance in the use of lawful things, particularly against excess in drinking; and that they would not allow themselves in frequenting either public or private drinking-houses." ("Records of the Second Church in Hartford," quoted by Trumbull.) While this section represented the average sentiment of the times, yet the history of the epoch is marked by ecclesiastical carousals which present a sorry spectacle. Under date of Oct. 1, 1727, there occurs the following entry in the Public Records (vii. 133):

Attitude of the Church

> Upon consideration of the memorial of the Reverend Trustees of Yale College: Granted by this Assembly that the import income for rhum in this government, for one whole year next coming, shall be to the use, benefit and better support of the said college, its rectors, tutors, etc.

The church was largely supported by the State and, to some extent, was governed by the State. Ecclesiastical societies were established by the State, and ordination functions became notoriously convivial. Such functions were exceedingly popular, and they continued throughout New England until well into the nineteenth century; indeed, to within the experience of the founders of the temperance reformation.

The clearest voice of the period was that of the half-civilized Ben Uncas, sachem of the Mohican Indians, who haunted the halls of the General Assembly at Hartford in 1733, pleading for the enforcement of the law forbidding tavern-keepers to sell to the aborigines. It was due to his piteous persistency that two special officers were finally assigned to compel the tavern-keepers to obey this particular law.

In the last half of the eighteenth century the attitude of the clergy, as a rule, was no improvement on that of the preceding period. Many of them drank to excess. Preaching in taverns and barrooms, beginning and ending with a "drink all around," was not uncommon. There is preserved the day-book of a South Windsor merchant for the years 1764-65, among whose patrons was the second pastor of the First Congregational Church of that place. The following items occur in the account of this clergyman for two months in 1764:

July 18, Mr. P. Dr. gall Rum
Aug. 4, Mr. P. Dr. gall Rum
Aug. 12, Mr. P. Dr. gall Rum
Aug. 25, Mr. P. Dr. gall Rum

Similar debits against the preacher appear in the same book at intervals extending over the following year, as, for example, in October and November:

Oct. 22, 1765, Mr. P. Dr. gall Rum
Oct. 29, 1765, Mr. P. Dr. 2 qts Rum
Nov. 1, 1765, Mr. P. Dr. gall Rum
Nov. 5, 1765, Mr. P. Dr. 2 qts Rum
Nov. 19, 1765, Mr. P. Dr. 2 qts Rum
Nov. 25, 1765, Mr. P. Dr. 2 qts Rum
Nov. 29, 1765, Mr. P. Dr. 2 qts Rum

On the occasion of the building of the church for the South Farms Ecclesiastical Society in 1785 the organization voted that:

> The meeting-house committee shall have good right to furnish Rum, Grindstones and Ropes, sufficient for framing the meeting-house according to their best discretion.

In June the Society appointed an overseer to direct the issue of rum at the raising, and he was instructed to "give two drams a day to the spectators, one a little before noon, and the other a little before night" (Payne K. Kilbourn, p. 259).

When the Rev. Aaron J. Booge was installed as pastor of the church at Turkey Hills, Nov. 27, 1776, the Society voted to appoint seventeen tavern-keepers for the day of ordination.

But here and there symptoms of unrest began to develop. It is probable that the Rev. David Judson, pastor of the First Church of Christ of Newton, is entitled to the distinction of sounding the first note of warning concerning the intemperance prevalent in his day. He preached a striking sermon (Jan. 12, 1752) on drunkenness, which was afterward published by Henry De Forest, of New York, in pamphlet form for circulation, under the title, "A Timely Warning Against Surfeiting and Drunkenness." It was followed by a sermon on "Drunkenness."

David Judson Warns Against Drunkenness

While here and there a clergyman warned his parishioners not to "drink too much," definite action toward temperance appears to have been first initiated by laymen. This took the form of business precaution rather than moral theorizing. When Captain John Chester, of Weathersfield, organized his company of volunteers to go

to Boston to join Washington's army, he drew up (April 3, 1775) the following agreement, which was signed by himself and every member of his company:

Drunkenness, Prophaneness, and every vice of that nature, shall be avoided by ourselves, and discountenanced by us in others. (Connecticut Historical Society, "Collections," ii. 216.)

The orderly books of William Coit and Lieut.-Col. Ward, Connecticut officers camped at Cambridge during the war, also show drastic orders against drink.

Temperance Efforts After the Revolution. A conspicuous advance in the direction of sobriety was the action of the leading men of Litchfield (May, 1789) in signing the following agreement to discontinue the use of liquor in their industrial affairs. Who or what inspired this remarkable document is not known. It appears to be the first instance of voluntary concerted action in America against the use of liquor.

The Litchfield Agreement

DANIEL SHELDON

ONE OF THE SIGNATORIES OF THE LITCHFIELD "AGREEMENT" (1789)

So many are the avenues leading to human misery, that it is impossible to guard them all. Such evils as are produced by our own folly and weaknesses are within our power to avoid. The immodcrate usc which thc people of this Statc make of Distilled Spirits, is undoubtedly an evil of this kind. It is obvious to every person of the smallest observation, that from this pernicious practice follows a train of evils difficult to be enumerated. The morals are corrupted, property is exhausted, and health destroyed. And it is most sincerely to be regretted that from a mistaken idea that distillcd spirits are necessary to laboring men, to counteract the influence of heat, and give relief from scvcre fatigue, that a most valuable class of citizens have bccn led to contract habits of such dangerous tendency. Hence arises the inability to pay public taxes, to discharge private debts, and to support and cducate families. Sericusly considering this subjcct, and the frowns of Divine Providence in denying many families in this part of the country of the means of a comfortable subsistence the present year, by the failure of the principal crops of the earth: we think it pcculiarly

the duty of every good citizen to unite his efforts to reform a practice which leads so many to poverty distress, and ruin. Whereupon we do hereby associate, and mutually agree, that hereafter we will carry on our business without the use of distilled spirits as an article of refreshment, either for ourselves, or those whom we employ, and that instead thereof, we will serve our workmen with wholesome food, and common simple drinks of our own production.

EPHRAIM KIRBY
TIMOTHY SKINNER
DAVID BUEL
JULIUS DEMING
BENJAMIN TALLMADGE
URIAH TRACY
EBENEZER MARSH
MOSES SEYMOUR
SAMUEL MARSH
JAMES STONE
SAMUEL SEYMOUR
DANIEL SHELDON
OZIAS LEWIS
LAWRENCE WESSELLS
ELIJAH WADSWORTH
ALEXANDER CATLIN
REUBEN SMITH
LYNDE FORD
ARCHIBALD MCNEIL
ABRAHAM BRADLEY
I. BALDWIN, JR.
T. REEVE
COLLIER & ADAM
TOBIAS CLEAVER
AMOS GALPIN
THOMAS TROWBRIDGE
S. SHETHAR
SOLOMON BUEL
BRYANT STODDARD
ABRAHAM PECK
FREDERICK WOLCOTT
NATHANIEL SMITH 2D
JOHN ALLEN
JOHN WELCH
ARTHUR EMMONS

According to P. K. Kilbourne (p. 252), Mr. Jedediah Strong added to the agreement the following signed memorandum:

By necessity and on principle, in consequence of little experiment and much observation, I have effectually adopted and adhered to the salutary plan herein proposed during several months past, and am still resolved to persevere until convinced that any alteration will be productive of some greater good, whereof at present I have no apprehensions whilst Human Nature remains the same.

J. STRONG

Litchfield, 9th May, 1789.

Various writers have referred to this agreement as having emanated from "the first temperance society" of modern times, the basis for this assumption being the following news paragraph which appeared in the *Lansingburgh* (N. Y.) *Herald*, July 13, 1789:

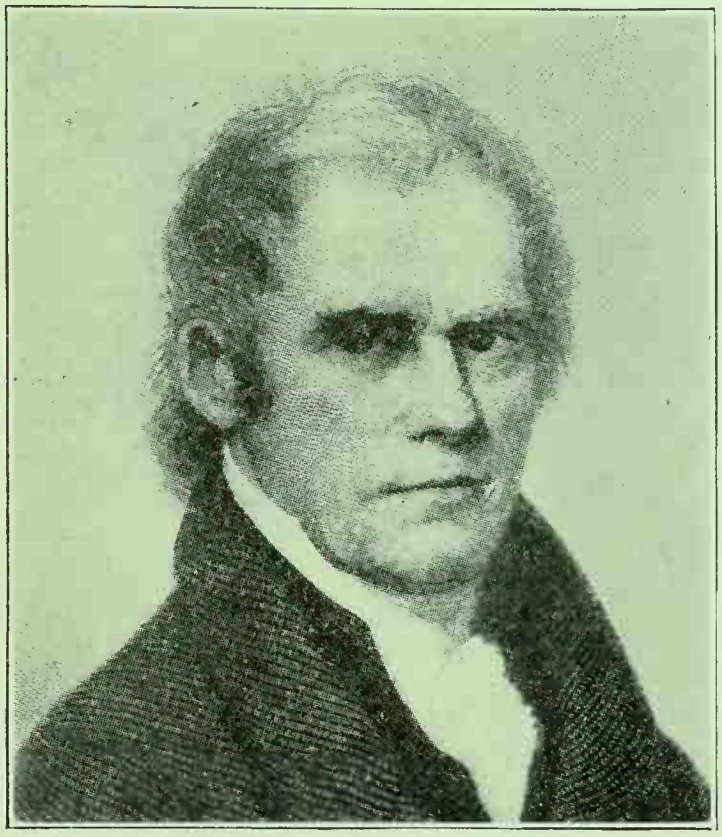
Upwards of two hundred of the most respectable farmers of the county of Litchfield, Connecticut, have formed an association to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors in doing their farming work the ensuing season.

Only 36 names of the signers of the Litchfield agreement are on record; but that, of course, does not necessarily controvert the news item quoted above, as other persons might have united in the plan. It is worth while to note, in passing, that many of the signers of the document were men of prominence in the colony. While most of them were landowners, and operated their own farms, yet they were so largely engaged in other affairs that it is scarcely accurate to call them "farmers." The following digest of facts regarding some of the signers is gleaned from the State and Litchfield County records, and throws much light upon the personnel of the movement:

Elijah Wadsworth. Captain in Sheldon's Regiment of Light Dragoons in the Revolution; made a major-general for service in the War of 1812; one of the organizers of the Connecticut Land Company.

Daniel Sheldon. Physician; father of Daniel Sheldon, Jr., United States Chargé d'Affaires in Paris before the arrival of Albert Gallatin.

Jedediah Strong. (1738-1802) Graduate of Yale Divinity School; 30 years a Representative in the Legislature, 14 of which were as clerk of the House; delegate to the Continental Congress (1779); 11 years a county judge; member of the Council of Safety; State Council; delegate to and secretary of the convention that ratified the Constitution of the United States; married (1788) a daughter of Geo. Wyllys, Secretary of State.



JULIUS DEMING

ONE OF THOSE WHO SIGNED THE LITCHFIELD "AGREEMENT" (1789)

Benjamin Tallmadge. (1754-1835) Graduate of Yale; one of the leading merchants at Litchfield; commissioned captain in the Revolutionary army by Washington, and rose to a colonelcy. It was his men who captured Major André, and Tallmadge walked with André to the scaffold. He received the thanks of the Commander-in-Chief and of Congress. He served sixteen years in Congress.

Tapping Reeve. (1744-1823) Graduate of College of New Jersey (now Princeton); served there three years as tutor; married a daughter of Aaron Burr and granddaughter of Jonathan Edwards; entertained Lafayette at Litchfield; founded the Litchfield Law School and was its principal for forty years; member of the Legislature; member of the Council; judge of the Superior Court and of the Supreme Court of Errors, and (1814) chief justice. He was a friend of Lyman Beecher, who preached his funeral sermon.

John Allen. (1716-57) Member of the Legislature for seven sessions; clerk of the House 1796; member of Congress two years; member State Council six years.

Abraham Bradley. Father of Abraham Bradley, the first assistant postmaster-general of the United States.

David Buel. Father of the famous Troy (N. Y.) lawyer who was a member of the New York Constitutional Convention and did much toward shaping the history of his State.

Julius Deming. Prominent merchant and importer; three times a member of the State Legislature; magistrate; thirteen years county treasurer.

Ephraim Kirby. Member of the Legislature several terms; supervisor of National Revenue for Connecticut; appointed judge of Louisiana Territory in 1804, but died while on the way to his duties.

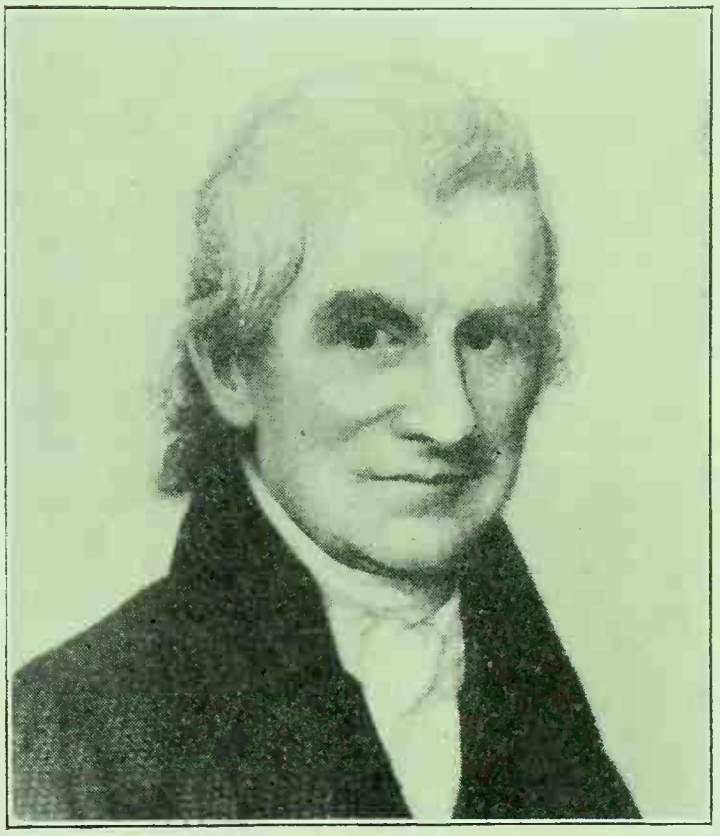
Moses Seymour (1742-1826). Captain in 17th Connecticut Militia Regiment and 5th Cavalry; was at surrender of Burgoyne. Retired in 1783 with rank of major. Was town clerk of Litchfield for 37 years from 1789.

Timothy Skinner. General in the Revolution.

John Welch. Graduate of Yale; wealthy merchant; justice of the peace; member, at different times, of both Houses of the Legislature; member of the Constitutional Convention; candidate for Congress.

Frederick Wolcott. Graduate of Yale; forty years in public life, holding numerous offices including that of State Senator.

As if to provide a "horrible example" of the evils of inebriety, one of the most prominent of these signers went strangely astray. Jedediah Strong, only two years after his marriage with



MOSES SEYMOUR

A SIGNER OF THE LITCHFIELD "AGREEMENT" (1789)

the beautiful daughter of the Secretary of State, and one year after signing this agreement, went on a spree in the course of which he thrashed his wife. He was arrested and placed under $1,000 bond; his wife secured a divorce; and Strong, at one time one of the most honored men in his State, fell to the lowest depths. He became a common drunkard, a vagrant supported by the town, and was finally buried in an unknown grave. Such harrowing tragedy may have contributed to the stand of Lyman Beecher and to the stirring efforts at reform which followed in Litchfield a few years later.

To the clergy must be given the credit of the next steps toward reform. During the winter of 1801-02 President Timothy Dwight, of Yale, preached a sermon to the students on the "Nature, Causes and Evils of Intemperance." He warned against the beginnings of the liquor habit, and urged entire abstinence from spirits by those who had any peculiar relish therefor. How grievously the sermon was needed appears from Marsh's description (p. 10) of the preced-

ing Fourth of July celebration at the College. (See COLLEGE DRINKING CUSTOMS.)

A sermon more potent in its results was preached in 1806 by the Rev. Ebenezer Porter, pastor of the First Church of Washington, Conn., on the "Fatal Effects of Ardent Spirits," from the text Isa. v. 11. It was a stirring philippic against excessive drinking. Three years later it was read at a ministers' meeting and in 1811 it was published in pamphlet form. In 1810 the Rev. Heman Humphrey, then pastor at Fairfield, preached a series of six sermons exposing the serious evils of the drink habit.

The Clergy Attack Intemperance

The sermons of Mr. Porter and Mr. Humphrey stirred the General Association of Connecticut, which met in Fairfield in 1811 to appoint a committee of three to inquire what could be done to stem the growing evil of the age. This committee at the next gathering of the Association (Sharon, June, 1812), reported that they had been unable to arrive at any solution of the problem. This fired Lyman Beecher to move that the committee be discharged and another appointed. This was done and Beecher was made the chairman of the new committee. He presented a report the next day after his appointment. An abstract of this report will be found in his biography (see BEECHER, LYMAN).

Beecher's report struck a note which startled and amazed the clergy. The younger ones heartily approved; those older and more conservative hesitated. Dr. Dwight, president of Yale, who had preached a temperance sermon to his students about twelve years before (see above), was one of the latter. He feared that such radical views on the liquor question might transcend the sanction of public sentiment; but, he said, "if my young friends think it best to proceed, God forbid that I should oppose or hinder them, or withhold my suffrage." The report was thoroughly discussed, adopted, and 1,000 copies were ordered printed. A temperance reform movement in Connecticut was formally launched. A committee composed of Beecher, Aaron Dutton, and Nathan Perkins, D. D., was appointed to take charge of the work.

Reform Movement Formally Launched

The North Litchfield Association of Congregational Ministers passed the following resolution in this year (1811):

Resolved, That the use of wine and all other ardent spirits shall henceforth be excluded from our associational meetings. That the members of the Association will use their influence to discountenance the use of wine and all ardent spirits in their families and in their social visits among the people. ("Contributions to Ecclesiastical History; Connecticut," p. 314.)

The first consociation to act upon the State Association's recommendations was that of the Western District of Fairfield County. On Oct. 12, 1812, a committee of the Consociation, to whom the matter had been referred, reported favorably in behalf of the reform, whereupon, after some discussion, the following resolution was adopted:

Voted, That we cordially approve of the doings of the General Association of Connecticut on this subject at their session in June last, and will as far as practicable comply with their recommendations; particularly:

CONNECTICUT

1. That the customary use of ardent spirits shall be wholly discontinued, at all future meetings of this body.
2. That we agree, by our conversation and example, to discourage the use of spirituous liquors (except for medicine) particularly in pious and respectable families and, especially, at their social visits.
3. That we will use our influence to discourage and utterly prevent the buying and selling of ardent spirits by small measure, contrary to law.

The Consociation also appointed a committee (Rev. Heman Humphrey, Roswell R. Swan, and William Bonney) to prepare an address to the people. This appeal, published in 1813 and widely distributed, said:

The remedy we suggest, particularly to those whose appetite is strong and increasing, is total abstinence from the use of ALL intoxicating liquors. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it.

Let the young of the fair sex who now enjoy a comfortable support, beware of giving their hand to the young man who drinks his dram a day, or even but now and then, for with such, in all probability, the habit will become a daily one.

Let them beware of his addresses, who loves the flowing bowl, or the sparkling glass, lest they mourn in vain at the last.

Ye aged fathers, and ye pious mothers—ye once saw purer days than these,—an age when temperance reigned and drunkards were rare.

You behold and mourn over the degeneracy of the times. Before you depart, teach the generations below you the folly and misery of following strong drink. Make an effort, even if it be with your departing, dying breath, to stay the evil which threatens to overwhelm your posterity with ruin.

Pity a falling country. Lend, oh, lend the efficacy of your fervent prayers, if you can give no further aid. These may check the growing evil: the effectual fervent prayer of the righteous availeth much.

Lyman Beecher, with his characteristic vigor, plunged into an extensive correspondence regarding the crusade, which was distinctly a young men's movement. It was planned to organize a State society "for the Suppression of Vice and the Reformation of Morals," for which purpose a preliminary meeting was held at the time of the annual commencement of Yale College in New Haven. A meeting was held in October, 1812, at which a committee was appointed to organize the society. The members of this committee were the following, representing the several counties:

Lyman Beecher's Activity

Fairfield: Rev. Heman Humphrey, Roger M. Sherman, Asa Chapman; Litchfield: Tapping Reeve, Samuel W. Southmayd, Rev. Lyman Beecher; New Haven: Rev. Timothy Dwight, Rev. Henry Whitlock, Charles Dennison, Dyer White; Hartford: John Treadwell, Rev. Calvin Chapin, Theodore Dwight (brother of Timothy), Joseph Rogers; Tolland: Rev. Amos Bassett, Sylvester Gilbert, John H. Hall; Windham: Moses C. Welch, Zephaniah Swift, Jabez Clark; New London: Rev. Asahel Hooker, Gen. Zedediah Huntington, Calvin Goddard.

Tapping Reeve, one of the signers of the Litchfield "agreement" of 1789 (see above), was made chairman of the committee. His high standing in the State aided the movement and secured for it the approbation of leading men, among them judges of the Supreme Court. This meeting was held during the session of the Legislature.

On Oct. 27, 1812, Beecher delivered his famous sermon on the "Reformation of Morals," in which he said:

Our vices are digging the grave of our liberties, and preparing to entomb our glory. We may sleep, but the work goes on. We may despise admonition, but our destruction slumbereth not. . . . The enormous consumption of ardent spirits in our land will

THE FATAL EFFECTS OF ARDENT SPIRITS.

A

SERMON,

BY

EBENEZER PORTER,

PASTOR OF THE FIRST CHURCH IN WASHINGTON, CON.

HARTFORD:

PETER B. GLEASON AND CO. PRINTERS.

1811.

—*Photographed from the original title-page in the Library of the Connecticut State Historical Society, Hartford*

produce neither bodies nor minds like those which are the offspring of temperance and virtue. . . . Many who lament these evils are augmenting them by predicting that all is lost, encouraging the enemy and weakening the hands of the wise and good. . . . So much enterprise has been displayed in removing obstructions from the stream of human depravity, and so little to restore them, that the stream at length is beginning to run. It may be stopped now, but it will soon become deep, and broad, and rapid, and irresistable. . . . The hand that overturns our laws and altars is the hand of death unbarring the gates of Pandemonium, and letting loose upon our land the crimes and miseries of hell.

The sermon was printed in several editions.

The society for the Reformation of Morals was formally established May 19, 1813. When the General Association of Connecticut next met, Mr. Beecher's committee was able to report that the recommendations of the Association had been followed with apparent and salutary consequences; that they had been cordially seconded by most of the District Associations; that ardent spirits had been almost uniformly excluded from ecclesiastical meetings; that several ministers had preached on the subject of intemperance with good effects in many cases; that these efforts had greatly reduced the consumption of ardent spirits; that the Legislature had passed a law calculated to aid the cause; that a "Society for the Reformation of Morals" had been established, etc. The Association moreover requested the State Treasurer to cease providing wine or ardent spirits for the entertainment of the clergy at the general election; the President and Fellows of Yale were asked to use their influence to prevent the use of wine at Commencement "for the purpose of cooperating with the General Association in their exertions to discountenance the improper use of ardent spirits." The Minutes of the General Association for a period of several years show the progress that was made in the reform. The Society for the Reformation of Morals held periodical meetings and rendered much service, especially in promoting the enforcement of the laws regulating taverns.

Society for the Reformation of Morals

By the middle of the second decade the first wave of temperance reform in Connecticut had spent the greater part of its force. While the direct results appear insignificant by comparison with later achievements of the temperance workers, its effects were really far-reaching. The trail was blazed for subsequent movements. Strong men had been raised up to champion the temperance cause, and the public consciousness had been deeply stirred. Similar contemporary movements in Massachusetts and Pennsylvania had helped to strengthen temperance sentiment in Connecticut.

The liquor legislation of the period, on the whole, was unimportant. After the Revolution, special meetings of the civil authority were called to consider applications for licenses from time to time, the cost of such licenses to be borne by the applicants. Selling liquor without a license was made punishable by a fine of $10, the fine being doubled for each subsequent offense, and one half being given to the informer. (Laws, 1806, p. 728.) Cider, ale, and beer were excepted from the law by acts of 1810 (p. 33). Retailers of liquor not to be drunk on the premises were required to be licensed the same as innkeepers and to pay $5 for their licenses, and were liable to a penalty of $50 for illegal selling *(id.* 1813, c.12).

The policy of depending on the liquor traffic for public revenues became well established during this period. A table of the internal revenues of the State for the year 1815, compiled at the time an attempt was made to secure the establishment of a United States Bank for Connecticut, shows that the internal revenue for that year amounted to $166,127.27. Of this amount $131,165.99 came from the liquor traffic. In the year 1816 distilleries were reported in every town in Litchfield County, 169 in all. In New Milford alone there were 26. In addition, there were in the county 188 retailers of spirits who paid license fees under the excise laws to the amount of $3,760 (D. C. Kilbourne, p. 37).

Distilleries in Every Town

The period 1815-25 witnessed little progress in temperance reform. Indeed there were many evidences of reaction in the churches. Recognizing this, the Pastoral Address of the General Association in 1817 called attention to the fact that "the evil of intemperance, for a season checked in its progress, is now gaining ground." It was recommended "that a check be given to the very great and extended evil of vending ardent spirits in small quantites by licensed houses contrary to law." Ecclesiastical functions again became almost carousals; installations and ordinations degenerated into drinking-bouts. A sample of the expense bills for ordinations is that for the Council which installed Dr. Bacon as pastor of the First Ecclesiastical Society of New Haven. The following is the landlord's bill for the entertainment of the "Reverend and Beloved":

New Haven, March 8th, 1825.

Judge Mills and Others, 1st Society's Committee,
To A. Morse, Dr.

To Dinners for Council	$30.50
Porter	7.00
Wine	36.00
Cigars	2.25
Liquors and horsekeeping	12.75
	$88.50

March 23d. Recd. payment for A. Morse,
G. MORSE.

A statement of internal revenue for the seven collection districts in Connecticut for 1815, which is contained in an original manuscript certified by John T. Peters, collector of internal revenue (filed in the library of the Connecticut Historical Society) shows that the liquor traffic had by this time become an important source of revenue. The figures given in Table I are copied from this report. It will be noted that while the total amount of revenues from the seven districts is given, the report omits separate figures for Fairfield and Windham counties.

In 1825 the reform again began to receive attention. In that year Lyman Beecher delivered his famous series of six sermons on intemperance, in which he took higher ground than before, advocating "the banishment of ardent spirits from the list of lawful articles of commerce by a correct and efficient public sentiment." In the same year Joshua Leavitt, of Stratford, was advocating total abstinence in the *Christian Spectator*. In January, 1826, Mr. Chapin began his

series of 33 articles in *The Connecticut Observer* under the title "The Infallible Antidote." "Entire abstinence from ardent spirits," he wrote, "is the only remedy for intemperance." In the same year the American Temperance Society was formed in Boston (see AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE). State, county, and local societies advocating total abstinence from distilled liquors, began to spring up over the country. In 1827, on the first anniversary of this organization, 33 local temperance societies had been formed in Connecticut alone. In that year, Dr. Beecher's "Six Sermons" were published, and the demand was so great that they went through five editions in one year. The Rev. Nathaniel Hewit of Fairfield and Dr. John Marsh, both destined to play a prominent part in the reform, rallied to the support of the movement at this time. In May, 1828, the Connecticut State Medical Society discussed the reform at their annual meeting and passed the following resolutions:

Total Abstinence Gains Ground

1st. *Resolved,* That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality, and that their excessive use is one of the most frequent causes of incurable disease.

2nd. *Resolved,* That in the opinion of this Convention, although the moderate use of wine, cider, and malt liquors is not injurious, the immoderate use of the same articles is, like ardent spirits, injurious to health and good morals.

The Young Men's Temperance Society was formed in New Haven in 1828 with but sixteen members, chiefly apprentices. They were scoffed at and ridiculed, but the organization grew and prospered. The seventh annual report (1835) showed a membership of over 700. Numerous other associations were cordially cooperating with it.

TABLE I

INTERNAL REVENUE FROM LIQUOR TRAFFIC IN CONNECTICUT IN 1815

	STILLS AND SPIRITS	LICENSES
New London	$ 5,025.81	$ 6,521.81
Hartford	80,002.48	9,333.23
New Haven	1,464.61	9,928.59
Middletown	6,117.51	3,480.59
Litchfield	4,746.93	3,880.12
Total	$98,021.65	$33,144.34

A county society, the Middlesex Association for the Promotion of Temperance, was formed in Middlesex Sept. 21, 1828. At the first annual meeting, held at Essex Feb. 17, 1829, a membership of 2,000 was reported. In 1832 it had increased to 4,460 and the Association had sixteen auxiliaries.

Sections of the church, also, took a more advanced stand. The Middlesex Congregational Consociation, at Haddam, Oct. 6, 1829, passed this resolution:

Resolved, That the Consociation do recommend to the members of the churches in their connection total abstinence from the common use of ardent Spirits, and an union with the Temperance Societies —those societies being the most powerful antidote to the alarming evil of intemperance, which the providence of God has pointed out to his people.

The Litchfield Consociation recommended (Oct. 13, 1829) that all the members of the church with which they were connected unite with these societies. On Oct. 14, 1829, the Hartford County Baptist Association unanimously adopted the following resolution:

That in the opinion of this body, the time has arrived when no minister of the Gospel can, either habitually or occasionally, except as a medicine, use ardent spirits without greatly abridging his usefulness.

That the churches in general did not measure up to what was expected of them is evidenced by the report of the executive committee of the Hartford County Temperance Society, April 28, 1832:

The committee are obliged to state as another evil, the participation which most of the churches in this country, and some of their individual members, still have in the sins of the intemperate.

The churches generally yet refuse to take a decided stand as such, in favor of the reform. And, though a large majority of their members are united to temperance societies, yet some are not, who are, on that account a great obstacle to success, with a large class who, although they do not respect them, are ready enough to make their example a rule in this case. But that is not all. The committee have found to their astonishment, that, of the 142 distillers, 28 are professors of religion, and as many as 50 church members furnish materials for the distillery. Thirty-three also sell the article, and thirteen, including one deacon, keep rum taverns. (Report preserved by the Connecticut Historical Society.)

The Connecticut State Temperance Society, the first State organization, was formed at Hartford May 20, 1829. The officers were: President, Jeremiah Day, president of Yale College; chairman of the Executive Committee, Rev. Calvin Chapin; secretary and general agent, Rev. John Marsh. One of the first acts of Mr. Marsh was to accept an invitation to address the Windham County Temperance Society at Pomfret. He took for his subject, "Putnam and the Wolf," Pomfret being the place where General Putnam's famous adventure occurred. The address (1829) created a sensation. The Wolf was the drink evil. All were called upon to emulate the daring Putnam in dragging it from its lair and killing it. An enterprising bookseller undertook the publication of the speech and quickly sold 150,000 copies. The American Temperance Society distributed 180,000. Later the pamphlet became one of the permanent tracts of the American Tract Society, which by 1851 had sold and distributed 204,000 copies. It was one of the most popular publications of the early days of the reform.

"Putnam and the Wolf"

The principles of the State Temperance Society are illustrated by the pledge of the Litchfield County Temperance Society, which was organized the same year (1829) as an auxiliary to the older association. It read:

We will abstain from the use of distilled spirits, except as medicine in case of bodily hurt or sickness, and we will not allow the use of them for the entertainment of our friends or for persons in our employment, and in all suitable ways we will discountenance the use of them in the community.

The signatures to this pledge of the Society were headed by those of the Litchfield minister and deacons of the church and other prominent business men ("History of Litchfield County, Conn.," p. 478).

At the first annual meeting of the State Tem-

perance Society (1830) 22,532 members were reported with eight auxiliaries. These auxiliaries or county societies were headed by some of the best men in the State, as, for example: Timothy Pitkin, of Farmington; David Daggett, of New Haven; John Cotton Smith, of Litchfield County; Darius Mathewson, of Windham; Elisha Stearns, of Tolland; Charles Griswold, of Lyme; and the governor of the State, Gideon Tomlinson, of Fairfield.

A great deal of information had been collected by Secretary Smith, which was embodied in his Report. There were two large rum distilleries in the State, chiefly for the production of applejack. There were 300 applejack stills in Hartford County alone. From careful inquiry in three counties, the following facts were obtained. The report also contains an estimate for three counties of the amount of liquor consumed annually. These figures are reproduced in Table II.

TABLE II

CONSUMPTION OF LIQUOR IN CONNECTICUT, 1830

COUNTY OR TOWN	POPULATION	GALLONS CONSUMED	GALLONS PER CAP.
Litchfield[a]	1,586	3,640	2 1-3
Litchfield[b]	34[c]	1,000	5
Middlesex[d]	4,156	19,250	5
Hartford[e]	41,363	178,000	4 1-2

[a]city; [b]rural; [c]families; [d]town; [e]except city.

Mr. Marsh computed that there were consumed annually in the State 275,248 gallons of liquor, at an average cost of 62½ cents per gallon—a total cost of $782,894.95. Among 45,000 families, every twenty-fifth family was engaged in or was supported, entirely or partially, by the traffic. From actual inspection, 594 drunkards were reported in nine parishes of Hartford County. Of the 172 paupers of Middlesex County 114 were made so by liquor. Replying to an inquiry as to the proportion of the State penitentiary convicts brought there by drink, Captain Pillsbury, the warden, replied, "I have been almost ready to say, the whole without an exception; and they will generally admit this to be the case. And I do verily believe that more than three-fourths were acknowledged before the world to be intemperate." (Connecticut State Temperance Society's First Annual Report.)

The warden was so firmly convinced of the importance of alcoholism as a crime factor, that in 1830 he caused to be included in the general regulations for the penitentiary the following paragraph:

> Spirituous liquors shall in no case be furnished to the convicts except on the prescription of the physician. And each and every officer is hereby required wholly to abstain from their use during the period of his employment at this institution, on penalty of being dismissed.

In 1831, no fewer than 202 temperance societies had been established in Connecticut.

Growth of Restrictive Legislation against the Liquor Traffic. The campaign which began in 1825 was continued throughout the thirties with great energy, and temperance sentiment began to be reflected in legislation. The drastic trend of this legislation found support among some of the leading men of the State. In 1833 Chief Justice David Daggett publicly declared:

> When public opinion shall place those who furnish the means of this destructive vice on a level with thieves and counterfeiters, then, and not till then, may we expect to see our land purged from this abomination.

CONNECTICUT

In the same year ex-Governor John Cotton Smith said:

> I am decidedly of the opinion that all laws licensing and regulating the sale of ardent spirits ought to be instantly repealed. First, because, if intended as a source of revenue, they are manifestly immoral. Secondly, if considered as sumptuary laws, which, by their operation are designed to restrain the sale and consumption of that article, they are wholly inefficient; indeed, by legalizing, they actually increase the traffic and consumption.

In 1839 a local-option law was enacted which gave the towns the right to decide whether or not licenses should be issued to liquor-dealers. This law was lost, however, in the general repeal of 1842, by which all laws then in force regulating the sale of spirituous liquors were annulled. It was provided at this time that no person excepting tavern-keepers should sell any liquor to be drank in his house or place, under penalty of $5 fine. (Laws, 1842, c. 27.)

Local-option Law Repealed

Despite the adverse action of the Legislature in repealing the local-option law, there were many hopeful signs for the friends of temperance. Governor Roger S. Baldwin, in his message to the Legislature at the beginning of 1844, said:

> In our own State, it is gratifying to know that this glorious [temperance] reformation, though retarded, perhaps, by recent legislation, still maintains its onward progress. Its fruits are everywhere apparent. Within this past year, poverty and crime have sensibly diminished. The tears of the broken-hearted have been dried up, and joy and gladness diffused through many a family circle, to which they had long been strangers.

During this year an act was passed making it unlawful for any one to sell liquor on the highway, in a booth, or any place erected or located for temporary purposes, on public days, at camp-meetings, or on any temporary occasion, under penalty of $7 fine. (Laws, 1844, c. 36, sec. 1.) It was also made illegal for any jailer to sell on his premises. *(Id.*, sec. 2.)

In 1845 the Legislature enacted a law providing for three special commissioners, to be elected annually by each town, who only should grant licenses to such persons, under such limitations and restrictions as they judged proper, and revoke the same at pleasure. Violators of the law were fined from $10 to $100 for each offense.

This law was fiercely attacked in the next Legislature. Governor Isaac Toucey, in his Annual Message, May, 1846, said:

> This act of 1845, as if fated to have every possible objection concentrated in its provisions, actually, on the face of it, provides for the legal sanction of the traffic in wines and spirituous liquors, and takes care that those who engage in it under a license may be able to say to all objectors, "My business is sanctioned expressly by the law of the land." Instead of being left open to the assaults of reason and argument, the traffic, when a license is granted, is expressly upheld by positive law. What should we think of a criminal law prohibiting theft, under a severe penalty, and then authorizing a board of selectmen to license such as they thought fit to commit theft at pleasure? Would such a law by its legal and moral influences tend to check the prevalence of crime, even when no licenses should be granted?

The Legislature repealed the law of 1845, and in the same session restored the former "tavern"

PUTNAM AND THE WOLF; OR, THE MONSTER DESTROYED.

AN

ADDRESS

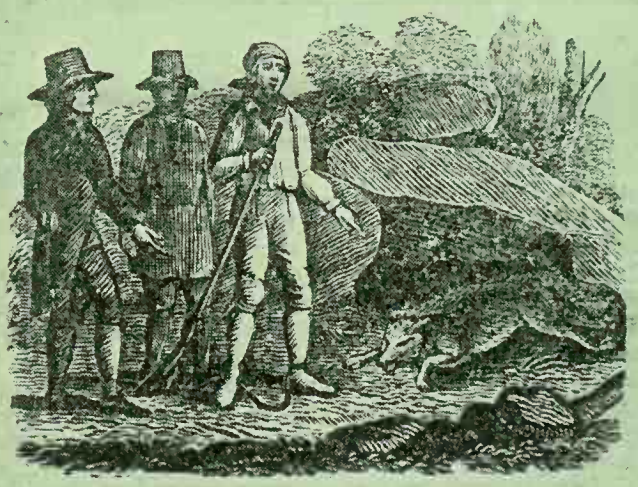
DELIVERED AT

POMFRET, CON., OCTOBER 28, 1829,

BEFORE THE

WINDHAM CO. TEMPERANCE SOCIETY.

BY REV. JOHN MARSH,
SECRETARY OF THE CONNECTICUT TEMPERANCE SOCIETY.



PUBLISHED BY REQUEST OF THE SOCIETY.

Hartford:
D. F. ROBINSON & CO.
George F. Olmsted, *Printer.*
1829.

—From the original, now in the Library of the Connecticut State Historical Society, Hartford

law authorizing taverners only to sell liquor to be drunk on the premises. The penalty was a fine of $10, one half to the informer. Section 2 of this Act provided that no person but a taverner should keep any house or place for the sale of liquor, under penalty of $30 fine; and Section 3 prohibited the sale to common drunkards under penalty of $10 fine.

A new campaign was now inaugurated by the temperance forces, the movement this time aiming directly at State Prohibition. Petitions began pouring in at each session of the Legislature; and in May, 1852, a joint select committee on the liquor traffic reported to the Legislature that more than 31,000 people of the State, over half of whom were legal voters, living in 90 towns, had petitioned for State Prohibition.

Campaign for State Prohibition

The committee, through its chairman, Asa H. Train, reported favorably upon a Prohibition law, but the measure failed to pass. This was partly due to the opposition of Governor Seymour, who disparaged the bill in his message.

In 1853 the Prohibition effort was renewed, and Governor Seymour, in his Annual Message, again showed his opposition to the movement. The joint Committee on Spirituous Liquors brought in two reports, a majority report against such a law and a minority report favoring it. The measure was again defeated.

Resolving to make Prohibition a political issue at the next election, the Prohibition forces held a State temperance convention at New Haven prior to the election, at which 840 delegates were present. It was then resolved to vote for no candidates for the Legislature who would not declare for the Maine Law. The result was the election of a Maine Law Legislature and of Henry Dutton, an out-and-out Prohibitionist, as governor. In his message to the Legislature on May 4, 1854, Governor Dutton urged a Prohibition law or no law at all, saying:

> Experience has abundantly proved, that if there is any law on the subject [liquor] it should be stringent and effectual. Any attempt to legalize the sale of spirituous liquors, and then regulate and control it by fines, penalties, and other punishments for a violation of the rules prescribed, only aggravates the evil, which it is designed to cure. Any law, to be effectual, must necessarily confer upon the proper authorities the power to seize, condemn, and destroy the offending articles.

After discussing constitutional questions, and expressing a belief in the constitutionality of Prohibition, he continued:

> If in your judgment, a majority of your constituents demand such a law [prohibition], I have no apprehensions of its success. The signs of the times clearly indicate that public sentiment is rapidly changing in favor of it.

The Joint Committee on Spirituous Liquors reported favorably on the Prohibition bill which was introduced, and it was passed June 14, 1854, by a vote of 148 to 61 in the House, and 19 to 2 in the Senate. The bill was immediately signed by the Governor, and went into effect Aug. 1, 1854. The law was modeled after the Maine statute, and prohibited the traffic for beverage purposes, excepting cider and native wines in amounts of five gallons and upwards. Town agents were established to sell for sacramental, chemical, and mechanical purposes.

Prohibition Bill Passed in 1854

The penalties for infractions of this law were:

> $10 for first conviction; $20 and imprisonment three to six months for subsequent convictions for selling; and $100 for first, $200 for second, and $200 and four months in prison for third offense of being a common seller.

Search and seizure clauses were included in the law.

Up to the outbreak of the Civil War, the law was fairly well enforced, and the results generally commended. Six months after the measure went into effect, Governor Dutton said:

> The Maine liquor law, in its operation, has been decidedly successful. Not a grog-shop, so called, is to be found in the State, where by falsehood and secrecy, evasion may not be managed, but in a word, the traffic is suspended. I have not seen a drunkard in the streets since the first of August. Crimes which directly result from rum have fallen away half. The opposition predicted to the enforcement of the law, is not realized. Its enemies cannot get up an opposition to it, because it commends itself to all men's judgments; another reason is, the incentive to violence is taken away—riot is always preceded by rum. Take away the rum, and you cannot have the riot. At the late State Agricultural Fair, from 26,000 to 30,000 people, of all conditions, were assembled, and not a solitary drunkard was seen, and not the slightest disturbance made. Some jails are almost tenantless. The home of the peaceable citizen was never more secure. (Marsh, p. 259.)

In his Message to the Legislature in May, 1855, Governor Dutton's successor, William T. Minor, discussed the new prohibitory law as follows:

> The last General Assembly passed a law for the suppression of intemperance. That law, founded upon the principle of prohibition, was drafted with great care, and it is confidently believed that all of its provisions are sanctioned by the constitution. The numerous evils at which that law is directed, are so well known and generally admitted, that it is unnecessary to particularize them. The efforts of good and philanthropic men had been for a long time directed to the remedy for these evils. At one time the legislation of this State was founded upon the idea of legalizing the sale of intoxicating liquors as a beverage under the restrictions of the license system. Again, the whole matter was left to moral means. It has been found difficult to convince the people of the justice of the former; and the latter, although successful up to a certain point, has been found inefficacious against the efforts of those engaged in the traffic, on account of the large profit incident to it. The only thing then remaining was the entire prohibition of the sale of intoxicating liquors as a beverage.
>
> I have already said that I believe the law of last year to be constitutional; if constitutional, is it right? To decide this question, it is necessary to understand the effect of the law since it has gone into operation. So far as my observation has extended, the effect has been highly beneficial; in certain localities, comparative peace and quiet are now found where, previous to the first day of August last, riots and affrays were of almost weekly occurrence. In other localities, crimes such as ordinarily proceed from the intemperate use of intoxicating liquors have been much less frequent since than before the first day of August, and everywhere, with few exceptions, I have every reason to believe, from observation and information derived from others, that the law has been enforced, and the daily public traffic in intoxicating liquors has been broken up and abandoned. I do not mean to say that the entire traffic has been broken up, for doubtless many who have been engaged in it, either from choice or for gain, have devised means still to continue it to a certain extent in secret. It is the same as in all matters which the policy of our laws is to declare criminal.
>
> In fine, the effect of the law has been such as to recommend it to general favor; and very many individuals, honestly and sincerely opposed to the law at the time of its passage, are now firm advocates of its continuance, believing as they do that by it the value of property has been enhanced, crime has been lessened, poverty and misery alleviated, and the happiness of many a fireside restored. I therefore not on-

ly believe the law to be constitutional, but right; and should regard its repeal or modification to be detrimental to the best interests of our State.

A State temperance convention of nearly 400 delegates, held at Norwich, April 7, 1855, heard satisfactory reports of the results of the law. City Missionary Hawley of Hartford reported for that city as follows:

> Before the law there were 150 open rum shops and now there is not one. I have dealt out between three and four thousand dollars worth of food and fuel to nearly a thousand applicants this winter, and of those applicants not one was intoxicated and only one brought with him the smell of liquor. The faces that used to be red and bloated are now becoming bleached and thin. About three years ago I started a Sabbath school with a dozen scholars in what is sometimes called Satan's Kingdom near the great bridge and have kept it up until now. Up to the first of August, there were 12 or 15 grog-shops open every Sabbath near the school room and the scholars used to visit them and drink. . . . It was a common occurrence for some of my scholars to come into the Sabbath school drunk. . . .
>
> The school now numbers 120. Since the first of August, I have had only one drunken scholar. . . . The effect of the law upon families is most manifest and happy. *(Norwich Examiner,* April 9, 1855.)

Benjamin Douglas, Mayor of Middletown, reported at the same convention:

> Before the first of August there were forty places in the city where liquor was openly sold; now there is not one. About $700 has been paid into the treasury in the way of fines and costs; and the peace and order of the city have been so much improved that the night police, costing $1,100 a year, has been dispensed with. *(Id.)*

In a letter to the editor of the *Examiner* the Rev. H. N. Weed, of Litchfield, said:

> The Maine law works like a charm in this place. I know of no violations and there have been no prosecutions in the town. We have quiet Sabbaths and public days, which was not the case formerly. There is a very great change for the better, and a growing sympathy is felt for the law. The prohibitory principle is more deeply imbedded in the hearts of the people than ever before. *(Id.)*

At a celebration in New Haven (Aug. 1, 1855), on the first anniversary of the passage of the law, the Rev. Leonard Bacon said:

> The operation of the prohibitory liquor law of Connecticut for one year is a matter of observation to the inhabitants of the State. It is so to the citizens of New Haven. Its effect in promoting peace, order, quiet and general prosperity, no man can deny. Here we owe it, in part, to the good faith with which most of our merchants who had previously dealt in liquor prepared to relinquish the traffic, and did relinquish it Aug. 1, 1854. They gave it up; there was no such banded defiance to our law as there is to the present law in the city of New York.
>
> And never for twenty years has our city been so quiet and peaceful as under its action. If it is not so equally for the year to come, I warn those at the head of our government that the next election will give a sorry account of them. The people must rule —let them rule.

While the initial success of the Prohibition law was not seriously disputed, the grave issues of the Civil War came, overshadowing all else. Connecticut shared with other States a diversion of attention, due to the War and its issues. Temperance work and organizations declined. The Prohibition law, in common with all other laws save those pertaining to war and revenue, was neglected, though some straggling efforts were made to stem the tide of nullification. A few new laws were enacted, some of them calculated to weaken gradually the law of 1854. Persons found intoxicated were fined a sum not exceeding $7 by the laws of 1859 (c. 58). The section (19) of the Liquor Act giving selectmen, constables, mayors, and aldermen the powers of grand jurors to prosecute under the Act, was repealed by laws of 1860 (c. 7); and Sec. 27 of the said law, which made sales of liquor void and not actionable, was repealed by laws of 1861 (c. 50). By laws of 1863 (c. 22) it was enacted that nothing in the Prohibitory Liquor Act should impair the obligation of any contract. This was a reversal of the common law that contracts made in violation of law are non-enforceable. This policy was again reversed, and rights acquired by the sale of liquors were again made null and void. (Laws of 1872, c. 71.) The manufacture or sale of adulterated liquor was punished by a fine not exceeding $500, or imprisonment not exceeding one year, or both, by laws of 1865 (c. 61).

As elsewhere in the United States, changed conditions growing out of the War, immigration, and the organization of powerful liquor interests militated against Prohibition, and after the War attempts at repeal began to be made. In 1867 a license law was enacted and held in suspension until the next session, accompanied by the majority report of a committee in favor of it and against the prohibitory liquor law. (Laws, 1867, p. 182.) The next Legislature did not concur. In 1869 a law was passed (c. 136) providing for a State chemist to make analyses of liquors.

In 1872 the foes of Prohibition won. The Prohibition law was impliedly repealed in that year by the passage of a law authorizing the county commissioners to license applicants recommended by a majority of selectmen of the towns, though the towns might instruct such selectmen to so recommend no one for license. The license fee was $100, and the penalty for violation $20.

Return to License

The effect of the change from Prohibition to license can best be judged by the following statistics covering the six years prior and six years subsequent to the alteration (1866-71 and 1872-77):

Total commitments to jail under Prohibition for six years prior to license	15,970
Total commitments for six years following adoption of license	29,017
Commitments for drunkenness, and common drunkards, first period	6,248
Commitments for drunkenness, and common drunkards, second period	13,194

In 1874 the license fee was made $100 to $500 at discretion in each case, and district licenses for the sale of beer, ale, and Rhine wine only were provided for, as were agents to be appointed by the county commissioners to prosecute for violations. (Laws of 1874, c. 115.)

By laws of 1875 (c. 104) the county commissioners were to pay moneys received for licenses to the several towns. By laws of 1878 (c. 137) the mayors of cities, wardens of boroughs, and selectmen of towns might close saloons between midnight Saturday and midnight Sunday.

Town agents, to sell for medicinal and similar purposes only, in towns voting against license, were provided for by laws of 1879 (c. 66). Twenty-five per cent of the license moneys was awarded to the counties by laws of 1879 (c. 107). The clerk of the Superior Court was required to keep a record of all licenses. *(Id.,* c. 124.)

In 1880 an effort was made to reestablish Prohibition in Connecticut, but the proposed bill

failed of enactment. The agitation for a prohibitory law continued, however, throughout the decade. In 1882 a Prohibition amendment to the Constitution was proposed and rejected. Again in 1887 such an amendment was brought before the Legislature, backed this time by a petition of 30,000 signatures. It was concurred in by the Legislature, and submitted to the voters in 1889. The opposition to the amendment included not only the liquor interests, but many persons in favor of the high-license policy. All the daily papers of the State were hostile, and even some of the leading religious papers carried anti-Prohibition editorials. The amendment was lost by a majority of 27,595. The vote for it was 22,379; that against it, 49,974.

Reestablishment of Prohibition Fails

From this time forward, legislative enactments in Connecticut were directed at minimizing as far as possible the evils resulting from the sale of liquor. Temperance efforts were directed toward securing "no license" in as many towns and cities as possible. As a rule more than half of the smaller towns voted for no license. Most of the large cities were wet. In 1903 there were 77 license towns and 91 no-license towns. In 1916 the numbers were exactly the same. The largest number of dry towns occurred in 1917 and 1918, when there were 100 dry towns and 68 wet towns.

State Liquor Laws Existing in 1919. Under the law as it stood in 1919, spirituous and intoxicating liquors were defined as including:

> All mixed liquors of which a part was spirituous and intoxicating; all distilled spirits; wines, ale, and porter; beer manufactured from hops and malt or from hops and barley (except beverages thus derived but containing no alcohol); beer, to the container of which a United States revenue stamp must be affixed; all fermented cider sold to be drunk on the premises or sold in quantities less than one gallon to be delivered at one time in towns where licenses to sell intoxicating liquors are granted, or in quantities less than five gallons to be delivered at one time in a sealed container in towns where licenses were not granted; all wines made in the State from grapes grown in the State and sold by the grower and maker to be drunk on the premises or in quantities less than five gallons to be delivered at one time. (Sec. 2724.)

Upon the petition of not less than 10 per cent of the registered voters of any town, the selectmen were required to place upon the ballot at the annual town meeting the question whether licenses to sell intoxicating liquor should be granted, the vote taken to go into effect on the first Monday of the month next succeeding said town meeting, and to remain in force until annulled by a new vote taken in a similar manner at an annual town meeting upon the usual petition and due notice by the selectmen. Towns electing officers biennially voted on this question only at such elections (sec. 2726). The vote, which was taken by secret ballot (sec. 2727), was expressed by the voter's answer "Yes" or "No" to the question whether licenses should be granted.

Any license granted contrary to the vote was void (sec. 2729). When a town had voted against granting licenses the delivery of intoxicants by a vendor or his agents within the limits of the town was deemed a sale, even though the contract might have been made outside the town limits. (Sec. 2730.)

Licenses were granted by the county commissioners who were elected by the State Legislature (sec. 2731). By the law of 1909 the number of licenses to be issued in a town was not to exceed the ratio of 1 to each 500 population except in towns where, on Aug. 2, 1909, there was an existing larger ratio than this. In such cases, as the licenses gradually declined by revocation for violation, failure to renew, or for other reasons, new licenses were to be refused until eventually the total number should not exceed the ratio of 1 to 500 population. A town of 500 or less population could have no more than one license. This ratio did not affect druggists' licenses (secs. 2731, 2732). By the law of 1917 a maximum of 1 druggist's license to each 3,000 of population became the standard ratio toward which the commissioners were to work (sec. 2758).

The holders of licenses were to be bona fide owners of the business and not unsuitable persons. Licenses in general were not to be granted to persons convicted of violating the law concerning the sale of liquors, nor to aliens, to sheriffs or other officials except selectmen who were hotel-keepers, to women of ill repute, or to any one keeping houses reputed to be houses of ill fame or used for gambling (sec. 2734). A summer hotel might be granted a license for not more than four months beginning June 1, if a majority of the legal voters of a town or a majority of the owners of real estate within a half-mile of the proposed location signed and filed with the town clerk a written recommendation in favor of granting the license (sec. 2737).

License Regulations

Application for licenses had to be indorsed by five electors and taxpayers owning real estate in the town. A liquor-dealer could not be one of the indorsers. The county commissioners had to advertise the application for license in a daily or weekly newspaper for two consecutive weeks. Any resident might file with the commissioners a protest against the granting of the license. The commissioners then gave a hearing. If the commissioners granted the license the taxpayer might appeal from the decision to the Superior Court of the county (sec. 2751).

By a law of 1917 no new licenses for the sale of liquor off the premises were to be granted, except as renewals to persons already holding them. In towns thereafter making licenses legal, not more than one such wholesale license might be granted for every 2,500 of population (sec. 2758).

The license fees for the retail sale of liquor were fixed (1915) at $750 each (previously $450) in towns of 3,000 or more population; at $415 each (previously $250) in smaller towns. Licenses for the sale of ale only, cider for consumption on the premises, lager-beer, and Rhine wine cost $333 each. Licenses granted for the unexpired balance of a year were paid pro rata to the fee for the full year, but no payment could be made for less than one sixth of the annual fee (sec. 2757). Druggists' license fees, which permitted them to sell liquor on physicians' prescriptions only, to be drunk off the premises, were $14 per year in towns of less than 5,000 population and $16 per year in all other towns. Only a single

License Fees

sale could be made on a prescription (sec. 2758).

Of the license fees received by the county commissioners, 25 per cent was paid into the State treasury, 10 per cent was retained in the county treasury for county expenses, and the remainder was paid to the town treasurers (sec. 2743). The county commissioners were required to report to the secretary of state each year before December 1 as to the number and kinds of licenses granted, the amounts received from them, and the disposition made of the same (sec. 2744).

Licensees were under various restrictions. No retail dealer could sell or deliver liquors outside the town where he was licensed, or solicit orders in a no-license town (sec. 2766). The closing hour was fixed at 10 P. M., except by special permission of the town authorities. All sales were prohibited on Christmas day and Memorial day. No selling was permitted on election days except in case of cities having more than one ward when the election occurred in one ward only (sec. 2800). No sales or giving of liquor were allowed between 12 o'clock Saturday night and 12 o'clock Sunday night (secs. 2804, 2805). The sale of liquor to minors or to intoxicated persons was prohibited (sec. 2795); also sales or gifts of liquor to relatives of such persons who had made complaint and served a written notice against such sales (sec. 2794). Semiannually or oftener the selectmen were required to give licensees a list of persons known to use liquors, to whom town aid or support had been given in the preceding six months; and the licensees were forbidden to sell, give, exchange, or deliver liquors to such a person or any member of his family except on a physician's prescription (sec. 2793).

Licensees' Restrictions

Adulteration of liquors or the sale of adulterated liquors was prohibited (sec. 2809), as was the serving of free food in saloons (sec. 2810). The employment of women in places where liquors were sold was, also, prohibited. No liquors could be served except in a wide-open room without screen or curtain to obstruct the view; sales in side-rooms were prohibited (secs. 2778, 2783). No liquor could be sold or exchanged in any publicly owned building in the State (sec. 2774).

Penalties were imposed for illegal sale and for the violation of any of the provisions of the laws regarding the sale of liquors, and methods of procedure were prescribed. For the first offense there was a fine of $10 to $200. For the second offense the penalty was a fine of $25 to $200 or imprisonment ranging from ten days to six months (sec. 2790). In the case of clubs, associations, or fraternal organizations, which under prescribed conditions were permitted to supply liquors to their members, the fine for the first conviction of law-violation was $150 to $300. Subsequent convictions carried a fine of $200 to $1,000, or imprisonment from 30 days to six months, or both (sec. 2853).

Liquor intended to be sold or exchanged might be declared a nuisance (sec. 2784). It might be seized upon a properly issued search warrant (sec. 2785), and if declared a nuisance by the court it was destroyed by an officer under order of the court; if declared not to be a nuisance, it was returned by order of the court (sec. 2788). The presence of a United States tax receipt where liquor was found in possession or control was *prima facie* evidence of intent to sell (sec. 2822). Liquor-dealers were liable for any damage to the persons or property of others committed by persons under the influence of liquor sold them (sec. 2815). No liquor could be furnished to prisoners in jails or prisons by officials of the institutions nor by any one else except on the authority of the responsible official (secs. 2807, 2808).

Provision was made for agents in no-license towns to purchase and sell liquors for sacramental, medicinal, chemical, and mechanical purposes only. There could be but one agent in towns of less than 5,000 population. In towns of 5,000 or more population, the selectmen might, at their discretion, appoint one agent for each 5,000. The agent was removable at the pleasure of the selectmen or of a majority of the board, who could appoint another in his stead. The selectmen could authorize the town treasurer to furnish the agent with the funds necessary for the purchase of liquors (sec. 2830). The agent had to give a bond of not less than $250, which was forfeitable in case of violation of the rules governing agents (sec. 2831). He could sell no liquor to be drunk on the premises, and had to keep an account of the amount and date of each purchase, the name and address of the person to whom sold, and the stated purpose for which sold. These records were to be open for inspection at all times to the selectmen, court authorities, county prosecuting agents, and grand jurors (sec. 2832). The agent might sell at a price not more than 25 per cent in advance of the cost of the liquors. The receipts were turned over to the town treasurer, and the agent was paid compensation for his services fixed by the selectmen (sec. 2833).

Agents in No-license Towns

Statistics Relating to the Alcohol Problem. The institutions maintained or aided by the State for the care of delinquents, defectives, and dependents, in 1915-16 were as follows: 1 State prison, 10 county jails (50 per cent of cases in 1917 due to drunkenness and violations of the liquor law), 5 reformatories, 3 houses for the insane, 11 private sanitariums for mental and nervous diseases, 1 colony for epileptics, 1 school for feeble-minded, 2 schools for the deaf, 27 hospitals for the sick, 9 sanitariums for tuberculosis and special hospitals, 1 soldiers' home, 1 Woman's Relief Corps Home, 8 temporary county homes for children, 67 town almshouses, 1 home for indigents (Sanford), 20 private homes for the aged, 18 private homes for the young; total number of institutions, including almshouses, 186. The expense to the State for these institutions, in 1916, exclusive of land, buildings, and equipment, was $1,755,406—an amount greater than the aggregate liquor license receipts for the year, which totaled $1,691,989.

State-aided Public Institutions

The receipts from liquor licenses and the number of licenses issued for various years from 1885 to 1918 are shown in the accompanying Table III. License fees advanced in 1916 from $450 to $750 in towns of 5,000 or over, and from $250 to $420 in smaller towns.

TABLE III

LIQUOR LICENSES IN CONNECTICUT, 1885-1918

YEAR ENDING OCT. 31	LICENSES ISSUED	RECEIPTS FROM LICENSES
		$
1885	2,592	282,714
1890	2,042	690,368
1895	2,278	642,155
1900	2,207	856,134
1905	2,237	980,641
1910	2,194	987,549
1915	2,302	997,086
1916	2,479	1,691,989
1917	2,318	1,675,770
1918	2,199	1,578,571

Penitentiary and jail commitments in Connecticut for various years are shown in Table V. The figures given under "Commitments to Jail" and "Ascertained Drink Habits of Jail Inmates," compiled from returns of the Secretary of State, give some idea of the extent to which drunkenness has figured in the courts of the State, and show conclusively that, in spite of the so-called "crime wave" which followed the World War, crime and drunkenness have been greatly reduced in Connecticut under Prohibition. As the dates for jail commitments represent fiscal periods, it should be noted that the following changes were made in the ending of the fiscal year: In 1865 the fiscal year ended March 31; in 1876 it was changed to end Nov. 30, making the period twenty months; in 1885, to June 30, making the period only seven months; in 1905, to Sept. 30, making this period 15 months; and in 1921 to June 30, making the period nine months. By way of further explanation it should be stated that under "Ascertained Drink Habits" there were no returns from New Haven and Tolland counties in 1895, and none from New Haven County in 1900 and from 1915 to 1919 inclusive. No report was made from Tolland County under the heading "Strictly Temperate" in 1915.

Drunkenness and Crime

Even the addition of convicted violators of the State enforcement law has not brought the total number of commitments up to pre-Prohibition figures. Allowing for the rapid growth of population in the State, as shown by the census figures, the number of commitments per thousand of population would show a still greater rate of decrease.

As is quite usual in periods of industrial depression, thefts and robberies increased in the State. This increase, however, has been slight and not in proportion to the increase in population. A large percentage of these were committed by the more or less professional criminals with one or more recorded jail or prison sentences behind them. Social vice and crimes of violence have decreased. Reports from the chiefs of police of fifteen Connecticut towns and cities show a very marked decrease in the number of arrests for drunkenness for the period following the enactment of Prohibition as compared with the years immediately preceding its enactment, the reduction amounting in the case of Bridgeport to 60 per cent; in Hartford to 46 per cent; in New Haven to 49 per cent; and in Waterbury to 65 per cent.

The opponents of Prohibition in Connecticut have frequently made the assertion that there has been a tremendous increase in insanity under the Prohibition régime. That such assertions have no foundation in fact is plainly indicated by a study of the official statistics of the State Hospitals for the Insane, and by other testimony furnished by the authorities of these institutions. The accompanying Table IV, published in *The Connecticut Citizen*, Feb., 1923, from figures furnished by Dr. Wiseman, resident physician of the Middletown State Hospital for the Insane, shows the total number of persons admitted to the hospital from all causes and those whose diagnosis showed alcoholic psychoses for the years 1916 to July 1, 1922. Here a falling off in the total number of admissions of approximately 50 per cent is indicated. It was stated by Dr. Wiseman that fully 75 per cent of all alcoholic cases were chronic ones of long standing.

Prohibition and Insanity

TABLE IV

ALCOHOLIC PSYCHOSES CASES IN CONNECTICUT 1916-22

YEAR	TOTAL ADMISSIONS	ALCOHOLIC PSYCHOSES	PERCENTAGE
1916	517	81	15.6
1917	535	70	13.8
1918	387	32	8.2
1919	317	27	8.3
1920	344	23	6.6
1921	415	36	8.6
1922	260	23	8.8

The superintendent of the State Hospital for the Insane at Norwich reports:

We have practically discontinued our Inebriate Department; that is, in addition to the few inebriates still remaining we have placed at the Inebriate Farm

TABLE V

PENITENTIARY AND JAIL STATISTICS IN CONNECTICUT

YEAR	COMMITMENTS					ASCERTAINED DRINK HABITS OF JAIL INMATES		
	TO PENITENTIARY	TO JAILS						
		DRUNKENNESS	COMMON DRUNK'DS	VIOLATING LIQ'R LAW	TOTAL TO JAILS	STRICTLY TEMPERATE	MODERATE DRINKERS	HABITUALLY TEMPERATE
1865	58	340	39	1	1,583			
1875	132	2,139	36	24	4,425	764	2,149	1,563
1885	128	1,714	52	12	3,679	127	3,278	2,400
1895	186	3,811	52	28	8,257	65	3,259	1,821
1905	159	4,836	202	31	11,191	87	4,434	2,708
1915	159	5,124	115	45	12,827	244	4,640	3,011
1916	229	6,618	136	37	14,501	320	4,931	4,111
1917	155	7,314	159	89	15,438	398	4,698	5,340
1918	122	4,587	54	24	12,381	446	5,801	1,390
1919	151	2,627	28	124	8,404	468	3,505	812
1920	124	943			4,451			
1921	164	1,557			3,777			
1922	136	1,463			6,111			

some of the harmless, quiet insane who are mostly working on the farm. We receive by commitment as alcoholic inebriates about one a month in contradistinction to a dozen a month prior to the enforceforcement of the Volstead Act.

Convincing evidence of the benefits which Connectieut has derived from Prohibition is presented in a report published in 1923 entitled "$100,000,000 Saved Connecticut in Three Dry Years," from the pen of T. Justin Steuart, statistician for the Anti-Saloon League of America. In a series of tables Mr. Steuart, taking his figures from official sources, shows the social and economic results of Prohibition in Connecticut. Summarizing these results in the first paragraph of his report, he says:

> Prohibition has been worth over $100,000,000 to Connecticut in the first three years of its enforcement. It has saved the lives of 11,784 people, reduced preventable illness by the equivalent of 23,568 persons continuously ill for one year each, postponed the payment of over $4,000,000 in insurance policies, decreased commitments to the county jails by 29,144 and to the penal and reformatory institutions by 846, kept 487 children from becoming dependent on county support because of the death, neglect, imprisonment or other failure of their parents, reduced the number of almshouse inmates by 2,774, produced 166 fewer cases of alcoholic insanity, prevented fatal auto accidents to the number of 283, made unnecessary over 40,000 arrests by the police of the various cities of the state, added $55,000,000 to savings accounts.

Temperance Organizations. An electoral ticket was nominated by the Prohibition party in Connecticut in 1872, James Black receiving 205 votes for President, and Francis Gillette 1,549 votes for governor. H. D. Smith, who ran for Governor in 1874, received 4,960 votes, the highest number ever recorded in the State for a Prohibition candidate. The increase in the number of Prohibition votes at this time was the result of the repeal of the Prohibitory law in 1872. In 1918 the Prohibition candidate for Governor, J. N. Lackey, received 1,014 votes.

Prohibition Party

Having failed to reestablish Prohibition in 1889, the temperance organizations devoted their efforts anew to the cultivation of temperance sentiment, meanwhile availing themselves of every opportunity to secure increased restriction of the liquor traffic, and exerting their influence to obtain the enforcement of existing laws. Local option, though regarded as a makeshift, was none the less valuable as a weapon against the liquor evil in communities where temperance sentiment was predominant. The final settlement of the drink question, however, was sought in national Prohibition, and the temperance forces continually strove to swing public opinion in this direction.

The liquor problem in Connecticut was complicated by the influx of foreigners, especially into industrial eenters. Many of these were from Southern and Central Europe and brought with them drinking customs which were difficult to eradicate. In 1909 Connecticut received a larger percentage of the immigrants of that year than any other State. In 1914 they comprised 26.2 per cent of the total population; in 1917 they had increased to 29.6 per cent.

For a number of years the temperance work in the State of Connecticut was under the direction of the CONNECTICUT TEMPERANCE UNION, an organization that included in its work reform movements of various kinds, not confining its efforts to the Anti-Saloon League activities. On Jan. 17, 1922, under the direction of the Executive Committee of the Anti-Saloon League of America, the Anti-Saloon League of Connecticut was formed, and the Rev. Ernest V. Claypool, Ph. D., was placed in charge as State superintendent. He immediately formed the Board of Trustees and secured active assistance for the field work under strictly Anti-Saloon League methods, the new organization in no way conflicting with the efforts and work of the historic Connecticut Temperanee Union. Other national temperance organizations, the International Order of Good Templars, the Sons of Temperance, the Catholic Total Abstinence Union, the Prohibition party, and the Woman's Christian Temperance Union, contributed to the building and maintaining of temperance sentiment.

Temperance Societies

The Connectieut W. C. T. U. was organized at Middletown in January, 1875, and was incorporated in 1893. The oldest W. C. T. U. in the State is that of Jewett City, which was organized in 1874. All the counties are organized, and in 1922 there were 95 local unions with an aggregate of 4,500 members. The plan for organizations among the children originated with Mrs. Caroline B. Buell, and was afterward adopted by the National W. C. T. U. under the name of "The Loyal Temperance Legion." Mrs. MARY H. HUNT, the noted temperance educator, was born in Torrington, Conn. She originated the plan for scientifie temperance instruction in the publie schools, and Connectieut was the State which took the initial steps (1881) for legislative action in connection with such instruction, securing in March, 1882, the first scientific temperance instruction law for any State. The Connecticut W. C. T. U. raised a jubilee fund of $15,000 in 1919-20. The organization earries on active work in the several departments adopted by the National W. C. T. U., stressing, however, the educational departments. The presidents to date have been, in the order named, Mrs. H. B. Brown, Miss Ellen C. Barrett, Mrs. Mary A. Stone, Miss Maria Stanton, Mrs. Maria Treadwell, Mrs. Cornelia B. Forbes, Mrs. Caroline B. Buell, and Mrs. Mary B. Wilson.

An enforcement law was passed by the Connecticut Legislature at its session of 1921, the Act going into effect in October of that year. Its definition is in accord with the national Aet, though its provisions for possession and transportation are more liberal than the latter. State and city police officials, generally, have been diligent in the matter of law enforcement, and in most parts of the State the law is well observed. There still remain, however, some difficulties in securing convictions, and it is expected that State officials will request the Legislature to amend the law in certain respects with a view to making enforcement easier.

Temperanee instruction in the public schools of Connecticut was required under a law enacted in 1893. In 1901 the law was so amended as to remove obligatory instruction from the primary grades and high schools; the use of textbooks by pupils was restricted to those above the fifth school year. A new provision specified that normal schools and teachers' train-

Temperance Instruction in Schools

ing-schools should give instruction on temperance and on methods of teaching it.

In 1915 a law was enacted providing for the establishment of a State Farm for Drunkards with an appropriation of $50,000. The Farm when in operation had from 60 to 100 inmates, but five months after the Federal War Prohibition Act went into effect there were no inmates and the Farm was therefore turned over (Dec. 1, 1919) to the directors of the adjoining Norwich Insane Hospital, the trustees of the two institutions having been identical.

In 1919 the Connecticut Legislature, owing to a majority of six negative votes in the Senate, refused to ratify the Federal Prohibition Amendment. The House had a good majority in favor of ratification. The recorded vote was: House, 153 Yes, 96 No; Senate, 14 Yes, 20 No. A State law enacted in 1919 provided that within 60 days after it should become unlawful to engage in the sale of spirituous and intoxicating liquors, the county commisioners should certify the amount of money due licensees or holders of club certificates for the period from the date when it became unlawful to sell to the end of the license year, in proportion to the amount paid. On surrender of the license or club certificate the commissioners, having received back from the treasurers the necessary funds, were to reimburse the holders of licenses or certificates proportionately to the unexpired period for which they had paid.

Eighteenth Amendment Not Ratified by Senate

In the matter of law enforcement and in opposing every move of the anti-Prohibitionists to weaken or nullify the State enforcement Act, the leaders of the various temperance organizations have stood solidly together. In 1923 these bodies were represented by a joint committee composed as follows: George H. Coffin, Jr., Connecticut Temperance Union; Mrs. Mary B. Wilson, Woman's Christian Temperance Union; Harrison B. Freeman and Morris E. Alling, Connecticut Federation of Churches; E. L. G. Hohenthal, Central Prohibition Committee; and G. Herbert Ekins, representing the Connecticut Anti-Saloon League and the Connecticut Civic Safety League.

Law Enforcement

Commendable support has been given the cause of law enforcement by Governor Templeton and many other outstanding leaders of the party in power.

BIBLIOGRAPHY.—Charles Beecher, ed., *Lyman Beecher, D.D., Autobiography and Correspondence, etc.*, 2 vols., New York, 1863-64; Frances M. Caulkins, *History of New London*, p. 137, New London, 1852; Connecticut Temperance Society, *First Annual Report of the Executive Committee*, Middletown, Conn., 1830; Edwin Hall, *Historical Records of Norwalk*, p. 61, Norwalk, Conn., 1847; *History of Litchfield County, Conn.*, p. 478, J. W. Lewis Co., Philadelphia, 1881; Charles J. Hoadly, *Records of the Colony and Plantation of New Haven from 1638 to 1649 and from 1653 to the Union* [1665], i. 36, Hartford, 1857-58; Gideon H. Hollister, *History of Connecticut from the First Settlement to the Adoption of the Present Constitution*, i. 417, New Haven, 1885; Dwight C. Kilbourn, ed., *The Bench and Bar of Litchfield County*, Litchfield, Conn., 1909; Payne K. Kilbourne, *History of Litchfield*, Litchfield, Conn., 1859; John Marsh, *Temperance Recollections: an Autobiography*, New York, 1866; Increase Mather, *Relation of the Troubles Which have happened in New England by reason of the Indians there, from the year 1614 to the year 1675*, including *A Brief History of the War with the Pequot Indians in New England in 1673*, Boston 1677; Noah A. Phelps, *History of Simsbury, Granby, and Canton*, Hartford, 1845; Benjamin Trumbull, *History of Connecticut*, 1st ed., ii. 19, Hartford, 1797; James H. Trumbull and Charles J. Hoadly, *Public Records of the Colony of Connecticut*, Hartford, 1850-90.

CONNECTICUT CIVIC SAFETY LEAGUE. See CONNECTICUT.

CONNECTICUT TEMPERANCE UNION. An American organization, founded at Norwich, Connecticut, in January, 1865. During the early sixties of the nineteenth century, on account of the absorption of the public mind in the Civil War, the prohibitory law, which had been very effective in Connecticut, became almost a dead letter, and was at last repealed, a local-option law taking its place. Soldiers were returning to the State, too many of them with intemperate habits; the vice of alcoholism was everywhere working fearful havoc; and the need of vigorous and organized efforts to check this devastation was deeply and widely felt. Recognizing this necessity, the Hon. William A. Buckingham, the famous "War Governor," called in January, 1865, a convention of the friends of sobriety at Norwich, where he resided; and there the Connecticut Temperance Union was organized, with Mr. Buckingham as its first president, and the Rev. E. H. Pratt as secretary and executive officer. This was a few weeks prior to the formation of the National Temperance Society. The Connecticut Temperance Union is believed to be the only organization of its kind that has maintained a continuous and active existence through all this period. The avowed object of the Union was "to promote total abstinence from alcoholic drinks and the overthrow of the traffic in them throughout the State" by non-partizan, unsectarian, yet distinctively Christian means. The time was ripe, and the early success of the Union in arousing churches and people and in unifying public sentiment was phenomenal. The secretary reported more sermons and addresses on the subject of temperance in the first year of the society's existence than in the preceding five years. Mr. Pratt served the society for about twelve years, and on his death the Rev. Alpheus Winter succeeded him in the secretariate. After eleven years the latter was in turn succeeded by the Rev. Joseph H. James, whose arduous labors compelled him to retire (1902) after nearly thirteen years of service. He was followed by Mr. Henry H. Spooner, of Kensington, Conn., who held office until his death (1921)—a period of nearly twenty years.

The Union's educational work has been invaluable. Besides innumerable lectures, sermons, and addresses, and millions of pages of excellent temperance literature of various kinds, it has published for many years *The Connecticut Citizen*, a small monthly, devoted to the interests of the Union.

In 1889 the society united with others in the effort to secure constitutional Prohibition, but the time was unpropitious. For many years the Connecticut Temperance Union was an influential factor in antilicense campaigns: it furnished speakers for public meetings and a vast amount of literature for distribution, and its executive officer helped to organize local forces. When the Law and Order League of Connecticut was or-

ganized the Connecticut Temperance Union at once became its earnest ally, and did much to awaken interest in its work.

The Union joined with the Woman's Christian Temperance Union in securing a strong law requiring scientific temperance teaching in the schools, and, when the law was threatened with repeal, the two societies combined their efforts for the enactment of the present law. In recent years special prominence has been given to efforts to raise the standard of citizenship. One result was the election to the General Assembly of 1903 of a working majority of men willing to take action for the direct promotion of public morality.

Perhaps the most valuable work of this organization has been through its periodically appointed committee of legislation. All measures likely to affect public morals have been closely watched; and many bills for protection against the liquor business were advocated before committees and by personal appeals to legislators. A still larger number of schemes which threatened the well-being of the State have been vigorously, and in most cases successfully, opposed. Most of the new enactments were designed to restrain dealers in intoxicants. Even more important were measures indirectly tending to sobriety. Among these are a system of probation for beginners in crime, provision of the trial of minors "in chambers," instead of in open court, a commission to provide a State reformatory, and the establishment of the State police.

While the Union has always maintained its place as the leader in all lines of moral reform, it, from the first, cooperated with the Anti-Saloon League in its national work. It held the same relation to the League as that of the State organizations which adopted the League name. This arrangement continued until January, 1922, when the Anti-Saloon League of Connecticut was formed (see CONNECTICUT).

The complete list of presidents of the Union since its organization is as follows:

Hon. Wm. A. Buckingham, Norwich, elected 1865.
Hon. Benjamin Douglas, Middletown, elected 1874
Hon. Robbins Battell, Norfolk, elected 1880
Prof. D. N. Camp, New Britain, elected 1881
Hon. J. W. Manning, Putnam, elected 1890
Thomas L. Norton, Lakeville, elected 1894
Levi P. Treadwell, Danbury, elected 1899
Rev. C. H. Barber, Manchester, elected 1904
Stanley W. Edwards, Granby, elected 1917
E. Stanley Welles, Newington, elected 1920.

The present officers other than the president are: Secretary, J. H. Mansfield, Cheshire; treasurer, Miss Winifred A. Spooner, Kensington; superintendent, Rev. George H. Coffin, Jr., Hartford.

The headquarters of the Union are at 847 Main Street, Hartford, Conn.

CONNETT, J. H. See ALASKA; TEMPERANCE HEROES AND MARTYRS.

CONNOR, SELDON. Governor of the State of Maine, U. S. A., 1876-78. See PROHIBITION.

CONSEJO CENTRAL DE TEMPERANCIA (Central Council of Temperance). A federation of the temperance societies of Chile, founded in 1902. See CHILE.

CONSEJO GENERAL CHILENO DE TEMPERANCIA (Chilean General Temperance Council). An organization of delegates from the Chilean temperance societies which was formed in 1899, but which gave way in 1902 to the CONSEJO CENTRAL DE TEMPERANCIA. See CHILE.

CONSTANTIA. A district of the Province of the Cape of Good Hope (popularly known as "Cape Colony"), South Africa, noted for its vineyard. This was named after Constance, wife of Governor Simon Van der Stell, who laid it out and built (1684) the adjacent dwelling known as *Groot Constantia House.* The vineyard soon became famous. It lies about ten miles south of Cape Town, is Government-owned, and contains about 150,000 vines. Red and white wines are produced, and both kinds are among the choicest of South African viticultural products.

CONSTANTINOPLE. The principal city of Turkey in Europe and the former capital of the Ottoman Empire; estimated population, 1,000,000. The city is situated at the southern extremity of the Bosporus upon a hilly promontory extending eastward from the European side of the straits. Its southern shore is washed by the Sea of Marmora, and to the north lies the bay of the Bosporus, forming the splendid harbor called the "Golden Horn." Like Rome, Constantinople is seated upon seven hills. It is strategically situated from a military point of view, being difficult to approach or invest both by land and by sea; and its location economically and politically is no less important. "In respect of influence over the course of human affairs," says the "Encyclopaedia Britannica," its only rivals "are Athens, Rome and Jerusalem."

History

A part of the present site of Constantinople was occupied by the ancient city of Byzantium, which was selected by Constantine the Great as the capital of the Roman Empire about A. D. 328 and was renamed "New Rome" (which name is still used by the chief patriarch of the Greek church, who signs himself "Archbishop of Constantinople, New Rome"). Subsequently it was given the name of "Constantinople," to perpetuate the fame of its founder. The city has been the scene of civil combats between contending factions in the empire at different times. From without it was attacked by the Avars in 627; by the Saracens in 673-77, and again in 718; by the Bulgarians in 813 and 913; by the armies of the Fourth Crusade in 1203-04; and by the Turks in 1422 and 1453. From 1204 to 1261 it was the capital of a Latin empire, but in the latter year it was retaken by the Greeks. Constantinople ceased to be the capital of the Roman Empire in the East May 29, 1453, and for more than four centuries from that date it was the seat of government of the Ottoman dominon.

The city as it stands to-day is virtually an agglomeration of towns and villages lying on both sides of the Golden Horn and along the shores of the Bosporus, including Scutari and Kadikeui. Stamboul, that portion of the city situated upon the promontory, Galata, and Pera are the important divisions. Western influences have wrought great changes in Constantinople since the middle of the nineteenth century and it has lost much of its typical Oriental character; nevertheless it retains its charm for the tourist in its works of art and its relics of

antiquity. The old wall, measuring twelve and one half miles in circumference and pierced by 28 gates, is a remarkable example of mural architecture. Other points of especial interest are the imperial mosque of St. Sophia, the Seraglio, and the palace of the Sultan. The sanitation of the city has been considerably improved, though it is still far from what it should be.

Following the capitulation of Turkey to the allied powers in the fall of 1918 the future status of Constantinople was for some time undecided. Finally, however, on Feb. 16, 1920, the Conference of London announced that the Turks would be allowed to retain the city as their capital. A month later, however, the Allies declared that their retention of Constantinople would be conditioned on their peaceful conduct, and Allied troops began a temporary occupation of the city, which has been continued up to the time this article goes to press.

Meanwhile, as the outcome of the peace terms dictated to the Ottoman Empire by the Allies, a new movement, known as the "Nationalist" movement, was organized under the leadership of Mustafa Kemal Pasha, a general who had rendered conspicuous service in the defense of Gallipoli. The Nationalists denied the right of the Constantinople government to conclude any treaty, and declared their intention of resisting the partitioning of Turkish territory within "Armistice limits." A provisional government was established first at Erzerum, and a few weeks later Angora was made the Nationalist capital. The Kemalists rapidly gained the ascendancy in the control of the country, and by the end of 1919 the Ottoman Government at Constantinople had lost all semblance of authority. In November, 1922, the Grand National Assembly at Angora abolished the Sultanate and took the election of the Caliph into its own hands. At the end of December the Sultan, Mohammed VI, was forced to flee from Constantinople, taking sanctuary on a British war-vessel.

Ceases to be Capital

The strenuous times through which Constantinople passed during the World War have rendered it difficult to obtain information concerning the alcohol problem in the city for any lengthened period.

Concerning the liquor trade in Constantinople, the following report of Captain C. H. Courthope-Munroe, British Commercial Secretary in that city, published in *The Near East* (July 27, 1922), gives a comprehensive survey for the years 1920 and 1921:

The total value of wines, spirits and beer imported into Constantinople during 1921 amounted to £T.2,300,000 [1 Turkish pound=about $4.39] as against approximately £T.3,500,000 during 1920. France has, of course, by far the greatest share in the champagne and sparkling wine trade, about 90 per cent. of this wine being of French origin. The consumption of expensive wines has, however, decreased continually since the Armistice owing to the fact that general trade stagnation has reduced expenditure on luxuries. It should be noted that foreign wines and spirits are not popular with the Turkish element of Constantinople which prefers douzico—a preparation of alcohol and aniseed.

Wines. The import duty on champagne and sparkling wines, until the specific tariff, was 17 piastres per kilo, weight of bottle or container included: this represented a tax of 34 piastres per bottle, which was undoubtedly high. The reduction of prices in France, the substitution of the 11 per cent *ad valorem* tax and the suppression of the Miri tax have not, however, had the effect of increasing the sale of French wine in Turkey and the importation in 1921 is approximately only half of that in 1920. This is due to the general shortage of money and to the fact that the fall in the value of the Turkish pound since 1920 has kept local prices as high as those of 1920. In order to facilitate trade, most of the wines were imported in casks and the result of this has been that with the exception of some few old-established merchants selling real clarets bottled in France, the greater part of the wines sold are adulterated.

Crimean wines have had a good sale, as these wines are of good quality and considerably cheaper than French. Greek wines are cheap and have a fair sale, but their quality is inferior. Port wines of English marks have a limited sale, about 800 cases being sold in 1921. Ports imported direct, of inferior quality but at half the price, have had a fairly good sale. There has been a sharp fall in the sale of liqueurs since 1920 and the demand has been confined to the cheaper brands.

Liquor Trade in 1920 and 1921

Spirits. The importation of brandies has suffered owing to the fact that the market was largely overstocked and local merchants have been obliged to reduce their stocks at a loss. The sale of wines has fallen from 1,500 cases in 1920 to 400 in 1921. The only branch of this trade which has not shown a decrease is in whisky, the turnover being as high as in 1920, but the demand has been all for the well known brands. The suppression of the Miri tax, which was very high for whiskies, has encouraged sales, which amounted to about 5,000 cases during 1921. It is mainly, however, due to the European element in the city that the sale of whisky has been maintained, as it is not popular with the native community. The trade in gin has been good, amounting to about 2,000 cases. The total value of British alcoholic drinks imported during 1921 does not exceed £22,000.

Beer. British beer and stout are very popular but the price is prohibitive except to a very limited circle. Locally made beer, Bomonti, has by far the greatest sale, at 22½ piastres per bottle of approximately one pint. Dutch beer and stout, "Amstel," has also a good sale in the better class restaurants.

Current writers intimate that the rights of extraterritoriality which foreigners in Constantinople enjoy (under old treaties known as the Capitulations) have been gravely abused by the foreign element in so far as drunkenness and immorality are concerned, and that inebriety and commercialized vice are confined largely to this class of inhabitants. William T. Ellis, in an article entitled "Constantinople To-day" (*The American Review of Reviews*, May, 1923) says:

Two or three times in . . . one night's prowl through the parts of Para and Galata, concerning which the guide-books are silent, I noted the alertness and swift disciplinary measures of Turkish officials of the law. The only unrebuked carousing was on the part of the uniformed representatives of the western powers. . . . On all the earth there is no such center of commercialized vice as is to be found in the "Christian" quarters of Constantinople. . . . Of course there is drink of all kinds, a fair share of the bars being decorated with the American and British flags as an enticement to the patriotic lads in uniform. The liquors sold range all the way from light wines and beer to Russian vodka and a deadly Greek drink. . . . The girls in the cafés receive a commission upon whatever they can induce the visitors to buy. . . . After a rather wide observation of the port cities of the world, I am bound to say that Constantinople is far and away the most immoral on earth. Old Stamboul, across the Golden Horn, where the Turks themselves live, is quiet and orderly, and immorality is largely uncommercial and is kept under cover. But in the "Christian" quarters the sailors and soldiers must run a gantlet of shameless enticements. . . . The moral welfare of civilization in the Near East is imperilled by degenerate "Christians."

Touching upon the possibility of Prohibition, Mr. Ellis goes on to say:

Hope is expressed in missionary circles that when the Allies move out of Constantinople and Turkish sovereignty is unimpaired, the prohibition laws which now prevail in Anatolia may be applied here, and these hundreds of dives be wiped out. Moslems are

forbidden to drink intoxicants—though New Turks often scandalize strict followers of the law—so Turkey will have a greater reason for going "dry" than the United States. Angora has announced that Prohibition will soon be applied to Constantinople and enforced as it has not been enforced in America.

A statement, which appeared in *The American Issue* of April 28, 1923, contained the following information relative to the adoption of Prohibition in Turkey:

Constantinople and Prohibition

According to a copyright cable in the Chicago Tribune carrying a Constantinople dateline of April 9. the prohibition law in Turkey has been again postponed for fifteen days.

The announcement that Turkey had adopted a prohibition law probably came as a surprise to many people because the wets for years have been howling that Turkey is a prohibition nation and advanced this alleged fact as an argument against prohibition.

Turkey has never been a prohibition nation. The erroneous idea grew out of the fact that the Koran prohibits indulgence in strong alcoholic beverages.

According to the Tribune dispatch the law has been postponed because of a protest by the Public Debt Administration on the ground that Turkey has no right to interfere with the revenue pledged under the liquor law.

In addition the allies have informed the government that the Mudania conference recognizes the presence of allied troops in Constantinople and hence the places where these troops are accustomed to drink are exempt from prohibition.

On October 8, 1923, all stores of alcohol in Constantinople were sealed by the Government, and the police were given orders to arrest and prosecute every person found in a drunken condition, the penalty being 40 lashes and a fine.

Adamantios Th. Polyzoides, editor of *Atlantis*, a Greek daily, writing in *Current History* for June, 1923, says (p. 392):

Prohibition alone, as enforced in Constantinople, has put out of business no less than 6,000 Greek stores in which in some way or the other liquor was sold.

Prohibition Policy Abrogated

A reversal of the Prohibition policy of the Angora Government was indicated by a news dispatch from London, Jan. 29, 1924, which said that "Prohibition came to an ignominious end Sunday [Jan. 27], when Premier Ismet Pasha's proposal to restore liquor as a state monopoly received the unanimous approval of the National Assembly."

Association of the Green Cross

In 1919 a temperance organization known in English as the "Association of the Green Cross" (called, also, "the Green Crescent Society") was founded in Constantinople under the patronage and with the encouragement of certain high Turkish functionaries. The Crown Prince (Abdul Medjid) and the Sheik ul Islam (Haidary Zade Ibrahim Effendi) were chosen honorary presidents, while the active presidency fell to Dr. Mazhar Osman Bey. The Association has enrolled under its banner hundreds of physicians, chemists, engineers, and other professional men, as well as large numbers of university and high-school students. Among the specific objects of the Association, the following are mentioned in the constitution: (a) To bring to light the injurious effects of alcoholism by means of lectures and mass meetings, as well as by the publication of temperance tracts and newspaper articles; (b) to induce competent authorities to inaugurate an efficient system of hygiene instruction in the primary schools; (c)

to obtain the treatment of alcoholic addicts in hospitals, encourage their participation in abstinence societies, furnish relief to their families, and supervise the education of their children; (d) to impress upon executives and legislators their ultimate duty of devising effective measures against the spread of alcoholism; (e) to convoke antialcohol congresses in Turkey, and participate in those of other countries through accredited delegates of the Ottoman Government.

Membership in the Association is open to all persons who are willing to pledge themselves to total abstinence, without distinction as to sex, religion, or nationality. The expenses of the organization are covered by annual contributions of its members and by private donations. The active members pay one Turkish pound ($4.39) per year.

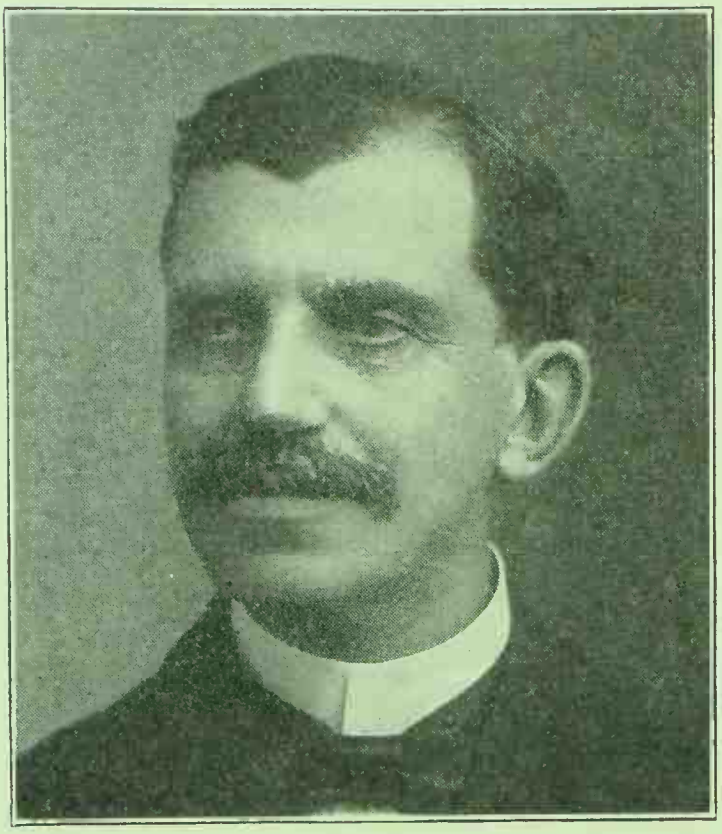
The Green Cross has received the support of the various medical associations in its undertakings, and considerable weight is attached to its activities by the Turkish press. Some of the Constantinople papers carry regular articles against the drinking-bars and even refuse to publish liquor advertisements as the result of the Green Cross crusade. Temperance lectures are given in all Turkish civil and military high schools by members of the Green Cross. Dr. Osman Bey reports that the Association has been instrumental in suppressing many wine-shops and other drinking-places in Constantinople. The constitution of the Association provides for the formation of branches to carry on the work in each of the various provinces.

BIBLIOGRAPHY. *Encyclopaedia Britannica*, 11th ed., *s. v.*; A. Th. Polyzoides, *The Passing of Greek Constantinople*, in *Current History*, June, 1923, pp. 390-392.

CONSUMPTION OF LIQUORS. See LIQUORS, CONSUMPTION OF.

CONWELL, RUSSELL HERMAN. American clergyman, university president, lecturer, and Prohibition advocate; born at South Worthington, Mass., Feb. 15, 1843; educated at Wilbraham (Mass.) Academy and Yale University, later graduating from the Albany Law School (LL. B. 1865). He entered the Union Army in 1862 and served until the close of the Civil War, attaining the rank of lieutenant-colonel. Admitted to the bar in 1865, he began the practise of law at Minneapolis, Minn. The same year he married Jennie R. Hayden, of Chicopee, Mass. Two years later he was appointed immigration agent for the State of Minnesota to Germany. During his residence abroad he served as foreign correspondent for the *New York Tribune* and the *Boston Traveler*. Returning to America in 1871 he practised law in Boston, Mass., until 1879. In the latter year he was ordained to the ministry of the Baptist Church, and served as pastor at Lexington, Mass., until 1881, when he accepted a call to Grace Church, Philadelphia, Pa., where his success was phenomenal. In 1891 the spacious edifice now known as "The Baptist Temple" was erected, to accommodate the constantly growing congregation and its ever-multiplying activities. In 1888 he founded the Temple University in Philadelphia and has ever since been its president. This institution is unique in the number and variety of its courses of instruction. It has day and evening classes for all ages and both

sexes; and it covers all the educational features, from the kindergarten to the business school and the highest university grades. It has a theological school, a law school, a medical school, and a school of pharmacy; and in 1907 the Philadelphia Dental College, one of the best known dental schools in the country, joined the University. Dr. Conwell's humanitarian activities comprehend the founding of the Garretson and Samaritan hospitals, and the promotion of a number of public and private charities. As a lecturer he is known throughout the American continent, having been on the platform since



REV. RUSSELL H. CONWELL

1860, discussing a wide variety of topics. It is probable that his "Acres of Diamonds" is the most popular lecture ever presented on the American platform. His published books, a list of which may be found in "Who's Who in America," include a number of biographies, together with discussions of various legal and religious problems. He has been a Good Templar since 1866, and in the earlier part of his career his lectures dealt specifically with the evils of the drink traffic and prescribed total abstinence and Prohibition as the only remedy. He has continued ever since, and in much wider areas, to urge the same prescription both for the individual and for the State. He received the honorary degrees of D.D. and LL.D. from the Temple University in 1898 and 1900 respectively.

COOK, ALEXANDER SKENE. A Scottish clothier, writer, and temperance leader; born in Aberdeen, Scotland, March 7, 1830; died there Jan. 6, 1912. He was educated at Elgin Academy, Elgin, Morayshire. He was long engaged in the clothing business, having served an apprenticeship in a large establishment in his native city. During the same early period he became connected with the temperance movement and, having joined the Aberdeen Temperance Society,

he was appointed its corresponding secretary in 1851. He married Christian Strachan Gordon, of Aberdeen, in 1855. Cook was elected president of the Aberdeen Temperance Society a number of times, serving for ten years during the last period and then declining a reelection. He developed an engaging style of public address, and was much in demand both for ordinary and for special occasions. He was also a member of the Scottish Temperance League, and worked actively with all the various temperance organizations, including the Good Templars, the Rechabites, the Blue Ribbon movements, and the Salvation Army. He wrote much on temperance and related subjects for the periodicals, and published several books, three of which, dealing directly with the temperance question, were: "A Social Grievance: Its Cost, Consequence, and Cure"; "The Evolution of the Temperance Movement"; and "Pen Sketches and Reminiscences of Sixty Years" (1901).

COOK, ARTHUR JOHN. South-African clergyman and temperance worker; born at Port Elizabeth, Cape Province, May 12, 1876; educated at the University of the Cape, South Africa

REV. ARTHUR J. COOK

(B. A. 1897), and at Handsworth Wesleyan College, England. After completing his ministerial studies he was ordained (May, 1904) and entered the ministry of the Wesleyan Methodist Church of South Africa. He served his first pastorate at Cape Town (1900-05), subsequently serving at Greyville, Durban, Natal (1905-09), Seymour, Cape Province (1909-13), at Mount Arthur, Cape Province (1913-16), and at Muizenberg, Cape Province (1916-21). In 1907, he married Miss Winifred Hosking, of Cape Town. He became active in temperance work in 1918 as chairman of the South African Temperance Alliance, serving in that capacity until 1920. In that year he visited the United States of America and

attended the Fifteenth International Congress Against Alcoholism, held at Washington, D. C., as a representative of the Alliance. In an address of September 21 before that Congress, concerning the campaign against alcoholism in South Africa, he said:

> We have most interesting liquor laws. . . . We have a certain measure of local option, but it is utterly unworkable. The great society which I represent, the South African Temperance Alliance, aiming at coordinating all the temperance efforts of the country, is working solidly for a real measure of direct vote for local veto, the direct vote on the liquor traffic. We have had it up in our legislature on several occasions. We have actually passed it in the Upper House once or twice, but it has been thrown out by a large majority in the House of Assembly. But we are going on, and we calculate that with the forward movement —the forward movement which made it possible for me to come here to represent South Africa—within the next five years we shall have a direct vote throughout the country, which in the following five years will mean Prohibition in South Africa.

Cook also addressed the Congress at its session of September 23, on "The Campaign Against Alcoholism in South Africa," and took part in the discussions at the other sessions.

Since 1921 he has been Organizing and General Secretary of the South African Alliance.

COOK, ELIZA. English authoress; born in Southwark, London, Dec. 24, 1818; died at Wimbledon, Surrey, Sept. 23, 1889. She attended no schools, was self-taught, and began to write poetry at a very early age. When twenty years of age she published "Melaia and Other Poems." From 1849 to 1854 she issued *Eliza Cook's Journal*, a paper for family reading. She published, also, several prose works. Eliza Cook was the favorite poet of the middle-class and working-class public, and her poem "The Old Arm-Chair" (1838) was remarkably popular both in England and in America. In 1863 she received a Civil List pension of £100 ($500) a year. She wrote a number of temperance poems, some of which were included in the Scottish Temperance League hymn-book.

COOK, JOSEPH. American clergyman, lecturer, author, and Prohibition advocate; born at Ticonderoga, N. Y., Jan. 26, 1838; died there June 24, 1901. He was educated at Phillips Academy, Andover, Mass., and matriculated at Yale in 1858, but failure of his health compelled his retirement after two years of study. In 1863 he entered Harvard as a junior, and graduated with high honors in 1865. He then entered Andover Theological Seminary and, after completing the regular three-year course, spent a fourth year in special study of advanced religious and philosophical thought. A license to preach was issued to him by the Congregational Church, but he declined to accept a pastoral charge, though he served as temporary supply at Andover (1868-70) and Lynn, Mass. (1870-71). In 1871 he went to Europe and studied at Halle, Leipzig, Berlin, and Heidelberg. After a period spent in travel in Italy, Egypt, Greece, Turkey, and northern Africa, he returned to the United States (1873), where he soon attained celebrity as a lecturer. Invited to conduct the noon prayer-meetings of the Boston Young Men's Christian Association, then held in a hall under Tremont Temple, the attendances were so large that the crowds that sought admission could not be accommodated, and the meetings were moved

COOK

to Park St. Church opposite. Within a week that building, also, was outgrown and Tremont Temple was secured for the meetings, the interest growing steadily till the close of the series. Then followed the inauguration of the famous Boston Monday Lectures; and for 25 years Tremont Temple, seating 3,000, was crowded on Mondays at the noon hour to hear Cook on the relations of science, religion, and current reforms. In 1877 he married Georgiana Hemingway, of New Haven, Conn. In 1880-82 he made, with his wife, a lecturing tour of the world, returning by way of New Zealand, Australia, the Sandwich Islands, and San Francisco. The lectures, published weekly in the leading newspapers, were afterward issued in book form.

In Cook's lectures the liquor traffic received continual and terrific indictments. Probably no single piece of propaganda literature was ever

REV. JOSEPH COOK

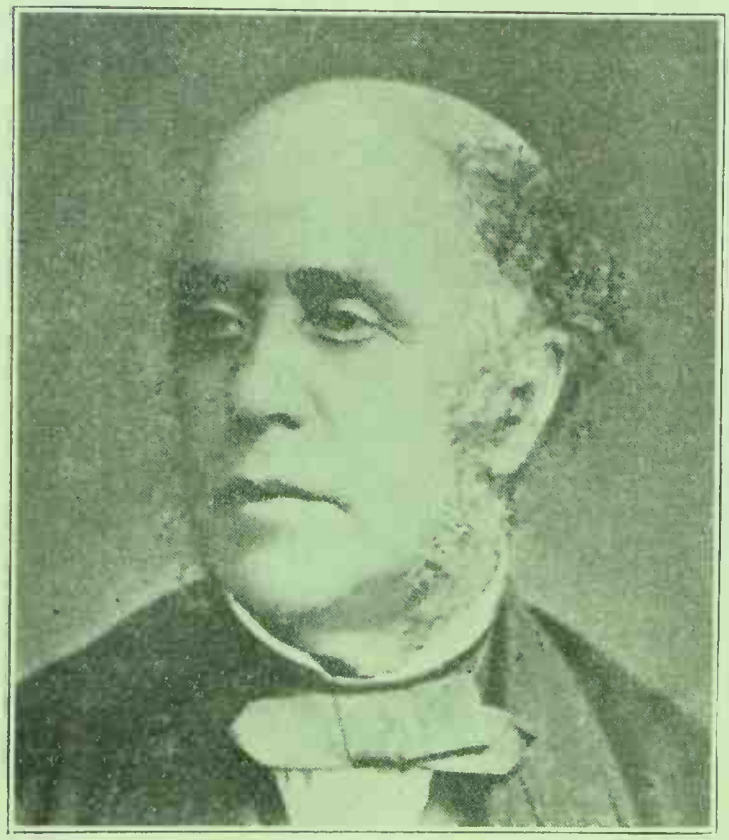
more effective in accomplishing its object than his lecture entitled "Alcohol and the Human Brain." He was active in several Prohibition campaigns. Speaking in New York city in the campaign of 1888, he said:

> The central thought of this whole matter is, How are we to deal with our great municipalities? When the pass to political preferment lies through the gin-mill, free government becomes a farce, and the future of our national life is likely to be a tragedy. But, you say, this will not happen in the present generation; we are free from that, and perhaps, after all, it may never happen; and so why not go on sowing dragons' teeth a little while longer? I assert that though we have not yet, perhaps, come to the last extremes, we are even now in such a state that slavery never in its history whipped or burned or hounded to death as many people as the liquor traffic is destroying to-day. Slavery never cost the nation so much in dollars and cents as the liquor syndicate does. We pay that syndicate $900,000,000 annually, and sacrifice to it each year 50,000 lives in this country, to say nothing of the 150,000 lives which it claims in the British Isles. . . . God help us to bring about such a reorganization of parties as will put a hilt to the sword of public

opinion. If that happens, the sword will be used; and if it does not happen, why we shall see what we shall see.

Cook undertook a lecturing tour through Australia in 1895, but was stricken with illness at Melbourne, and had to return to Amcriea. Hc recovered sufficiently to resume (1900) the Boston Monday Lectures, which he continued till a short time before his death.

COOK, THOMAS. English excursion manager and temperance publisher; born at Melbourne, Derbyshire, Nov. 22, 1808; died July 19, 1892. In his youth he learned wood-turning in his native village, and later went to Loughborough, Leicestershire, where he became a printer. Profoundly religious from childhood, he served as Bible-reader and village missionary for the county of Rutland from 1828 to 1832. After his marriage, in the latter year, he resumed the wood-turning business, while still devoting a considerable part of his spare time to missionary work. After hearing John Hoekings, "The



THOMAS COOK

Birmingham Blacksmith," he signed the total-abstinenee pledge in 1836 and entered enthusiastically into the temperance movement. Cook saw the need of greater effort to educate the public mind as to the evils of intoxicants, and that the children and young people must not be overlooked. In 1840 he brought out at his own expense the *Children's Temperance Magazine*, the first periodical of its kind to appear in England. In June of the following year, in order to promote the attendance at an important temperance meeting to be held at Loughborough, he induced the local railroad management to run a special train from Leicester to Loughborough at one shilling (24 cents) a head. This is supposed to have been the first public excursion train ever run in England, and the success of the experiment exceeded all expectations. Cook was now so frequently solicited to undertake the management of special excursions to all sorts of public gatherings, that he decided to give up his wood-turning business. He was too deeply interested in the temperance reform, however, to give up the printing and publishing enterprise, and in 1844 he began the publication of the *National Temperance Magazine*. He continued throughout his life to issue from time to time temperance tracts, leaflets, and almanacs for gratuitous distribution. Meanwhile his excursion business grew to national and then to international proportions. In 1862 he opened the International Home at Brompton, London, the first of a series of temperance hotels which he established for tourists. In 1872 he associated with himself his son John Mason Cook (1834-99), the firm name being Thomas Cook & Son. The personally conducted excursions of the firm became famous on every sea and in every country of the world. In 1882 Thomas Cook & Son were commissioned by the British War Office to eonvey Sir Garnet Wolseley with his suite to Egypt and, later, to transport the sick and wounded up the Nile; and in 1884 they conveyed General Gordon to the Sudan, and afterward the whole of the 18,000 men and their equipment sent to relieve that gallant and unfortunate officer. Cook was a valued member of several temperance organizations, taking part in public meetings, and contributing as well by his great business ability as by his financial assistanee to the success of the movement that lay so near his heart.

COOLIDGE, CALVIN. Thirtieth President of the United States; born at Plymouth, Vermont, July 4, 1872; educated in Plymouth publie school, at the Black River Academy, at Ludlow (Vt.) Academy, St. Johnsbury (Vt.) Academy, and Amherst (Mass.) College (A.B., *eum laude* 1895) (LL.D., Amherst, Tufts, Williams, Bates, Wesleyan, and University of Vermont). He was an industrious and brilliant scholar. During his senior year he won a contest, open to students of all colleges, for an essay on "The Principles for Which the Revolution Was Fought."

In 1895 Coolidge began to study law in the office of Hammond and Field, in Northampton, Massachusetts, and in 1897 he was admitted to the bar. Keenly interested in polities from the beginning, he studied political strategy and schooled himself for a political career. In 1899 he entered actively into politics by becoming a city councilman in Northampton, and it was not long until he had bccome prominent in the local affairs of that city. During the years 1900 and 1901 he served as city solieitor of Northampton, and in 1904 he was elected city clerk of courts there, and was also chosen chairman of the Republican City Committee. He married Grace A. Goodhue, of Burlington, Vt., Oct. 4, 1905. In 1907 he became a member of the General Court, or House of Representatives, of Massachusetts, serving in that capacity for one year. During 1910 and 1911 he served as mayor of Northampton, and from 1912 to 1915 he sat in the Massachusetts State Senate, being president of that body during his last year. He was elected lieutenant-governor of Massachusetts in 1916, and was reelected to that office in 1917 and 1918. The following year he

Enters Politics

was elected governor of Massachusetts. In this office he successfully coped with a number of difficult situations. A serious crisis in his administration was caused by his vigorous action in ousting some striking policemen in the city of Boston early in September, 1919. The Police Department of Boston, in the interest of law and order and for the purpose of securing the public welfare, had ordered that the local Policemen's Union could not affiliate with an outside Union. In defiance of the order of the Police Department, the men proceeded with their plans for forming the new Union. The Boston Police Commission had nineteen of the leaders of the new organization arrested, and they were tried and dismissed from the service. Immediately three fourths of the city policemen quit their posts in a sympathetic strike, leaving the city almost entirely unguarded. Disturbances occurred in the city, and the mayor notified Governor Coolidge that he was unable to control the situation. Taking matters into his own hands the Governor called out the entire State Guard for the purpose of assisting the few loyal policemen in maintaining order in the city, and by means of this drastic measure speedily broke up the strike. Many prominent and influential men, one of whom was Samuel Gompers, the president of the American Federation of Labor, attempted to obtain the dismissal of the Police Commissioner of Boston and to secure the reinstatement of the ousted strike-leaders. To Mr. Gompers Governor Coolidge replied: "There is no right to strike against the public safety by anybody, anywhere, any time," To the people of Massachusetts he issued the proclamation:

The Boston Police Strike

The authority of the Commonwealth can not be intimidated or coerced. It can not be compromised. To place the maintenance of the public security in the hands of a body of men who have attempted to destroy it would be to flout the sovereignty of the laws the people have made. It is my duty to resist any such proposal. That way lies treason.

In spite of the tumult of his first administration, Governor Coolidge was reelected in 1920, although many of the striking policemen worked actively for his defeat, and his political opponent appealed for support to class feeling and labor prejudice. His reelection by the decisive majority of 124,000 votes won for him considerable prestige throughout the United States, and he began to be spoken of as a Presidential possibility.

On May 6, 1920, he vetoed a bill entitled, "An Act to Regulate the Manufacture and Sale of Beer, Cider, and Light Wines," which would permit the sale of 2.75 per cent beer, saying that he was "opposed to the practise of a legislative deception." Concerning the question of supporting the Eighteenth Amendment and the constitutionality thereof, Governor Coolidge addressed the Massachusetts Legislature as follows:

Vetoes Beer and Light Wines Bill

When I took office I gave an oath to support the Constitution of the United States. That Constitution and the laws of Congress are declared to be the supreme law of the land. It may be that the Eighteenth Amendment and the act under it are one or both void. So far as any court has decided I understand the Amendment has been sustained. They have been before the Supreme Court for some time, where up to now they both stand as law. That which the Court hesitates to decide I shall not hasten to declare. It would be extremely improper to undertake to influence that decision by the action of the law-making power of Massachusetts. Do not anticipate it; await it. My oath was not to take a chance on the Constitution. It was to support it. When the proponents of this measure do not intend to jeopardize their safety by acting under it, why should I jeopardize my oath by approving it?

Governor Coolidge vigorously denounced the would-be violators of the Eighteenth Amendment. Speaking before the Massachusetts Legislature, with reference to persons who were supporting organizations against the Prohibition Amendment, he remarked as follows:

There are strident voices urging resistance to law in the name of freedom. They are not seeking freedom, even for themselves: they have it: they are seeking to enslave others. Their works are evil. They know it. They must be resisted. These ideas which are wrong, for the most part imported, must be supplanted by ideas which are right. This can be done. . . . Prosecution of the criminal and education of the ignorant are the remedies.

It is fundamental that freedom is not to be secured by disobedience to law. Even the freedom of the slave depended on the supremacy of the Constitution. There is no mystery about this. "They who sin are the servants of sin." They who break the laws are the slaves of their own crime.

Laws are not manufactured; they are not imposed; they are rules of action existing from everlasting to everlasting. He who resists them resists himself; he commits suicide. The nature of man requires sovereignty. Government must govern. To obey is life. To disobey is death.

On the strength of his fearless and capable administration as governor, Coolidge received a few votes on all of the ten ballots for President at the Republican National Convention, which was held in Chicago, Illinois, on June 9, 1920. When the voting for Vice-President commenced, his victory was at once apparent, and he was nominated by acclamation. He was elected Vice-President of the United States, Nov. 2, 1920, on the ticket with Warren G. Harding, by an overwhelming vote, and was inaugurated at Washington, D. C., on March 4, 1921. Upon the death of President Harding in San Francisco on Aug. 2, 1923, he automatically succeeded to the Presidency. At the time of Harding's death Coolidge was at the home of his father, near Plymouth, Vermont, and the news of the President's death did not reach him until late in the night. Upon receiving the approval of the Attorney-General, he took the oath of office before his father, a notary public, at 2:37 on the morning of Aug. 3, 1923.

Succeeds to Presidency of the United States

Immediately upon assuming office, President Coolidge announced his purpose of carrying out the Harding policies. Harding, who had called a conference of State governors in the fall of 1922 for the purpose of securing greater cooperation between State and Federal authorities in the matter of law enforcement, had announced his intention of calling a similar meeting in 1923. This plan was consummated by President Coolidge, who met the governors or representatives of 37 States and Territories at the White House on October 20 of that year. The chief subject of discussion was that of Prohibition enforcement. Reminding his hearers that the manufacture, sale, or transportation of intoxicating liquors for beverage purposes was prohibited by the Constitution of the United States, he said:

The Constitution and the laws of the nation and of the several states are binding alike upon all the in-

habitants. It is the Constitution which we have given our oaths to support—the Constitution which requires of the president that he shall take care that the laws be faithfully executed, and the state constitutions lay a similar obligation upon their governors.

The Constitution and the laws are perfectly plain, and the directions which they contain to the president and the governors are equally plain. The country ought to know all this. It ought to understand just what duties the law has imposed. It ought to comprehend that when laws have been made there is, and can be, no question about the duty of executives to enforce them with such instruments and by such means as the law provides for securing enforcement. They have no alternative.

Executives Must Enforce the Law

They can not be criticized for doing their duty. This is not a political question; it can not be made a political question. If there be any principle which has been established by time, by common consent, by the unqualified assertion of fundamental and statute law, it is that executives are the law-enforcing officers of this nation. If this were not so, there would be no warrant for the present gathering. I can conceive but one opinion on this, in which every responsible element must concur.

No provision of the Eighteenth Amendment, or the national prohibition act, contemplates any surrender of state responsibility. Under them prohibition becomes obligatory in all states, for the Constitution and the laws made in pursuance thereof are specifically declared, by the federal Constitution, to be the supreme law of the land. They are binding upon every inhabitant. But there still remains to the states the power specifically reserved in the Eighteenth Amendment, to pass enforcing acts, and there is still on them a joint responsibility to enact and execute enforcement laws, which may not always be exercised, but which can never be voided.

The complementary duty to enforcement of the law is obedience to the law. That rests with the people themselves. The Eighteenth Amendment prohibits manufacture, transportation, sale, export and import. These are the commercial activities. Trade in intoxicating liquors for beverage purposes is especially denounced. It is in this field that most of the difficulty exists.

People Must Obey the Law

The main problem arises from those who are bent on making money by an illegal traffic in intoxicating liquors. If this could be eliminated, the rest would be easy.

These problems must be taken directly to the American people. This government is their government; these laws are their laws. They have formed their government and enacted their laws, with all due solemnity to promote their welfare and protect their liberties. They are not a nation of inebriates; they are not a people who can be charged with being hypocrites.

They have no patience with anarchy. They are a sober, frank and candid people. They have respect and reverence for duly constituted authority. To them the law is a rule of action. These fundamental conceptions are going to remain permanent.

The great body of people are thoroughly law abiding. This great law abiding element of the nation is entitled to support and protection. I propose to give that support and protection to the limit, provided by the Constitution and the law of the land, against every lawless element. The executives are required to enforce the law. The machinery for the enforcement of the law is that supplied by the acts of Congress and the acts of the state legislatures.

Pledges Personal Support

That machinery must be used to the full extent of its capacity to secure the enforcement of the law. It is certainly my own purpose so to use it. The people are going to continue to yield obedience to the law. This principle will continue to prevail, whenever the American people shall pass judgment upon it, because it is the foundation of all their institutions.

We can only make progress with these problems by their frank and candid consideration. They are not going to be decided by prejudice. They are not going to be answered as a result of political intrigue. They are not going to be determined by extremists on either side. They are not going to be solved in accordance with any sordid motive. They will yield to the calm and clear judgment of the American people, through a determined expression of their high moral purpose.

The law represents the voice of the people. Behind it, and supporting it, is a divine sanction. Enforcement of law and obedience to law, by the very nature of our institutions, are not matters of choice in this republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance, in which is revealed the life or the death of the American ideal of self-government.

On January 21, 1924, President Coolidge further pledged the enforcement of Prohibition to a thousand Anti-Saloon League delegates assembled in convention at Washington, declaring that "there is no such thing as liberty without observance of the law." On the same day he received representatives of the Association Against the Prohibition Amendment, and declined to support modification of the Prohibition law.

At the Republican National Convention, at Cleveland, June 12, 1924, Mr. Coolidge was chosen, practically without opposition, as the party's standard-bearer in the ensuing campaign.

A shadow was cast over the White House, on July 7, by the death of the President's younger son, Calvin Coolidge, Jr.

COOLING-BACK. In brewing, the vessel which receives the worts from the hop-back.

COOMB. See MALT AND MALTING.

COON, LEVERETT E. See INTERNATIONAL ORDER OF GOOD TEMPLARS.

COONE, ARTHUR WILLIAM. Canadian pastor and Prohibition advocate; born at Manilla, Ontario, Nov. 22, 1869; educated at Lindsay Collegiate School, Albert College, Wesleyan College (S. T. L., 1900), and McGill University. Having prepared himself for the teaching profession, he accepted the position of principal in the Manilla public schools and subsequently became an instructor at Albert College, Belleville, Ontario. He then entered the ministry of the Wesleyan Methodist denomination, was ordained June 10, 1900, and served pastorates in Ontario for ten years and in Alberta six years. In 1901 he married Susie May Latimer, of Napanee, Ontario.

The challenge of the rum power early engaged his attention, and even before reaching the voting age he became a factor in temperance politics by his activity in listing voters and getting them to the polls. Entering the local-option and the Scott Act campaigns he contributed largely to the success of the cause in Ontario, and acquired the skill and experience which enabled him to organize the province of Alberta for the great Prohibition campaign of 1915, which resulted in the memorable victory of July 21 in that year, when the Prohibitionists scored a victory of nearly 2 to 1. Coone was the organizer, and secretary from 1915 to 1919, of the Alberta Social Service League. This organization strives not only to promote the general social welfare, primarily by uprooting the liquor traffic, but it seeks also to aid the victims of that traffic to recover their lost place in the social and economic organism. Coone also edited *The Searchlight*, at Edmonton, Alberta, 1912-19. He was obliged by ill health to relinquish the secretaryship of the Social Service League in the spring of 1919; but was able subsequently to accept a pastorate at Nanton, Alberta, which position he still occupies.

COOPER. (1) One whose occupation is the making of tubs, hogsheads, barrels, and other vessels made from hoops and staves.

(2) A popular beverage in England, consisting of a mixture of stout and porter.

(3) In early English times, a basket containing six or twelve bottles of wine. A character in Peacock's "Melincourt" exclaims: "Give me a roaring fire and a six-bottle cooper of claret." Maxwell, in one of his military novels, describes a couple of bibulous companions as disposing of a cooper of port in a very short space of time.

(4) A vessel fitted out for the supply of tobacco, spirituous liquors, etc., to the deep-sea fishers of the North Sea, commonly in exchange for fish. "Coper" is a common term for such a vessel.

COOPER, Sir ASTLEY PASTON, Bart. English surgeon; born at Brooke, Norfolk, Aug. 23, 1768; died in London Feb. 12, 1841. Cooper at an early age gave promise of a notable career. At the age of sixteen he began to study under Cline at St. Thomas's Hospital, London, devoting himself especially to anatomy; and he attended, also, John Hunter's lectures. At 23 he was appointed joint lecturer on anatomy and surgery with Cline, and at 32 he was chosen surgeon to Guy's Hospital, London. Between 1800 and 1807 he received the Copley Medal and many other honors, and acquired an enormous practise, with an income of £21,000 ($105,000) a year. He removed a wen from the head of King George IV in 1820, and six months later he was created a baronet. He was president of the Royal College of surgeons in 1827 and 1836, and vice-president of the Royal Society in 1830.

Sir Astley, although not a total abstainer, gave a strong impetus to the temperance movement in London by means of a letter, addressed to the London Temperance Society, and read at the great Exeter Hall meeting on June 29, 1831. This letter contained the following noteworthy passage:

> No person has a greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them evil spirits. If the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen in consequence of drinking, they would be aware that spirits and poisons are synonymous terms.

This utterance must be considered remarkable for its time and, also, as coming from one of the foremost surgeons of his day, who had been accustomed to administer alcohol for almost every medical purpose.

COOPER, CHARLES S. American Methodist Episcopal clergyman; born at Westmoreland, Pa., April 18, 1845; died at Ottumwa, Ia., Nov. 14, 1920. He was educated at Harding's Academy, Wheeling, W. Va., and later completed the special course prescribed for ministers of the Methodist Episcopal Church. Removing in early boyhood with his parents from Pennsylvania to West Virginia, and in 1861 to Missouri, he, at the opening of the Civil War, enlisted in the 11th Cavalry Missouri Volunteers. He was promoted "for gallant and meritorious conduct on the battle-field," was wounded three times and captured once, and, after having been carried on the lists for months as "dead," surprized his company by reappearing one evening at roll-call. In 1869 he married Frances Emily See, of Sharpsburg, Mo. Ordained to the ministry in Chillicothe, Mo., in 1873, he was appointed pastor of Macon, Mo. In 1874 he was transferred to the Iowa Conference and in 1883 to West Nebraska. Returning to Iowa in 1890 he was for six years presiding elder of Keokuk district. He removed to Albia, Ia., in 1903, and two years later entered the service of the Iowa Anti-Saloon League. He became superintendent of the Southeast District of Iowa.

Cooper's efficiency in anti-saloon work is attested by results: All of the eighteen counties in his district were rendered saloonless. As was to be expected, the liquor people made him the target for an extra share of calumny and threatened violence; and continual fear of the latter caused his two daughters and, later, his wife to become insane. After fifteen years service he was made district superintendent emeritus of the Anti-Saloon League and temperance agent of the Iowa Conference.

COOPER, LAWRENCE ALVAH. American Baptist minister and temperance worker; born at Albany, Ga., Jan. 5, 1873; died at Little Rock, Ark., Aug. 9, 1922. He was educated at Mercer University, Macon, Ga., and at the Southern Baptist Theological Seminary, Louisville, Ky. He married Rebecca Dew, of Nashville, Tenn., Sept. 2, 1896. Ordained in the Baptist Church July 13, 1889, he held pastorates successively at Johnston, S. C., Manning, S. C., Clinton, S. C., and Fitzgerald, Ga. His first active temperance work was in the local-option campaigns in Brooks and Thomas Counties, Ga. Later he delivered addresses for the Rev. David Hepburn, superintendent of the Anti-Saloon League of Virginia, and for a time he acted temporarily as superintendent of the A.-S. L. of South Carolina. On April 1, 1921, he became superintendent of the Arkansas A.-S. L., making his home at Jacksonville, Fla. In the ministry, as an evangelist, and as League superintendent, Cooper was signally successful. During his year and a half of service with the Anti-Saloon League he accomplished a great deal of constructive work. Only a few days before his somewhat sudden death he was engaged in making plans for a large law-enforcement meeting. He gave promise of becoming a most successful campaigner.

COOPER, RICHARD MONTGOMERY. American Prohibitionist; born near Camden, Delaware, Sept. 3, 1834; educated in the public schools, in the intervals of working on a farm. In 1861 he married Susan E. Jefferson, of Cheswold, Del., where for many years he has made his home. He assisted in organizing the Delaware State Temperance Alliance in 1880, and was elected treasurer, serving in that capacity for six years, when he was elected president. The Alliance then resolved itself into the Temperance Reform Party, and this, in turn, was merged in the national Prohibition party. In 1886 Cooper was nominated for Congress on the Prohibition party ticket, and in 1888 he was made State chairman of that party, becoming its candidate for governor in 1900. In 1902 he was elected treasurer of the newly formed Delaware State Temperance Alliance, the object of the Alliance being to secure unity of action by combining in one body all the various temperance organizations operating in the State of Delaware.

COOPERAGE. (1) The work of a cooper, or the cost of it. See COOPER.

(2) A system of traffic in tobacco, liquors, and other commodities among the fishermen in the North Sea. It dated from about the middle of the nineteenth century. Flemish and Dutch *Koopers* ("traders"; literally "buyers") fitted out smacks with these articles and visited the fishing-fleets. In the course of time these vessels became virtually floating grog-shops. In 1882 the traffic had become so demoralizing that a convention was held at the Hague to consider it. Five years later Belgium, Denmark, France, Germany, Great Britain, and the Netherlands agreed to prevent the traffic. In 1888 Great Britain passed The North Sea Fisheries Act to carry out the terms of the convention. This Act was superseded in 1893 by one bearing the same title, which imposes a fine not exceeding £50 ($250) or a term of three months imprisonment on any person selling spirituous liquors to fishermen at sea, or exchanging such liquors.

COOPERS' DANCE (German, *Schäfflertanz*). A curious custom observed every seven years by the coopers of Munich, Bavaria, during the closing days of the Carnival. W. S. Walsh, in his "Curiosities of Popular Customs," gives the following account of its origin:

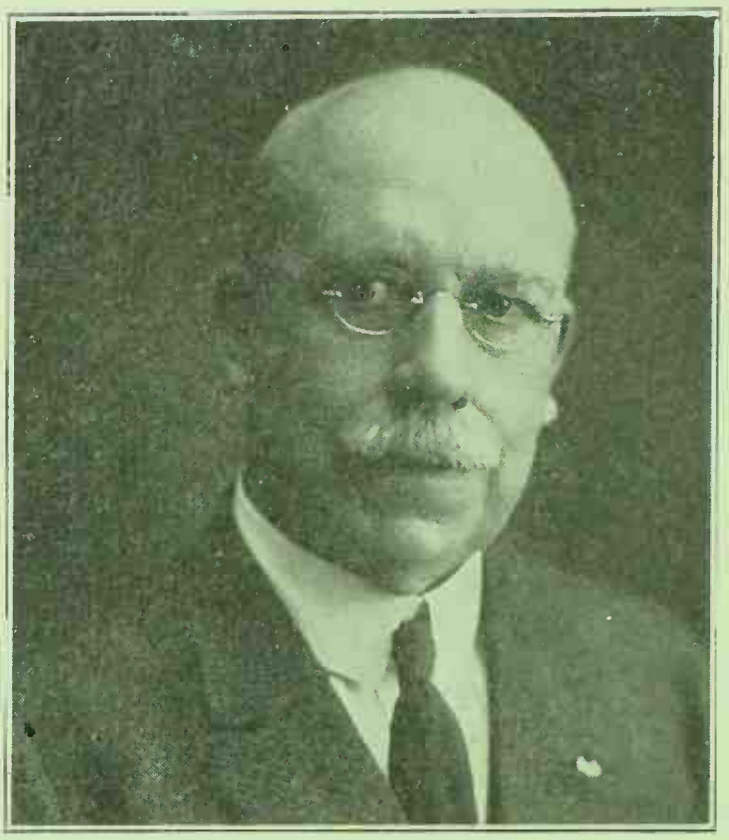
> According to popular tradition, the custom originated in the year 1517, when Munich was ravaged by a terrible plague. Desolation and despair reigned. Fear took possession of the citizens, so that even when the plague began to abate they durst not open their windows or doors or leave their houses, fearing that the air and the water were tainted with the disease. Finally the master coopers and the master butchers put their heads together and decided to reassure their unfortunate fellow-citizens by public shows and amusements. So one day the whole town was startled by a procession marching to the sound of merry music. First came the coopers, dressed in bright red jackets, and waving fresh green garlands in time with the music, while they called to the people to open their doors and windows and come out in the open air. Then followed the butchers, also dressed in bright costumes and mounted on their dray-horses. Curiosity and excitement overcame fear. The people rushed out and followed the procession to the market-place. There the coopers danced in a circle, while the butchers' apprentices leaped into the fountain to prove that the water was innocuous. Thus was public confidence once more restored.

The coopers' dance has since been performed at intervals of seven years, in commemoration of this event. The coopers perform opposite the royal palace and the residences of the princes, ministers, and principal personages in Munich, receiving from each a gratuity of 15 to 25 dollars. In the festivities of 1893, chronicled by Walsh:

> The Schäffler [coopers], about twenty young men, came marching up the platz, dressed in close-fitting scarlet jackets, trimmed with silver lace, black velvet knee-breeches, white stockings, and buckled shoes; they had little, short, leather aprons. . . . The musicians followed with fife and drum, and another scarlet-coated individual, who wore a black and yellow banner (the colors of Munich), with the cooper's arms—a beer-barrel, with hammer and nails—painted on it. At the end of the procession walked a harlequin.

After performing a variety of figures one of the dancers drank to the health of the prince, and the drinking continued until the health of the eight members of the royal family present had been drunk. After each toast the empty glass was tossed by the drinker over his shoulder, and was caught by the harlequin behind him in his cap.

COPELAND, FOSTER. American banker; born at Evansville, Ind., March 9, 1858; educated in a preparatory school at Amherst, Mass., and at the Polytechnic Institute, Brooklyn, N. Y. Beginning his business life as an errand-boy, he was associated for several years with the H. C. Godman Company of Columbus, O., of which concern he became treasurer in 1889. He married Martha H. Thomas in 1893. In 1905 he was elected president of the City National Bank, Columbus, and he is still at the head of that institution, besides holding several other responsible offices in connection with various business concerns.



FOSTER COPELAND

Long interested and active in the temperance reform, he has been invaluable as a counselor, a generous contributor to the finances, and a prodigiously hard worker. For many years he has served as treasurer of the Anti-Saloon League of America and of the American Issue Publishing Company. When it was decided to establish a publishing house for the League at Westerville, Ohio, and there was no money in hand to make even a first payment on the venture, Foster Copeland stood in the forefront of that small group of men whose faith and vision and financial backing made possible the completion of the enterprise.

COPENHAGEN. A hot drink made from spirit, especially rum, mixed with sugar and beaten eggs. It takes its name from the Danish capital, where it first became popular.

COPER. See Cooper (4).

COPP, URIAH. American attorney; born at Great Falls (now Somersworth), N. H., Oct. 21, 1830; died Oct. 24, 1908, at Loda, Ill., where he had made his home for many years. Following his preparatory education at Wolfboro, Laconia, and Hampton, he entered the law department of Hamilton College, at Clinton, N. Y.,

and graduated LL. B. In 1867 he married Harriet M. Remick, of Tamworth, N. H. He became a member of the Independent Order of Good Templars in 1861, having from boyhood held membership in the Sons of Temperance. His devotion to the cause led his associates to vote him into nearly every office in the subordinate lodge; but he steadily declined all nominations to positions in the Grand Lodge until 1871, when he was elected Grand Councilor. In 1872 he was elected Grand Chief Templar of Illinois, and was reelected annually until 1899, when he resigned, and was then appointed Past Grand Chief Templar. In 1876 he became a member of the International Supreme Lodge at Louisville. In 1880 he was elected treasurer of that body, and was reelected for nine consecutive years. Joining with the Prohibition party early in its history, he was nominated for various State offices, including governor, auditor, and attorney-general. His law practise was extensive, and kept him busily employed up to the time of his last illness.

COPPERAS ($FeSO_47H_2O$). Ferrous sulfate; known also as "green vitrol." The word was formerly synonymous with "vitriol," the green, blue, and white vitriols being respectively the sulfates of iron, copper, and zinc. Commercial copperas is manufactured by exposing to air for oxidation heaps of pyrites. The ferrous sulfate thus formed is dissolved in water and the solution run into tanks. There any sulfuric acid is decomposed by adding scrap-iron. The green copperas crystals are obtained by evaporating the solution. The solution is used as a disinfectant, also for dyeing black, in the manufacture of ink, and in photography for developing. It was suggested by middle-nineteenth century trade writers as an adulterant to give new beer the appearance of well-aged beer.

COPUS-CUP. A mixture of hot ale, wine or brandy, noyau, sugar, lemon-juice, nutmeg, and a piece of toast. The copus and similar cups were popular in England in the early years of the nineteenth century. Brewer ("Dictionary of Phrase and Fable") says that "copus" is dog-Latin for *cupellon Hippocratis* ("a cup of hippocras").

COPWAY, GEORGE. See KAHGEGAGAHBOWH.

CORBETT, ARCHIBALD CAMERON. See ROWALLAN, ARCHIBALD CAMERON CORBETT, 1ST BARON.

CORBETT, FRED WILBUR. American clergyman and Prohibition advocate; born at Palmyra, Mich., Nov. 7, 1858; educated at Hillsdale College, Hillsdale, Mich., graduating in 1885. In the same year he married Allie C. Cushman, of Petoskey. He engaged in school-teaching for some years, and then entered the ministry of the Methodist Episcopal Church (1888), serving charges successively at Janesville, Montague, Paw Paw, and Lansing. He was early enlisted in temperance work and was long active in the campaigns of the Prohibition party. He became a member of the State Committee in 1898 and was chairman of that body in 1903. He was also a member of the National Committee from 1903 to 1913. He was the Prohibition party candidate for Congress in 1904 and for the governorship of Michigan in 1910. He was for many years employed in the lecture field under the auspices of the Prohibition party, his territory covering a number of States from Michigan to Texas.

CORDIAL. A pleasant, stimulating drink, either alcoholic or non-alcoholic. When a cordial contains alcohol the term "cordial" is synonymous with "liqueur.". See LIQUEUR.

CORDIAL GIN. A coarse liqueur, consisting of gin highly aromatized and sweetened.

CORKAGE. A charge by a hotel-keeper for serving wines and other intoxicants not purchased at his hotel, or for corking and re-serving partially emptied bottles.

CORKEY, JOSEPH. Irish clergyman and temperance advocate; born at Ballylane, County Armagh, Ireland, in 1834; died in January, 1910. He was educated at Queen's College, Belfast, receiving therefrom several years after graduation, the degree of M. A. with gold medal. He also held the degree of LL. D. In 1866 he married Isabella Sloane, of Edinburgh. Ordained to the charge of Second Glendermott Presbyterian Church in 1860, he remained in the same pastorate until his death in 1910. A ministerial associate pronounces him the "Nestor of temperance reform in the Presbyterian Church in Ireland." A studious and accomplished Biblical scholar, he was particularly interested in the Scriptural teachings on the wine question, and became an authority on the mooted issues that figured so largely in the controversies of his day. He wrote much on various features of the temperance reform, the most enduring portion of his productions, doubtless,

REV. JOSEPH CORKEY AND FAMILY

being "The Battle with Alcohol and How to Win It," a summary of a series of articles covering many years. The following is an oft-quoted sentence of his: "I honor the heroic virtue of the man who abstains for the sake of his weak brother, but I pity his deplorable ignorance in not knowing that it is the best course for himself also." Dr. Corkey was for a term of years the president of the Bible Temperance Association, an organization the object of which was "to dispel the delusion that the Bible contains Divine sanction for the use of intoxicating drink." *The United Temperance Gazette*, in presenting a group picture of Dr. Corkey and his family, commented as follows:

The group contains the Doctor himself, in the centre, his wife, five of his eight sons, his three daughters, one of his three daughters-in-law, and one of his three grand-children. The whole of them are thorough Bible Temperance people; the whole of the eight sons are in the ministry or in training for it; three of them are pastors of churches (two in America and one in Ireland), and one of his daughters is in training for the foreign mission-field, so that they are a remarkable family.

CORMA. See KORMA.

REV. JOSEPH COSAND

CORRUPT AND ILLEGAL PRACTICES PREVENTION ACT. A measure passed by the British Parliament in 1883 (46 and 47 Viet. ch. 51), which aimed to deal with all methods taken by electoral candidates or their partizans to influence electors in a corrupt manner. The Act does not deal with the alcohol problem, except indirectly. Among the 25 actions which are definitely set forth as illegal are the following:

To give, provide, pay for, or offer any meat, drink, or refreshment to any one to induce him or any one else to vote or refrain from voting, or because any one has voted for himself or for others.

To accept or take any such meat or entertainments.

To hire or use as a committee-room for the purpose of promoting the election of a candidate any licensed premises, or any premises of a club, society, or association, except a permanent political club.

COSAND, JOSEPH. American missionary and temperance leader; born at Russiaville, Howard County, Indiana, Oct. 2, 1851; educated in the public schools of Howard County and at the Friends' Academy, New London, Ind. He became a minister in the Society of Friends and in 1885 went to Japan as a missionary, settling in Tokyo. He made himself unusually proficient in speaking, reading, and writing the Japanese language and labored in that missionary field for many years. In 1900 he changed his church relationship, joining the Japan Mission of the United Brethren in Christ. From 1913 to 1920 he was superintendent of the Mission.

Cosand has been very active in temperance work. On the formation of the National Temperance League of Japan, he became a member and has served in various positions in connection with that organization. By voice and pen he has striven against intemperance, which is one of the greatest evils in Japan, and he rendered signal service as editor (1899-1908) of the English department of *Kuni no Hikari* ("Light of Our Land"), the leading temperance magazine in Japan and organ of the National Temperance League. In 1915 he received the honorary degree of D. D. from Otterbein College, Westerville, Ohio. Cosand was twice married: (1) to Sarah A. Newson, of Azalia, Ind., Nov. 7, 1872; (2) to Lydia C. Parrey, of Horsham, Pa., Jan. 18, 1892.

COSTA RICA. A republic of Central America, bounded on the north by Nicaragua, on the east by the Caribbean Sea, on the southeast and south by Panama, and on the southwest, west, and northwest by the Pacific Ocean; estimated area, 23,000 square miles; estimated population (1921), 576,581, this figure including about 3,500 Indians and 18,000 colored British West Indians. The whites, who live chiefly in or near the principal towns, are for the most part descendants of the Spanish colonists who came to the country in the sixteenth and subsequent centuries. A majority of the inhabitants are mestizos, or half-castes. Spanish is the universal language.

The Government of Costa Rica is administered under the Constitution of 1870, which has undergone numerous modifications. The executive authority is in the hands of the President, who is elected for a term of four years; and the legislative power is vested in the Constitutional Congress, composed at present of 43 deputies, who are also elected quadrennially. One half of the Congress retires automatically every two years. The seat of government is San José, a city of about 51,000.

The conquest of Costa Rica by the Spanish was completed by 1530, twenty-eight years after the discovery of Central America by Columbus. The country was governed as a province of the captainey-general of Guatemala from 1540 till 1821, during which period, in common with the rest of Central America, it was reduced by Spanish misrule and the ravages of pirates to a state of ruin and demoralization. Spain's power in Central America came to an end in 1821 when Costa Rica, with the other provinces, revolted and joined the Mexican empire. This union was short-lived, and Costa Rica set up an independent Government. From 1824 to 1839 the prov-

inces were loosely united under the Republic of the United States of Central America. The power of the central Government was insignificant, however, and the Costa Ricans in 1848 again proclaimed the absolute independence of their State. The country was harassed by the American freebooter, William Walker, from 1856 to 1860; but since the latter year it has been comparatively free from political disturbances, although economic conditions have from time to time been the cause of considerable discontent.

The present chief executive, Don Julio Acosta, was elected to the presidency Dec. 7, 1919, and assumed office May 8, 1920.

Agriculture is by far the most important industry of Costa Rica, for the remarkably favorable combination of soil and climatic conditions makes possible the abundant production of a wide range of crops. Bananas, maize, sugar-cane, rice, coffee, and potatoes are the staple products.

The manufacture of intoxicating liquors in Costa Rica has been for many years a Government monopoly, although much liquor is manufactured illicitly. The sale of both domestic and imported liquor is controlled by licenses, with varying rates in different sections of the country.

Imported liquors are drunk by the wealthy, while the poorer classes drink the native rum known as *aguardiente*, or more commonly as *guaro*, made from crushed sugar-cane. The Government takes the most of the *dulce*—unrefined cane-sugar—for use in making liquors. Beer, both domestic and imported, is consumed to a considerable extent.

TABLE I

Liquor Imports (in Kilograms) Into Costa Rica

Year	Brandy and Rum	Alcohol	Beer	Cognac	Champagne	Wines	Vermuth	Whisky
1905	5,278		557,978	53,069	6,863	637,946	41,364	54,759
1906	4,207		677,892	100,406	9,939	598,971	50,605	71,391
1907	11,474	120,645	489,168	68,136	5,515	691,871	71,967	115,047
1908	4,282	74,816	675,306	60,214	6,833	610,982	42,979	73,806
1909	5,992	171	770,631	58,380	9,817	581,830	98,855	85,510
1910	7,930	65,192	770,022	78,923	10,943	546,436	76,242	105,516
1911	1,489	82,313	1,012,955	69,521	17,631	639,763	68,636	103,232
1912	349	426,531	839,696	70,328	13,122	716,980	102,139	137,952
1913	824	311,687	870,547	76,434	17,578	633,188	74,154	131,386
1914	2,131	82,939	620,525	47,215	11,865	546,062	70,926	100,292
1915	42	47	249,283	22,222	1,998	247,334	30,561	59,056
1916	.....	.....	.....	.....	.....	.....	.....	.....
1917	5,862		184,573	19,981	7,542	262,322	19,670	74,228

In addition to the liquors above tabulated, in the year 1917 there were imported 4,895 kilograms of liquors and 6,063 kilograms of bitters.

Statistics furnished by the Government Accounting Office show that the production of alcoholic liquors has greatly increased in recent years. The production of aguardiente has been as follows: In 1918, 234,424 liters; in 1919, 562,021; in 1920, 792,495; in 1921, 807,774; in 1922, 660,525. The accompanying Table I shows the amount of the various liquors imported for the years 1903 to 1915, and for 1917. U. S. Consul Benjamin F. Chase, who has kindly furnished the data, states that statistics for 1916 are at present unavailable. The items listed only for the year 1917 have seemingly been included in other groups of earlier years. As all duties are specific and on gross weights, the weights tabulated include the containers.

More recent data, showing the total amounts

and values of liquor imports into Costa Rica, as transmitted by U. S. Consul Henry S. Waterman, are given in Table II. Mr. Waterman explains that figures for 1920 and 1921 were not available at the time of writing.

TABLE II

Liquor Imports Into Costa Rica, 1918-19-22

Year	Kilograms	$
1918	226,817	66,716
1919	758,810	207,006
1922	648,497	166,441

In the importations for the years 1918 and 1919 are included 45,441 kilograms of alcohol valued at $11,696 and 267,423 kilograms valued at $72,204 respectively, which were imported for the purpose of producing the native *guaro*. Naturally these figures actually belong with those showing the production and consumption of aguardiente during the years 1918 and 1919, rather than with the figures on the importation of alcoholic beverages in Costa Rica.

The Costa Ricans seem never to have given serious consideration to the sociological phases of the alcohol problem, and there is no record of any temperance movement ever having been started in the country.

The revenues from the National Liquor Factory are guarantees for the payment of the French loan, and are utilized for that purpose with a provision for bond-holders to take possession of and operate the liquor factory in case of failure to pay the interest when due. Thus, while the loan remains as it is, there is not likely to be any thought of temperance legislation. With the present high rate of exchange, the tendency is rather to encourage the more liberal consumption of local liquors to provide the income necessary to meet the interest.

COSTMARY. The popular name of the European herb *Tanacetum balsamita*, a member of the aster family. On account of their fragrance the leaves were formerly used for flavoring ale; hence the herb was known as "alecost."

COST OF THE DRINK TRAFFIC. Specifically, the retail expenditure for alcoholic beverages. Manifestly the expression, interpreted in its broadest sense, would include not only the above item, but, in addition, the much greater cost, which can not be even approximately estimated, of drink-caused inefficiency, pauperism, insanity, degeneracy, crime, and death. Inas-

much as these subjects are dealt with under the heading of ALCOHOL, it is the province of this article to present only such data as are available relative to the so-called "drink bills" of various countries.

To avoid possible confusion, it may be pointed out that, since the total amount of money expended for liquors is dependent (1) on the quantity of liquor consumed, and (2) on the market price of the various liquors during the period for which an estimate is made, a fluctuation in either factor, or both factors, will be reflected in the annual drink bill; or conversely, an increase or decrease in the drink bill may indicate a corresponding increase or decrease either in consumption or in price, or a fluctuation of both factors. When the state of trade in general is normal and liquor prices are comparatively stable, it is fair to use the annual drink bills as a basis on which to compare the consumption of liquor from year to year. Obviously, however, no reliable conclusion could be reached concerning the consumption of liquor by comparing the drink bills of the various countries before and after the World War.

Estimates of the national drink bills are valuable for the purpose of comparing the amount spent by a nation for drink with that spent for other purposes during a given period.

United States of Ameriea. The most recent reliable estimate of the American drink bill is that for the year ended June 30, 1916, prepared by Mr. Deets Pickett for the "Cyclopedia of Temperance, Prohibition, and Public Morals" (1917 ed.), which places the total cost of drink to the consuming public at $1,727,175.767.50. The data employed in obtaining this figure appear in Table I. The estimates of the amounts of various liquors consumed are based upon "withdrawals for consumption." Up to and including 1916 this furnished a reasonably accurate estimate of the amount of liquor consumed; but in 1916, because of the prospect of a very large increase in the tax, there began to be wholesale withdrawals of liquor which were not consumed or intended to be consumed in the current year, but were withdrawn for the sole purpose of escaping the prospective higher tax. When Prohibition became imminent this movement was accelerated. As a result, the withdrawal figures after 1916 did not at all indicate the consumption, and became practically worthless so far as any significance was concerned. The retail prices of liquors shown in Table I were estimated by the Statistical Department of the Bureau of Foreign and Domestic Commerce.

Dividing this grand total of $1,727,175,767.50 by 102,017,312, the estimated population of the United States in 1916, it is found that the per capita expenditure for alcoholic beverages of all kinds amounted to $16.93.

In connection with Table I it should be mentioned that no account is taken by Government statisticians of the almost universal practise of adulterating liquors, which increases the price to the consumer. According to Mr. Pickett:

> There is every reason to believe that this practice of adulteration very nearly, if not quite, doubles the amount of liquor which is tax-paid, so that the consumer pays for twice the quantity registered by the government as having been "consumed." This, if taken into consideration, would increase the estimate of retail cost by $710,862,218, bringing the total figures to $2,438,037,985.50.

Table II gives the American drink bill for various years from 1881 to 1911, as estimated in the "American Prohibition Year-Book" for 1912, together with some other national expenditures.

TABLE I

NATIONAL DRINK BILL OF THE UNITED STATES FOR YEAR ENDED JUNE 30, 1916.

LIQUORS	CONSUMPTION (GALLONS)	RETAIL PRICE	COST, IN DOLLARS
Distilled Spirits			
Domestic .	136,242,546	$5.00	681,212,730.00
Imported .	3,706,186	8.00	29,649,488.00
Total	139,948,732		710,862,218.00
Wines			
Domestic .	42,229,206	2.00	84,458,412.00
Imported .	5,357,939	4.00	21,431,756.00
Total	47,587,145		105,890,168.00
Malt Liquors			
Domestic .	1,815,686,133	.50	907,843,066.50
Imported .	2,580,315	1.00	2,580,315.00
Total	1,818,266,448		910,423,381.50
Grand Total			$1,727,175,767.50

Estimated population (July 1, 1916), 102,017,312.

The United Kingdom. The national drink bill of the United Kingdom is estimated annually by Mr. George B. Wilson, B. A., secretary of the United Kingdom Alliance, in continuation of similar estimates, covering a century, by Mr. William Hoyle and Dr. Dawson Burns. According to Mr. Wilson's estimate, the people of the United Kingdom spent for drink during the year 1922, in round numbers, £354,131,000 (£=$5), or £7 9s. per capita. Table III gives the data on which this calculation is based, showing also the amounts spent for the different classes of liquor. The probable expenditure for each of the three kingdoms (England and Wales, Scotland, and Ireland) is shown in Table IV. Table V covers expenditures for liquor for 1913-1922.

TABLE II

AMERICA'S DRINK BILL COMPARED WITH OTHER NATIONAL EXPENDITURES (IN DOLLARS)

YEAR ENDING JUNE 30	POPULATION	TOTAL DRINK BILL	PER CAPITA		
			LIQUOR CONSUMPTION	NATIONAL DEBT	GOVERNMENT EXPENDITURES
1881	51,316,000	608,070,693	11.85	35.46	5.06
1885	56,148,000	678,374,931	12.08	24.50	4.63
1890	62,947,714	902,645,867	14.41	14.15	4.75
1895	68,934,000	970,947,333	14.09	13.08	5.16
1900	75,994,575	1,172,226,614	15.42	14.58	6.39
1905	84,084,545	1,465,901,664	17.43	11.77	6.77
1910	92,174,515	1,752,109,635	19.00	11.35	7.30
1911	93,792,509	1,833,653,425	19.55	10.83	6.96

COST OF THE DRINK TRAFFIC

TABLE III

UNITED KINGDOM DRINK BILL FOR 1920-1922. (POPULATION, 47,250,000.)

LIQUORS	CONSUMPTION (GALLONS)		
	1920	1921	1922
British Spirits at 130s. per proof gallon	16,699,000	15,065,000	14,315,000
Other spirits at 130s. per proof gallon	5,449,000	3,519,000	2,635,000
Total	22,148,000	18,584,000	16,950,000
Beer at 168s. per bulk bbl.	35,019,000	31,398,000	26,606,000
Wine at 30s. (40s., 1920), per gallon	15,159,000	11,242,000	12,594,000
Cider and Perry at 5s. per gallon	5,099,000	5,295,000	6,302,000

TOTAL AMOUNT SPENT FOR VARIOUS LIQUORS
(IN POUNDS STERLING)

	1920	1921	1922
British Spirits	108,543,000	97,923,000	93,047,000
Other Spirits	35,418,000	22,873,000	17,128,000
Total	143,961,000	120,796,000	110,175,000
Beer	294,159,000	263,743,000	223,490,000
Wine	30,318,000	16,863,000	18,891,000
Cider and Perry	1,275,000	1,324,000	1,575,000
	469,713,000	402,726,000	354,131,000

The following items may be of interest as showing what the United Kingdom might have done with the £469,700,000 ($2,348,500,000) which she spent for liquor in 1921.

FOR YEAR ENDING MARCH 31, 1921

Education—Rates and taxes	£ 97,206,548
Assessable Value of England and Wales (1920)	223,660,000
Rates collected, England and Wales (1921)	149,000,000
National Debt Services	345,000,000
Navy, Army and Air Forces	230,400,000
Pensions	123,235,000
Bread Subsidy	45,000,000
Old Age Pensions	25,969,000

TABLE IV

PER CAPITA EXPENDITURE FOR LIQUOR IN ENGLAND AND WALES, SCOTLAND, AND IRELAND, IN THE YEAR 1922

	TOTAL	PER CAPITA		
	£	£	s.	d.
England and Wales	295,000,000	7	15	0
Scotland	32,200,000	6	11	0
Ireland	26,400,000	5	17	0

TABLE V

NATIONAL DRINK BILL OF THE UNITED KINGDOM, 1913-1922

YEARS	ANNUAL EXPENDITURE	PER CAPITA EXPENDITURE		
	£	£	s.	d.
1913	166,681,000	3	12	5
1914	164,463,000	3	10	10
1915	181,959,000	3	18	11
1916	204,000,000	4	8	8
1917	259,000,000	5	12	0
1918	259,300,000	5	13	0
1919	386,600,000	8	8	0
1920	469,700,000	10	0	0
1921	403,700,000	8	10	0
1922	354,131,000	7	9	0

Australia. It has been estimated that during the financial years ending June 30, 1920, 1921, and 1922 respectively the people of Australia expended on spirits, wine, and beer the following sums: In 1919-20, £27,139,117; in 1920-21 £29,407,536; 1921-22, £28,804,874. The amount per capita was £5 3s. 5d. in 1919-20; £5 8s. 6d. in 1920-21; and £5 4d. 6d. in 1921-1922.

The consumption by States for the same period was as shown in Table VI.

According to the "Australian Prohibition Year Book," from various issues of which the foregoing figures have been taken, the Australian Commonwealth spends in one year on drink more than five times as much as she expends on education, science, and the arts, more than eleven times the total of the various state charities, and nearly six times the value of the gold yield of the country.

TABLE VI

AUSTRALIAN CONSUMPTION OF ALCOHOLIC BEVERAGES FOR 1920-1922.

	Years ending June 30,		
	1920	1921	1922
New South Wales	£11,688,276	£11,034,000	£10,571,000
Queensland	3,614,976	3,662,106	3,558,593
South Australia	2,354,784	2,463,038	2,481,039
Tasmania	569,833	632,281	555,240
Victoria	7,020,903	8,144,922	8,011,829
West'n Australia	1,888,643	3,626,536	3,063,376
Total	£27,137,415	£29,562,883	£28,241,077

Since the foregoing matter was put into type the data included in Table VII, showing the expenditure for alcoholic beverages in the various European countries, have been received from Dr. Robert Hercod, secretary of the International Temperance Bureau, at Lausanne, Switzerland.

TABLE VII

DRINK BILLS OF EUROPEAN COUNTRIES

COUNTRY	YEAR	EXPENDITURE (NATIVE CURRENCY) (THOUSANDS)	EXPENDITURE (U. S. DOLLARS) (THOUSANDS)
Austria	1921	282,004,232 crowns	52,400①
Belgium	1921	1,500,000 francs	150,000
France	1921	13,512,419 francs	1,351,241②
Germany	1922	194,400,000 marks	134,000③
Netherlands	1920	300,000 florins	120,100
Roumania	1921	2,000,000 leï	220,000
Switzerland	1921	746,000 francs	140,750
United Kingdom	1921	402,700 pounds	2,013,500

①It is assumed that in 1921 the value of the U. S. dollar was 5,000 Austrian crowns.

②The U. S. dollar, in 1921, equaled about 10 French francs.

③This figure, on account of the wide fluctuation in the value of the German mark during the period in question, can only be considered a very rough approximation.

New Zealand. The direct expenditure on drink for the year 1919, as estimated by Justice A. S.

Adams, was £6,280,226, made up as follows: Spirits £2,453,496; wine £348,666; beer (imported), £14,987; beer (New Zealand), £3,463,077. For the year 1920 the total was £7,587,229, being an increase over the previous year of £1,307,003. This increase was mainly in the consumption of spirits (£777,084) and in beer (£312,596). The per capita consumption, including that of the Maori population, was about £5 6s. per annum. For 1921 the total expenditure was £7,551,274, and the per capita consumption was £5 18s. 10d.

COTTABUS (Greek *κότταβος*). A drinking-game very popular among the ancient Greeks. It was played in several forms, but the principle of the game was the same in each case. The player, reclining upon a couch, aimed to jerk a stream of wine in such a manner as to hit a mark without spilling any of the liquid. There were two principal kinds of cottabus, (1) *κότταβος κατακτός* and (2) *κότταβος δι' ὀξυβάφων*.

(1) In the *κότταβος κατακτός* a shaft or staff was erected, to the extremity of which was attached the beam of a pair of scales. From either end of this beam the scale-plates were suspended, and little images, often representing the god Hermes, were placed beneath the plates. The player then took a mouthful of wine or water and spurted it in a continuous stream onto one of the plates. If he hit it with a sufficient quantity of wine to fill it, the scale descended and struck the head of the little bronze figure below; but it rose immediately, and the opposite scale, descending in turn, struck the other figure. According to other accounts, the wine was jerked from a cup, the arm being curved and the hand bent. Sometimes there was only one scale, with a single figure beneath it. In an account given by Athenaeus ("Deipnosophistai," xv.667) a basin stood beneath the figure, into which the liquid fell. At other times the figure stood under water in a basin, and it was necessary to strike the scale with sufficient force to impel it to hit the head of the submerged figure.

(2) In the *κότταβος δι' ὀξυβάφων* a number of small empty bowls floated upon the surface of a vessel containing water. Wine was thrown into them in sufficient quantity to sink them.

The game was played in a circular chamber, so that every player had an equal chance of hitting the mark. Omens were drawn from the measure of success. The game seems to have originated in Sicily; but it soon became popular throughout Greece, and did not go out of fashion until the fourth century of the present era.

BIBLIOGRAPHY.—C. Sartori, *Das Kottabos-Spiel der alten Griechen*, 1893. An excellent account of the game is given in the *Encyclopaedia Britannica*, 11th ed., *s. v.*

COTTERILL, GEORGE FLETCHER. American civil engineer and temperance leader; born in Oxford, England, Nov. 18, 1865. He removed with his parents to America in 1872, the family home being established at Montclair, N. J., where he graduated (valedictorian) from the high school in 1881. He took up the study and practise of civil engineering under James Owen, C.E., then county engineer of Essex County, N. J., serving in his employ from 1881 to 1884. In the latter year he became assistant engineer on the landscape design and improvement of Arlington Cemetery, Hudson County, N. J. Removing in 1884 to the State of Washington, he settled in Seattle, and for the next two years was engaged in general engineering work. From 1886 to 1888 he was employed on railway and coal-mining projects, and from 1889 to 1892 in general practise about Seattle. He was appointed assistant city engineer in 1892, specializing on water supply, sewerage, and other municipal improvements until 1900. He conducted a general engineering practise for the next sixteen years (except in 1912-14, while mayor of Seattle), which gained him professional distinction throughout the Pacific Northwest, especially in the work of city planning and landscape design. He served as chief engineer of Washington State highways from 1916 to 1919, then returning to private practise. In 1922 he was appointed port commissioner of the port of Seattle, with special duties in the development and operation of port and harbor improvements.

Cotterill's parents had been active in temperance work in the mother country; and when a very small boy George had joined the Band of Hope, conducted by his mother at Painswick. By the time he was seventeen he had become an active member and an officer in a "reform club," numbering several hundred members, which had been organized in Montclair at the close of a pledge-signing campaign. Soon after settling in Washington he joined the Independent Order of Good Templars (Seattle Lodge No. 6) and began his notable career in that organization. He became Grand Secretary of the Washington Grand Lodge in 1889, and in the constitutional campaign of that year he also served as secretary of the federated committee of all the State temperance organizations. As District Chief Templar (1890-92) he was at the head of Good Templary in Seattle and King County, Wash., developing 30 local lodges, with 1,500 members, in that territory.

GEORGE FLETCHER COTTERILL

During this period, in association with Arn S. Allen he founded and published for several years the *Washington Temperance Magazine*, a monthly journal. With youthful energy and zeal far exceeding their resources Cotterill and Allen in 1892 launched a Prohibition weekly, *The American Issue*, and maintained it through the Presidential campaign of that year in advocacy and support of the Prohibition party, with Gen. John Bidwell as the Presidential nominee. *The American Issue* succumbed to financial stress while the exhausted publishers and editors returned to their normal work for a livelihood.

In 1893, as representative of the Grand Lodge of Washington, Cotterill first attended the International Supreme Lodge (then the Right Worthy Grand Lodge) of Good Templary, meeting at Des Moines, Iowa. During the 30 years following he attended every succeeding biennial or triennial international session, of which four were held in the United States or Canada, and seven in the British Isles or on the European continent. In 1899, at the Toronto session, he was elected to the second international post of duty, that of International Counselor, for the three years following. In 1905, at the institution of the National Grand Lodge for the United States, he was elected as the first National Chief Templar, and was reelected at the annual sessions for eight years following. He declined further election on account of his duties as mayor of Seattle requiring all of his attention. In 1908, at the Washington session of the International Supreme Lodge, he was again elected International Counselor, and he has been unanimously reelected to that office at every succeeding session, including that of London, 1923. Thus he has been nineteen years on the International and fifteen years on the National Executive Committee of Good Templary.

He has attended three meetings of the International Congress Against Alcoholism, as official U. S. delegate, viz., London, 1909, Milan, 1913, and Lausanne, 1921. Since 1897 he has visited Europe eleven times to attend international temperance gatherings, and since 1893 has made more than 50 trips across the American continent on temperance missions. He has made at least 2,500 public addresses in the temperance cause as a voluntary worker, only accepting reimbursement for actual expenses incurred, and more often paying his own. In the long struggle for State Prohibition in Washington, which was finally triumphant in 1914, Cotterill gave to the campaigns all the time and energy that he could possibly spare from his profession, attending every session of the Legislature in this interest. He assisted in organizing the Washington Anti-Saloon League. Elected to the State Senate in 1906, he played a prominent part in securing the State local-option law in the session of 1909, and was also the author of the Constitutional Amendment for woman suffrage. In 1907 he rendered valuable service in the campaign which placed Oklahoma in the dry column; in 1911 in that which held Maine for Prohibition; and in 1918 in the local-option contests in a score of cities in the State of New York. After 40 years of membership with the Good Templars he is still active in that Order, the interests of which he is ever ready to serve both in the Old World and in the New.

In 1890 he married Cora Rowena Gormley, of Seattle, in which city he has long been a resident.

COTULA or **COTYLA.** An ancient cup, probably two-handled, containing about a half-pint, and used as a measure by both Greeks and Romans.

COTULA
In the Louvre, Paris

COUCHING. The spreading of grain on the malt floor preliminary to germination. See MALT AND MALTING.

COULING, SAMUEL. British clergyman, author, and temperance worker; born in England in 1815; died at Boxmoor, Herts., Aug. 20, 1890. He was educated for the ministry of the Baptist Church, and for some years held a pastorate at Chipperfield, England. Interested in the temperance question from his youth, he gave much time and service to the work of organizing and promoting total-abstinence movements, and directed much of his preaching to the same end. He was at length led to resign his pulpit and take service under the direction of the National Temperance Society. In 1852 he was made assistant secretary, and toured Surrey and Sussex in the interest of the movement. Afterward, in addition to his duties in the office, he spent much of his time in domiciliary visitation in Whitechapel. He labored personally with thousands of people, making large use of temperance tracts. After the union of the London Temperance League with the National Temperance Society under the title of "The National Temperance League," Couling was appointed one of the agents of the new organization. He gave considerable attention to the preparation of suitable literature, and published several helpful books, the best known of them being: "The Traffic in Intoxicating Drinks; its Evils and its Remedies" (London, 1855); "History of the Temperance Movement in Great Britain and Ireland" (1862); and "Teetotalism versus Alcohol" (1863).

COUNCIL OF TEMPERANCE. See UNITED FRIENDS OF TEMPERANCE.

COUNTRY BREWERS' SOCIETY. A very wealthy body of British brewers. It was established in the Exchequer Coffee House in London, as early as 1822, the object being the defeat of the Bennett Bill, then before Parliament, which interfered with the privileges of the brewers. In 1886 the Society numbered 470 members, all of them country brewers who carried on their business under the "tied-house" system. In 1904 the Society, together with the London Brewers' Association and the Burton Brewers' Association, became part of the federation known as the "Brewers' Society." See BREWERS' SOCIETY.

COUNTRY COCKTAIL. A mixture composed of bitters, rye whisky, and lemon.

COURIA. A fermented beverage made by the Indians along the Guaviare River, in Colombia, South America, of sweet potatoes and cassava.

COURTENAY, AUSTIN MATLACK. American Methodist Episcopal clergyman; born in St. Louis, Mo., April 22, 1850; educated in the public schools in the United States and at a private school in Brighton, England. He received the degree of D.D. from Dickinson College (Carlisle, Pa.) in 1887. He has been twice married: (1) To Mary Florence Valliant, of Talbot County, Md., Aug. 31, 1871 (d. 1897); (2) to Calista McCabe, of Delaware, O., Dec. 31, 1902. Ordained a deacon in the Methodist Church in 1873, and an elder in 1875, Courtenay has served pastorates in the following places: Lonaconing, Md., Cumberland, Md., Winchester, Va., Baltimore, Md. (Madison Avenue, Broadway, and Madison Square Churches), Hagerstown, Md., Pittsburgh, Pa., Meadeville, Pa., and in Ohio at Chillicothe, Zanesville, Marietta, and Westerville. Before being called to Westerville he held the superintendency of the Columbus district of the M. E. Church. He resigned his pastorate at Westerville in September, 1922, to become field secretary of the Ohio Methodist Children's Home, a branch of church work in which he has long been deeply interested.

Throughout his career Courtenay has been a devoted adherent of temperance reform, having enlisted in the cause long before the advent of the Anti-Saloon League. Coming to Ohio about the time the Ohio Anti-Saloon League was being formed, he affiliated with that organization and served as one of its trustees for many years. For ten years he was also chairman of the Ohio A.-S. L. Headquarters Committee. He has been a member of numerous State and national A.-S.L. conventions, and he was a delegate to the Fifteenth International Congress Against Alcoholism in Washington, D.C., in 1920. An unobtrusive, scholarly man, Dr. Courtenay is a brilliant and compelling public speaker. Moreover, his courage in attacking a public evil is always equal to his conviction, as he has demonstrated on more than one occasion. In the old days, when the legalized liquor traffic was fighting tenaciously for its existence, he was frequently threatened by saloon sympathizers. He was once shot at by moonshiners in the mountains of Maryland, and on another occasion was seriously beaten, presumably by a hired bully of the saloon interests in Zanesville, Ohio. Commenting on these experiences, he remarks half humorously, half seriously: "There is some slight satisfaction in having shed a few drops of blood in the cause."

COUSCOU. A drink, probably fermented, formerly made of bananas by the Carib Indians.

COWEN, ESEK. American lawyer, jurist, author, and temperance pioneer; born of Scotch parentage in Rhode Island Feb. 24, 1874; died in Albany, N. Y., Feb. 11, 1844. He moved with his parents to Greenfield, N. Y., about 1793. At the age of sixteen he began the study of law with Roger Skinner of Sandy Hook and continued it with Zebulon Shepherd. He was admitted to the bar in 1810, and began the practise of law with Gardner Stowe of Northumberland. In 1812 he moved to Saratoga, and later formed a law partnership with Wissel Ganse-voort. In May, 1824, he was appointed reporter in the Supreme Court of Errors. A year later he was appointed circuit judge, and in 1835 was elevated to the Supreme Bench, retaining this position until his death.

Cowen was one of the founders of the UNION TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND, and until his death was aggressively prominent in temperance undertakings. His first law partner, Gardner Stone, was also his partner in temperance efforts. In 1811 Cowen married a daughter of Sidney Berry, another of the founders of the Moreau Society. As late as April 4, 1838, when sitting on the Supreme Bench, Cowen took an aggressive part in the warfare of his own town against the saloon, drafting a protest to the trustees of Saratoga village against licensing dram-shops.

COWEN, JOSEPH. English politician, journalist, and temperance advocate; born at Blaydon Burn, Northumberland, July 9, 1831; died at Newcastle-on-Tyne Feb. 18, 1900. His father was Sir Joseph Cowen, a man who started life as a workman at the forge and rose to the position of a prominent mine-owner and landed proprietor in Newcastle-on-Tyne. Joseph, the son, was educated at a private school at Ryton-on-Tyne and at the University of Edinburgh. In 1874 he was elected to the House of Commons, succeeding his father, who had been a Liberal Member of Parliament for the borough since 1865. Joseph, the subject of this notice, became known as a Radical, largely independent of party, and the possessor of a unique but genuine gift of eloquence which early placed him among the best-known men of the House.

Cowen was outspoken in opposition to the liquor traffic, and this was used against him in his successive contests for reelection. After a notable triumph over the various groups opposing him in the election of 1885, he resigned his seat in Parliament and devoted himself to his newspaper, the *Newcastle Daily Chronicle*, which he built up into an influential organ of independent and radical views. He continued to aid the temperance movement, both on the platform and by his writings. At a meeting of the Blue Ribbon Army in 1884, at Newcastle-on-Tyne, he said:

> Reform, to be genuine, must be based on something more stable than stimulants, or, like Jonah's gourd, having been grown in a night, it will perish in a night. We English are one of the most enlightened nations in Europe and one of the most intemperate. It was not always so. In early Tudor times England was noted for its sobriety. Historians attribute the great change in the national taste to the habits acquired by our soldiers when engaged in the old Dutch wars. When a man has learned from conviction to deny himself indulgence in intoxicating drinks, other virtues are more than likely to follow in the train of temperance.

COWIE, BESSIE (VICKERY) LEE. Australasian lecturer, author, and Woman's Christian Temperance Union official; born at Daylesford, Victoria, Australia, June 10, 1860. The community in which she was reared—an isolated gold-mining settlement, on the summit of the mountain range which divides the State of Victoria—offered little in the way of school advantage, and the girl was, for the most part, self-educated. She was, however, a student and developed her intellectual life rapidly, becoming known in her girlhood as a writer of stories and verses that found their way into good

periodicals. At the age of nineteen Miss Vickery was married to Harrison Lee, of Fitzroy, Victoria, and with him made her home in Melbourne. In 1883 Mrs. Lee became a pledged total abstainer and an enthusiastic worker in the W. C. T. U. In this service she developed rare platform gifts, and was appointed lecturer and organizer for the Victorian Alliance. In 1896 she paid the first of several visits to England, where her fame had preceded her, and she was often introduced to public audiences as "Australia's Temperance Queen." In the agitation which accompanied the local-option polls throughout New Zealand in 1899 and 1902, Mrs. Lee took a prominent part. As an advocate of woman suffrage she has also been an inspiring and successful leader, having lived to see the principle adopted in all the Australian States. Some years after the death of Mr. Lee, she removed to New Zealand, where, in 1908, she was married to Andrew Cowie, a native of Scotland residing at Winton, and thenceforward she came to be known as Mrs. Lee Cowie. Her residence has since been at Dunedin. She was appointed World Missionary of the W. C. T. U. at the session held in Geneva, Switzerland, in 1900; and her lecture-tours have covered Palestine, Egypt, and Ceylon, besides parts of other countries and the whole of Australia and New Zealand. Mrs. Cowie attended the World's W. C. T. U. convention held in London in 1920. In 1924 she visited America, on her seventh trip around the world. She is a voluminous author of works of fiction, besides articles, songs, etc.

COWPER, WILLIAM. English poet; born at Great Berkhamsted, Hertfordshire, Nov. 26, 1731; died at East Dereham April 25, 1800. He received his early education in a boarding-school at Markyate, and later attended Westminster School. At the age of eighteen he entered the legal profession; but, although he was called to the bar, he had no liking for the law and never actually practised. He was appointed a commissioner of bankrupts in 1859.

Delicate of health and hypersensitive from early childhood, Cowper began in his early twenties to exhibit symptoms of profound melancholy, a condition which developed into the periodic fits of insanity that thenceforth clouded his career. This condition was no doubt aggravated by an unhappy and hopeless love affair with his cousin, Theodora Cowper. Later, when he was nominated to a clerkship in the House of Lords, his mind became completely unbalanced by the prospect of having to appear at the bar of the House, and his friends were obliged to send him to a private lunatic asylum.

After recovering from his first attack of insanity he devoted his remaining years of reason to literature. Several of his poems, indeed, were written during his periods of derangement. His first work was published in 1779, and the ensuing fifteen years, despite recurrences of his malady, were productive of his best poems. His literary career ended in 1794, when his intellect became permanently impaired.

Among his contemporaries Cowper attained high rank as a poet and, singularly enough, notwithstanding his naturally morbid tendencies, many of his poems are distinguished by the rare quality of their humor, which, contrasted with the solemnity and pathos of other of his writings, gives evidence of his remarkable versatility. Many of his poems were inspired by the prevalent social and political abuses of his time. The following passage from "The Task—The Winter Evening" marks the abhorrence which he felt for the liquor traffic and his disgust at governmental licensing of it:

Pass where we may, through city or through town,
Village or hamlet, of this merry land,
Though lean and beggar'd, ev'ry twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes
That law has licensed, as makes temperance reel.
There sit, involved and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom; the craftsman there
Takes a Lethean leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All learned and all drunk! . . . 'Tis here they learn
The road that leads from competence and peace
To indigence and Rapine; till at last
Society, grown weary of the load,
Shakes her encumber'd lap, and casts them out.
But censure profits little: vain the attempt
To advertise in verse a public pest,
That, like the filth with which the peasant feeds
His hungry acres, stinks, and is of use.
The Excise is fatten'd with the rich result
Of all this riot; and ten thousand casks
Forever dribbling out their base contents,
Touched by the Midas' finger of the state,
Bleed gold for ministers to sport away.
Drink and be mad then; 'tis your country bids;
Gloriously drunk, obey the important call;
Her cause demands the assistance of your throats;
Ye all can swallow and she asks no more.

COX, VARILLA FULLER (BARTON). American Woman's Christian Temperance Union official; born at Windsor, Me., Jan. 30, 1841; died at Washington, N. J., Oct. 12, 1918. She was educated in the public schools and at Waterville Academy (now Colby University), Waterville, Me. After several years teaching at Bound Brook and Hackettstown, N. J., Miss Barton was married to James H. Cox, a business man of the latter place, in 1869. In 1888 she formed a local Union of the W. C. T. U., of which she was elected president. She had long been interested in the temperance cause, her father having been enlisted in the Washingtonian movement and she herself having become a member of the Sons of Temperance in her girlhood. In 1889 she removed to Tabor, N. J., where she resumed her temperance work under the auspices of the New Jersey W. C. T. U. Soon after her location there she was appointed State superintendent of the Department of Sabbath Observance (which office she held until 1915), and in 1896 she became national superintendent of the same department. She also served for a number of years as superintendent of the Morris County Union.

COY, ASA. Canadian municipal officer and temperance advocate; born at Gagetown, New Brunswick, July 14, 1799; died at St. John, in the same province, Feb. 1, 1874. He married Mary Ann Ring, and settled at Fredericton in 1829. In 1845 he was appointed a justice of the peace for New York County, and in 1854 he was made secretary to the Board of Public Works in St. John, a position which he held during the remainder of his life. He became active and well-known in temperance work at an early period in his residence at the provincial capital. A charter member of York Division, No. 2, of the Sons of Temperance, he became successively Worthy Patriarch and Grand Worthy Associate. A pioneer in a double

sense, he had much to do with laying the foundations which made possible the later notable successes of the temperance movement in the province.

CRABBE, CHARLES C. American lawyer and Assemblyman; born in Madison County, Ohio, on Nov. 1, 1878; educated in the public schools of that county and also at Ohio Northern University, Ada, O. After leaving the University he taught in various schools of the State for a period of about seven years. In June, 1904, he was admitted a member of the Ohio bar, and ever since that time he has been in the active practise of law at London, O. On

CHARLES C. CRABBE

Sept. 23 of that year he was married to Miss Isa Roth, also of London. For four years he served as city solicitor of London, in which office he vigorously enforced the local-option laws which were in effect at that time. In 1914 he was elected Prosecuting Attorney of Madison County, in which capacity he served for three terms in succession. During that time he strenuously prosecuted throughout the county numerous violations of the prevailing liquor laws. Crabbe was chosen to represent Madison County in the General Assembly of Ohio in 1918, and was reelected in 1920, serving during the 83d and 84th General Assemblies. His ability as a member of the State Legislature won for him the honor of being chosen as leader of his party on the floor of the House. He is the author of the "Crabbe Act," the Prohibition Enforcement Code for Ohio, which was adopted, by a majority of 300,000, by the voters of Ohio in the fall of 1920. This Act—which was passed on Jan. 27, 1920, and approved on the 16th of the following month—prohibits the liquor traffic and provides for the administration and enforcement of such Prohibition. It also repeals certain sections of the General Code. Another im-

CRABBE

portant provision is that any person who sells, furnishes, or gives away wood-alcohol, or any other preparation or compound which contains wood-alcohol, to be used for beverage purposes, is guilty of murder, should death result from its use. The Act also fixes the penalty for all violations of the provisions therein, and designates the courts of jurisdiction in which cases arising from such violations shall be tried. The disposal of the revenue derived from fines and forfeited bonds under this Act is provided for, half of the money going to the State and half to the county, municipality, or township in which the court of jurisdiction is located. Under this law approximately two million dollars had been collected in fines up to the fall of 1922.

Crabbe is now recognized as one of the most prominent and influential dry leaders in the State of Ohio. In the summer of 1922 he won the nomination for the attorney-generalship of Ohio at the Republican primaries, after a hotly contested race with Judge Corn, of Ironton. He was successful at the November election, also, defeating Stephen M. Young, of Cleveland.

In May, 1923, the honorary degree of LL. D. was conferred upon him by Ohio Northern University.

He is a brother of FRED LOCKE CRABBE and GEORGE WILLIAM CRABBE.

CRABBE, FRED LOCKE. American lawyer and Prohibition advocate; born at Big Plain, Madison County, Ohio, Aug. 19, 1885; educated in the public schools and at Ohio University, Athens, Ohio. He married Ione May Phillips in 1909. He was for some years engaged as a

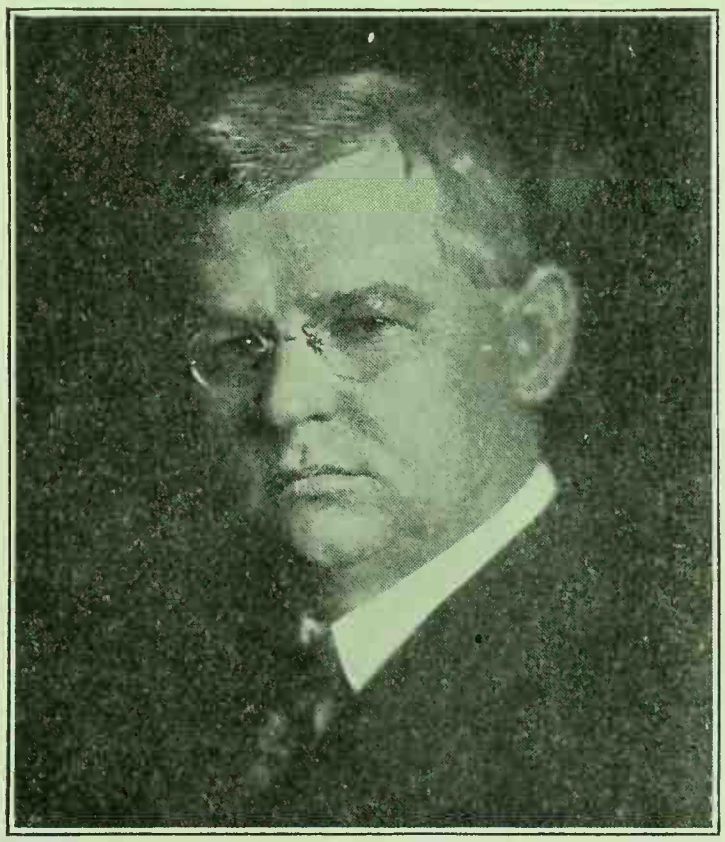
FRED LOCKE CRABBE

teacher in the public schools, meantime beginning the study of law. During this period he was employed on Sundays and in campaign work by the Ohio Anti-Saloon League. After being admitted to the Ohio bar he was engaged (1915)

as attorney for the Anti-Saloon League in the Toledo district. In 1916 he was transferred to Wyoming as State superintendent of the Anti-Saloon League, and he was later appointed by Governor Carey as State Prohibition Commissioner. He held the commissionership for one year and then received a call to Kansas as superintendent of the Kansas Anti-Saloon League, which position he still holds. He has also been acting as Assistant Attorney-general of Kansas and has had much to do along the line of enforcement of the prohibitory laws.

He is a brother of CHARLES C. CRABBE and GEORGE WILLIAM CRABBE.

CRABBE, GEORGE WILLIAM. American lawyer; born in Madison County, Ohio, June 1, 1875; educated in the public schools of his native county and at the Depauw University, Greencastle, Ind., subsequently transferring to Ohio Wesleyan University and completing his college course there. Choosing the legal profession, and while engaged in study for admission



GEORGE WILLIAM CRABBE

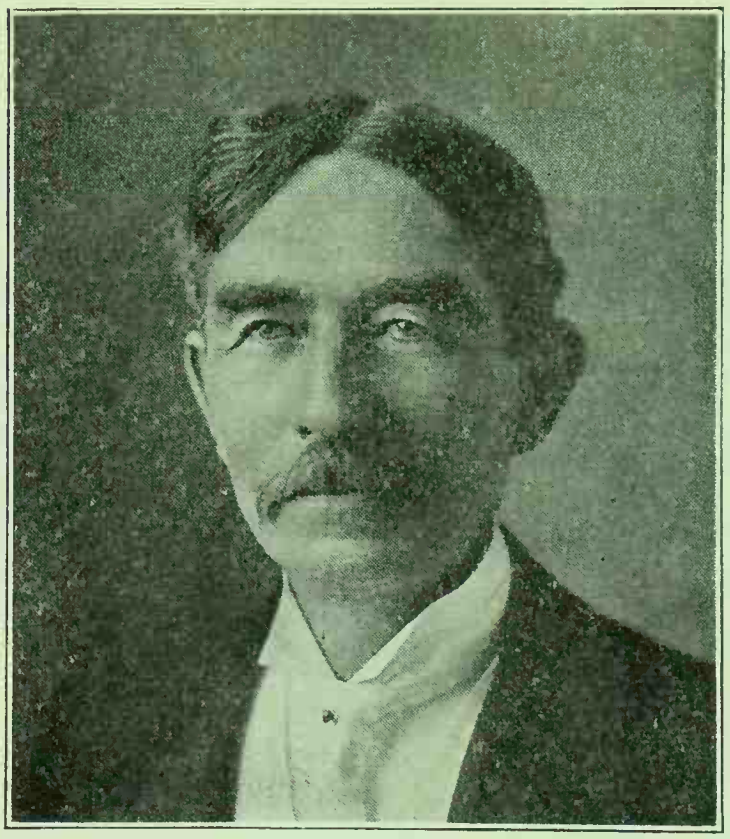
to the bar, his early interest in the temperance question was intensified as antagonistic forces battled for control, and he entered the fray, first, as attorney for the Ohio Anti-Saloon League in 1907, filling that position for six years. In 1913 he was made superintendent of the West Virginia Anti-Saloon League, and four years later (1917) was transferred to the superintendency of the Maryland Anti-Saloon League. Crabbe, whose home is at Baltimore, Md., has had an active and leading part in the conflicts by which the stranglehold of the liquor power has been broken in the several states where he has officially served the Anti-Saloon League.

The Crabbe family has been active in the fight for Prohibition in America. A brother of the subject of the present article, FRED LOCKE CRABBE, is superintendent of the Kansas Anti-Saloon League. Another brother, CHARLES C. CRABBE, is Attorney-general of Ohio, and was elected on a law-enforcement platform. A third brother, **H. H. Crabbe**, is Prosecuting Attorney of Madison County, Ohio, and has made a notable record as a law-enforcement prosecutor.

CRABBE ACT. See CRABBE, CHARLES C.

CRAFTS, SARA JANE. American author and teacher; born in Cincinnati, Ohio, daughter of Jesse and Jane Timanus; educated in the public schools of that city, at Wesleyan Female College, and at Iowa University, Grinnell. She was a teacher in the Normal College of Minnesota for five years. On May 1, 1874, she was married to the Rev. WILBUR FISK CRAFTS (d. 1922), and entered most efficiently with him into the Sunday-school Union work and the production of reform literature. She was instructor in various Sunday-school normal institutes, State conventions, and Chautauqua assemblies. In 1895 she was made superintendent of the Sunday-school Department of the World's Woman's Christian Temperance Union. Between 1880 and 1913 she traveled extensively in Europe and the Orient in the interest of temperance and reform movements; in the latter year organizing Sunday-schools in various countries, including Iceland, Holland, Switzerland, Norway, and Italy. For a number of years she wrote the temperance lessons for the National Temperance Society, the *Christian Herald*, and other religious and temperance papers. For a complete list of her productions, and of those in which she collaborated with her husband, see "Who's Who in America."

CRAFTS, WILBUR FISK. American clergyman and temperance advocate; born at Frye-



REV. WILBUR FISK CRAFTS

burg, Maine, Jan. 12, 1850; died in Washington, D. C., Dec. 27, 1922. He was educated at Wesleyan University, Middletown, Conn. (A.B., 1869,

A.M. 1871) and at Boston University School of Theology (B.D. 1871). Marietta (Ohio) College gave him the honorary Ph.D. degree in 1896. Dr. Crafts married Sara Jane Timanus of Cincinnati in May, 1874 (see CRAFTS, SARA JANE). Beginning his pastoral work in the Methodist Episcopal Church, he subsequently served pastorates in the Congregational and Presbyterian Churches, being located successively in Stoneham, Haverhill, and New Bedford, Mass., Dover, N. H., Chicago, Ill., Brooklyn and New York, N. Y. He began to lecture on temperance during his junior year in college, and continued in that work to the time of his death. His interest in Sunday-school work and leading participation in the conventions held to promote the cause led the London (England) Sunday-school Union to invite him to tour the principal English cities in 1880. Returning to this country, he inaugurated a movement for a Sunday rest day, and appeared twice before the Senate committee on Education and Labor in Washington in that interest. In 1889 he founded the American Sabbath Union, and in 1895 the Reform Bureau, since known as the International Reform Bureau. As its superintendent he wrote eight laws which were passed by Congress between 1896 and 1903, dealing with limitations upon Sunday traffic, the sale of liquor at military posts and immigrant stations, divorce, and the prohibition of the sale of intoxicants, opium, and firearms in Pacific islands having no civilized government. Dr. Crafts made his home in Washington, D. C. He was a prolific writer. Besides his contributions to numerous religious and temperance journals, the following are among his books dealing more directly with the temperance question: "The Two Chains"; "The Temperance Century"; "Practical Christian Sociology"; "World Book of Temperance"; "Prohibition Handbook"; and (with Mrs. Crafts and the Misses Mary and Margaret W. Leitch) "Protection of Native Races Against Intoxicants & Opium," Chicago, New York, and Toronto, 1900. The last-named work has run into several editions.

CRAIG, WILLIAM HENRY. American real-estate dealer and Prohibition leader; born at Galt, Ontario, Canada, Aug. 18, 1849; died at Kansas City, Mo., April 9, 1890. He went to the United States during the Civil War, and though only a boy of fifteen, obtained a place in the commissary department of the Union Army and served until the close of the War. He purposed studying for the ministry, but, his eyes failing him during his course at the Northwestern University, Evanston, Ill., he began his business career as a clerk in a Chicago house. In 1877 he married Jennie E. Northup, of Joliet, Ill., and during the following year they removed to Kansas City, Mo., where Craig built up a prosperous real-estate business and acquired wealth. He was active in the Methodist Episcopal Church and especially interested in the temperance reform. A total abstainer from boyhood, he united with the Prohibition party and became a recognized leader of it in the West. For some years he published the *Kansas City Herald*, a weekly journal devoted to the interests of the new party and temperance reform. He made large donations to Prohibition work, the Woman's Christian Temperance Union of

Missouri being one of his chief beneficiaries. He was the candidate of the Prohibition party for State treasurer of Missouri in 1888.

CRAMBAMBULI or **CRAMBAMBULEE.** A drink composed of burnt arrack, rum, or other spirits, and sugar. John Wilson, in his "Noctes Ambrosianae," (ii. 145) has:

> Crambambulee!—all the world over,
> Thour't mother's milk to Germans true.

CRANFILL, JAMES BRITTON. American editor and physician; born in Parker County, Tex., Sept. 12, 1858; educated in the public schools of Gonzales County, studied medicine, and was admitted to practise in 1879; married Ollie Allen of Crawford, Tex., Sept. 1, 1878. In 1881 he took up editorial work and published successively the *Turnersville Effort*, the *Gatesville Advance* (the first Prohibition weekly in Texas), the *Waco Advance*, the *Texas Baptist*

JAMES BRITTON CRANFILL

Standard, and the *Baptist Tribune*. He was, also, editorial writer for the Associated Prohibition Press. In 1890 he was ordained to the Baptist ministry. A member of the Democratic party and prominent in its councils, he introduced a resolution against the liquor traffic in the State convention at Houston in 1884. The resolution was promptly tabled; and two years later Cranfill severed his connection with his party and began the work of organizing the Prohibition party of Texas, which in the following November polled 19,000 votes. He was chairman of the State Prohibition executive committee, and a member of the executive committee of the National Prohibition party. In 1892, at the national convention of the Prohibition party in Cincinnati, Cranfill was nominated for vice-president of the United States. Simmons College, Abilene, Tex., gave him the LL.D. degree in 1900, and he holds the same degree from Baylor University. He is an honorary member of the Texas Eclectic Medical Association. Besides his continuous work for va-

rious church and temperance periodicals, Cranfill, who lives at Dallas, Texas, has published several books, devoted chiefly to Baptist history and denominational literature. He continues to be actively interested in the sprcad of Prohibition.

CRATER or **KRATER.** In classical archeology the generic term for a vessel in which wine was mixed before use at meals or libations. The crater was of all sizes, from that of the gigantic ones for public use to that of the domestic ones holding only a few pints. It was usually a high, goblet-shaped bowl with a broad body and a base or foot divided into several parts. Usually it had two handles, either horizontal and near the base or vertical and high. It was commonly made of wood or clay, but Dr. Lee in 1812 dis-

ETRUSCAN CRATER
—After Dennis, "Etruria"

covered at Ithaca a specimen in silver, repoussé and chased, 3¾ inches high.

Some of the varieties of craters are: the Corinthian style, with columnar handles; volute-handled crater and the bell crater, the two latter being of Greek origin.

CRAWFORD, DAVID ALEXANDER EDWARD LINDSAY, 27th Earl of. English statesman and temperance leader; born in 1871. He was educated at Eton and Magdalen College, Oxford (M. A. 1894, with special honors in history). In 1895, as Lord Balcarres, he was elected Member of Parliament for the Chorley division of Lancashire, and sat in the House of Commons till 1913, when he succeeded his father as Earl of Crawford. Under Mr. Balfour's premiership he took office as one of the lords of the Treasury, where his pronounced temperance sentiments led him to be referred to commonly as "the teetotal Lord of the Treasury." In 1900 he married Constance, daughter of the late Sir Henry Pelly. In his several contests for public office Lord Balcarres in all his speeches proclaimed himself a total abstainer and would give no pledge satisfactory to the licensed traffic. Taking great interest in the Oxford House settlement in the East End of London, he had ample opportunity to note the poverty and ruin occasioned by drink, and never failed to bear his testimony against it. Eloquent on the platform and influential in society, he has been largely instrumental in spreading temperance sentiment in England.

CRAWFORD, ELLA DONELSON. American Woman's Christian Temperance Union organizer; born at Baraboo, Wis., Nov. 16, 1852. In 1854 her parents removed from Baraboo to Lyndon, Juneau County, in the same State. She received her early education in the public schools, and from 1864 to 1868 attended a private school. At the age of sixteen she began to teach in the public schools of Juneau County, and later taught in Adams County, Wisconsin, and Rock County, Minnesota. In 1878, after ten years of teaching, she was married to W. O. Crawford—a law graduate of the University of Michigan at Ann

LATE CRATER FROM ORVIETO
—After Dennis, "Etruria"

Arbor—at Luverne, Minn. She had been a resident of Minnesota since 1873 and was the first woman in that State to be baptized in the Rock River. In November, 1875, she became a member of the Baptist Church at Luverne.

Throughout her life Mrs. Crawford has been an ardent advocate of the temperance cause. In 1867, at the age of fifteen, she became affiliated with the Independent Order of Good Templars and, later, joined the Mendotas, in both of which organizations she held various offices.

She was one of the early Crusaders, having commenced her endeavors along the lines of temperance reform as early as 1873, when but a girl, with others, she drove long distances, and solicited from every settler in Rock County signatures to a petition against licensing saloons in the county. In 1880 she became a member of the W. C. T. U., and in 1882 she organized and fostered a Band of Hope among the children of Rock County, Minn., one of the first attempts along juvenile lines made during that period. In the

summer of 1884 she also organized there a branch of the W. C. T. U., of which organization she served for three years as president. Later, she was elected president of a branch of the same body at Sheldon, Iowa, and assisted in the foundation of a similar section at Doon, Ia.

In June, 1901, at the Fifth District Convention of the Minnesota W. C. T. U., which was held at Pipestone, she was chosen district president, serving faithfully in this capacity for several years. She further carried out her program of organization by founding another branch of the Union at Beaver Creek (Minn.) in May, 1902. Mrs. Crawford was sent as a delegate to the World's and National Conventions at Chicago in 1893, to the National Convention at St. Paul in 1898, and to the Fort Worth Convention in 1902. She also attended the State Conventions of Idaho and Minnesota which were held during these years. At the Boise Convention of South Idaho in 1903 she was elected president of the South Idaho W. C. T. U., serving until 1904. During the ensuing twenty years, although holding no official position, Mrs. Crawford has continued to be a zealous worker in the Union wherever she has been. She is the originator of a unique W. C. T. U. chart showing the systematic and direct relation of all of the 40 different departments of work to the home as the hub or center of all efforts. She now lives in Sioux Falls, S. D.

CRAWFORD, GEORGE WASHINGTON. American lawyer, statesman, and temperance advocate; born in Columbia County, Ga., Dec. 22, 1798; died July 22, 1872. He graduated from Princeton (N. J.) University in 1820, studied law, and was admitted to the bar in 1822. He became Attorney-general of Georgia (1827-31), member of the Legislature (1837-42), Governor of Georgia (1843-47), and Secretary of War in President Taylor's cabinet. The last-named post he held from March 7, 1849, till the death of the President in the following year, when he resigned his portfolio and spent some time in foreign travel. During his administration of the War Department Secretary Crawford issued (September, 1849) an order forbidding sutlers to sell ardent spirits, or other intoxicating drinks, under penalty of losing their situations.

CRAWFORD, WILLIAM. English temperance lecturer. Nothing is known concerning the date and place of his birth; but he was reclaimed from habitual drunkenness in 1837, and gave the rest of his life to service in the temperance cause. In narrating his own experience he used to say that when he signed the pledge (in 1837) he was not at the time possessed of half-a-crown's worth of property in the world, but was in debt at every public house where they would trust him. During the three years following his reformation he developed the qualities of an engaging public speaker, besides proving most effective in personal appeal and house-to-house visitation. In 1849 he was engaged as one of the agents and lecturers of the British Temperance Association. During the eleven years of his advocacy he lectured in 28 counties, besides spending some time in the Isle of Man. In his public meetings and by personal solicitation he secured about 11,000 signatures to the pledge, and traveled more than 25,000 miles. He

was still busy with his work when death claimed him. Burns ("Temperance History," i. 342) calls him "M. W. Crawford," and states that he died in December, 1851. "To such men," he says, "the temperance cause has been indebted beyond calculation." Winskill ("The Temperance Movement and Its Workers," ii. 252) says Crawford died in January, 1852.

CRAYTER or **CRAYTHER.** See CREATURE.

CREATURE. A humorous term for whisky or other spirits. In Ireland the word is often written and pronounced "crayter" or "craythe r." The origin of the expression is supposed by some to be the Biblical passage "For every creature of God is good" (I Tim. iv. 4). Sir Walter Scott uses the term in "Guy Mannering" (chap. xliv): "When he chanced to have taken an overdose of the creature."

"A little drop of the crayter" is a common expression in Ireland for a small quantity of whisky.

CREED, FREDERICK GEORGE. British telegraph engineer; born at Mill Village, Nova Scotia, Oct. 6, 1871; educated at country schools in that province. At the age of fourteen he entered the service of the Western Union Telegraph Co., at Canso, Nova Scotia; and in 1891 he associated himself with the Central and South American Telegraph Company at Iquique, Chile. He married Miss Jane Russell, of Hamilton, Lanarkshire, Scotland, in Nova Scotia in 1896, and went to Scotland in 1897 to work out certain telegraph inventions in which he has been engaged ever since. In 1910 he removed to London, and has since made his home there. He is managing director of Creed & Co. Ltd., of Croydon, Surrey.

Creed is an earnest temperance advocate and Prohibitionist. He joined the Order of the Sons of Temperance at Canso in 1885, and his interest in the reform cause has continued undiminished. In connection with his company he began an experiment (1911) with the 150 men employed. It was decided that total abstinence should be a condition of employment. Among the results were a reduction of lost time to one half of 1 per cent, and a mortality in two epidemics of influenza (1917 and 1918) of only 1 death. There has never been a strike in the history of the experiment. Since 1918 he has been chairman of the executive committee of the STRENGTH OF BRITAIN MOVEMENT.

CREEK NATION. See ABORIGINES OF NORTH AMERICA.

CRÈME. French word for "cream." It is used in the names of several liqueurs, as, for example: *crème de menthe* ("cream of mint"), a thick liqueur flavored with peppermint; *crème de rose* ("cream of rose"), a liqueur flavored with rose-leaves; and *crème de vanille* ("cream of vanilla"), a liqueur with vanilla flavoring.

CREOSOTE. A product of the distillation of coal or wood. It is a mixture of phenol (carbolic acid), cresol, guaiacol, creosol, xylenol, and methyl-ethers of pyrogallol. It is a nearly colorless or yellowish oily liquid with a penetrating smoky odor and a burning taste, used medicinally as an antiseptic. It is the creosote of wood smoke that acts as a preservative on animal and

vegetable substances. Crude creosote is applied to posts and poles to preserve them. In the manufacture of artificial whiskies creosote is sometimes used to give the burnt taste of Irish whisky made from peat-dried malt.

CRETE or **CANDIA.** An island, belonging to Greece, in the Mediterranean Sea, about 110 miles southwest of Cape Krio, in Asia Minor. It has an area of 3,330 square miles, its greatest length (east to west) being 160 miles, and its width varying from 7½ to 35 miles. The population numbers about 336,000. Canea, the capital since 1840, has a population (1920 census) of 24,976. Candia (officially styled "Herákleion"), the former capital (pop. 24,848), is the see of the Archbishop of Crete.

The island is of very great antiquity: Schliemann's excavations at Mycenae in 1876 disclosed evidence that a highly advanced civilization existed in Crete long before the historic period. The remains of the palace of Cnossus, about four miles inland from Candia, include some having an antiquity of 12,000 to 14,000 years. On the south coast of the island, just to the east of Cape Lithinos, is the bay of Fair Havens, or Kali Liménes, in which the ship on which St. Paul was voyaging sought refuge (Acts xxvii. 8). According to tradition, Titus, Paul's companion, was the first bishop of Crete.

Crete is traversed by mountain ranges, several of the peaks exceeding 7,000 feet in altitude. The highest summit in the island is Psiloriti, the ancient Mount Ida, which is 8,193 feet. Forests no longer cover the mountains, and in their place are desolate wastes. The lower hills and valleys, however, are very fertile, and produce carobs, olives, oranges, and lemons, all of high quality. The vine, also, is cultivated, but not nearly to so large an extent as in former times. Morewood speaks of Mount Ida as "surrounded by vineyards." He quotes Savary ("Letters on Greece," i. 267) as having found 40 barrels (of a large description) of wine in the cellar of the monastery of Mount Ida. At the end of each vintage the superior repaired to this cellar and offered the following prayer for a blessing on the new wines:

> O Lord God, who lovedst men, look down on this wine, and on those who shall drink it. Bless our casks as thou didst bless the well of Jacob, the pool of Siloam, and the drink of thy Holy Apostles. O Lord, who didst condescend to be present at the wedding of Cana, where by changing water into wine thou manifestedst thy glory to thy disciples, send now thy holy Spirit on this wine, and bless it in thy name. Amen.

Among the ancient Venetians the Cretan wines enjoyed a certain amount of favor, but by many they were regarded as injurious to the nervous system, being "of a fiery quality" and intoxicating quickly.

Before the World War Crete exported annually wines and liquors to the amount of about £48,500 ($242,500), and there were two distilleries of cognac at Candia. Owing to the unsettled condition of the island during and since the War no reliable recent statistics are available.

BIBLIOGRAPHY.—Morewood, *History of Inebriating Liquors,* Dublin, 1838.

CRIME AND ALCOHOL. See ALCOHOLISM AND CRIME.

CRISSIA. See KRISKA OR CRISSIA.

CRISTY, ALBERT BARNES. American clergyman, editor, and Prohibition advocate; born in New York Sept. 6, 1853; educated in the public schools of that city, at Greenwich (Conn.) Academy, and at the College of New York city (A.B. 1875; A.M. 1885). He took his theological course at Andover (Mass.) Theological Seminary (B.D. 1879). On July 3, 1879, he was ordained to the ministry of the Congregational Church, and held the following pastorates: Berlin, Mass. (1879-81); Conway, Mass. (1881-84); Hudson, Ohio (1886-91); Albuquerque, N. M. (1891-94); and Cleveland, Ohio (1894-99). He resigned his pastorate in Cleveland to enter the service of the Anti-Saloon League in Rhode Island as State superintendent and editor of the Rhode Island edition of *The American Issue.* He retained that position until 1916, when he returned to the ministerial field, becoming pastor of his present charge, the First Congregational Church at Painesville, Ohio. In his earlier history Cristy was affiliated with the Sons of Temperance and the Independent Order of Good Templars, holding responsible official positions in both; and for 36 years he was active, also, in the service and councils of the Prohibition party. During his term of seventeen years as superintendent of the Rhode Island Anti-Saloon League he compiled and published the liquor laws of that State with the Supreme Court decisions thereon. He has continued to be active in Prohibition and law-enforcement work since resuming the pastorate.

CROIX-BLANCHE. See SOCIÉTÉ ANTIALCOOLIQUE FRANÇAISE DE LA CROIX-BLANCHE.

CROIX-BLEUE. The French equivalent of "Blue Cross." See SOCIETE BELGE DE TEMPÉRANCE DE LA CROIX-BLEUE; SOCIÉTÉ FRANÇAISE DE TEMPÉRANCE DE LA CROIX-BLEUE.

CROIX D'OR, LA. A French Roman Catholic total-abstinence society. It was founded at Bourges, Cher, in 1912, by a group of priests from various dioceses, receiving the sanction and encouragement of Pope Pius X. Local and regional sections of the organization have been formed, or are contemplated, in all parts of France. The present membership is about 3,000. The headquarters of the Croix d'Or are at Mornay-sur-Allier, Cher. The president of the society, Abbé R. Pasdeloup, is editor-in-chief of the monthly journal published by the central organization, this publication bearing the same name as the society. The secretariate is filled by Abbé L. Gautron, of Bourges.

The Croix d'Or had just been fairly launched in its useful career when the flames of the World War burst forth, and all efforts were subordinated to the task of winning the War. The monthly journal, which had made its first appearance in March, 1913, was discontinued, its editors answering their country's call. Two of its most valuable contributors, Abbés Henri Turpault and Léon Blanc, serving as volunteer chaplains in the French army, met heroic deaths on the battle-field and were awarded high military honors. The loss of other leaders and workers during the War seriously depleted the ranks of the society; but upon the declaration of peace the organization resumed the fight against alcohol, and the steady augmentation of its forces with new recruits promises much for its future success. The creation (1919) of the Alsatian Croix d'Or, though the latter society

is not affiliated, gave added encouragement and materially strengthened the position of the older organization. Publication of *La Croix d'Or* was resumed in 1919.

The temperance activities of the society are supplemented by social, literary, and religious features. A temperance library is maintained, and temperance tracts have been widely circulated in France as well as in foreign countries.

See CROIX D'OR D'ALSACE ET DE LORRAINE, LA.

CROIX D'OR D'ALSACE ET DE LORRAINE, LA. An independent Roman Catholic total-abstinence society of Alsace and Lorraine; an organization separate and distinct from the older French society known as LA CROIX D'OR. As now constituted, it dates from March 23, 1919, at which time an assembly met at Mülhausen and adopted the constitution now operative. The foundations of the society, however, may be said to have been laid eleven years earlier; for on March 10, 1908, Monsignor Fritzen, Bishop of Strasbourg, approved a constitution for the Société de Sobriété (German, *Mässigkeit*, Temperance Society), which was the forerunner of the present organization. The constitution of the Société de Sobriété provided for the formation of a division of total abstainers to be known as the "Ligue de la Croix" (German, *Kreuzbündnis*, League of the Cross). It soon developed that practically all of the burden of the society's activities was being carried by the abstaining members and so, quite naturally, it became a "Ligue d'Abstinence," or Abstinence League. The change in the character of the organization was officially established by the adoption of a new constitution (March 10, 1910). Although the League was now definitely committed to total-abstinence principles, the "*sobres*," or non-abstaining temperance adherents, were permitted to participate in the League's activities under the status of "friends." The same year the League became affiliated with the great Catholic abstinence federation of Germany, the *Kreuzbündnis*, with headquarters at Heidhausen (Ruhr). This tie was broken by the restoration of Alsace-Lorraine to France at the close of the World War.

The assembly of delegates which met at Mülhausen in 1919 to reorganize the League, decided to form an independent body with headquarters at Strasbourg. This organization was recognized by the civil authorities on April 28 as an "authorized society" and was formally approved by the Church July 8 following. The title assumed at this time was "La Croix d'Or Alsacienne, Ligue Catholique d'Abstinence" (German, *Elsässisches Kreuzbündnis, Verband abstinenter Katholiken*, The Alsatian Gold Cross, Catholic Abstinence League).

On Sept. 11, 1920, Monsignor Pelt, Bishop of Metz, introduced the organization into his own diocese (Lorraine), and since then it has been known by its present title.

The society is made up of various local sections, and the internal organization consists of: (1) A permanent committee composed of a director-general (Abbé E. Arnold), a general secretary (M. Paul Schwimmer), and a general treasurer; (2) a *Comité Extraordinaire* of ten members; and (3) the Assembly of Delegates which meets once a year. Several departments

have been established within the society, such as *L'Ange gardien*, for children; *L'Union Saint-Jean*, for young people; *L'Union Sainte-Odile*, for young girls; and *Le jeune Croisé*, for college students. There is also a "scouts" section.

The efforts of the society are directed toward the reclamation of drunkards (collaboration in antialcoholic dispensaries, the preservation of the young from alcoholism, the replacement of cabarets by temperance restaurants, and the dissemination of temperance propaganda by every possible means. Temperance lectures and public fêtes are conspicuous features of the work.

The society numbers about 600 total abstainers besides 200 "friends" without obligation of abstinence.

CROMMELIN, HENRIETTE WILLEMINA. Dutch woman labor leader and temperance reformer; born at Dordrecht, Holland, Dec. 7, 1870; educated under private tutors, and at Westfield College, London. As a leader in

MISS HENRIETTE W. CROMMELIN

peace, temperance, and social work, Miss Crommelin occupied a prominent place among European women. Her interest in temperance work dates from her college days at Westfield, in 1890, when she took the total-abstinence pledge. In 1891 she helped to found the Utrecht branch of the Dutch National Christian Temperance Federation (NATIONALE CHRISTEN GEHEEL-ONTHOUDERS VEREENIGING), becoming secretary for the Utrecht district committee of the Federation, and afterward a member of the Federation's executive body. She is also a member of ENKRATEIA and treasurer of the Dutch society, Hope of the Future *(Hoop der Toekomst)*. In September, 1920, she attended the Fifteenth International Congress Against Alcoholism, at Washington, as one of the Netherlands delegates. She has translated into Dutch several English books on sociological and religious sub-

jects. Miss Crommelin makes her home at Zeist, Holland, of which town she is an alderman.

CROMWELL, OLIVER. Lord Protector of the Commonwealth of England; born at Huntingdon, April 25, 1599; died in London Sept. 5, 1658. He was educated as a fervent Puritan at the free school at Huntingdon, and later attended Sidney Sussex College, Cambridge, an institution at that time steeped in Puritanism. On Aug. 22, 1620, he married Elizabeth Bourchier and settled on a small estate in Huntingdon which had fallen to him on the death of his father in 1617.

Becoming associated with the Puritan party, he was elected to Parliament for the borough of Huntingdon in 1628. He represented Cambridge in the Short and Long Parliaments of 1640, in which he bitterly and audaciously opposed the Government. On the outbreak of the Great Civil War, Cromwell came quickly to the front as a military genius. Against the "Ironsides," as his troops were nicknamed, the Royalists spent their strength in vain. On Jan. 30, 1649, Charles I was beheaded at Whitehall, and the abolition of the House of Lords quickly followed. Cromwell subdued the Royalists in Ireland, and inflicted a crushing defeat on the army of Prince Charles who had set up the royal standard in Scotland. By the dissolution of the Long Parliament he was, as commander-in-chief of the army, left the sole authority in the State. In the written constitution known as the "Instrument of Government" he was named Protector. In this capacity Cromwell might easily have assumed the crown, but he persistently refused all honors pertaining to royalty. Though the Protector's actions were arbitrary so far as Parliaments were concerned, they were dictated by force of circumstances rather than by his personal wishes. His home policies were just and liberal toward the masses, while his foreign policy was such as to secure England a position more favorable among the nations than she had ever before commanded.

It was long the fashion with superficial historians, content to rely upon the calumnies of royalist writers, to represent Cromwell as the personification of hypocrisy, and as a man, naturally cruel and immoral, who made use of religious phrascology merely to subserve his own selfish ends; but after the researches of Carlyle and Guizot, the irresistible logic of Macaulay, and the unbiased statements of Forster, such views can no longer be given credence. Cromwell's religion was no mere profession; it was the very essence of the man.

While it is evident that such a thing as present-day Prohibition could not have been considered by him in those days as within the bounds of reason, it is well established that he counseled temperance and laid special emphasis, among the soldiery, on the necessity of abstinence from strong drink. He declared that "he did not want tapsters and serving-men to fight the national battles, but men of religion." Some of his "Articles of War" are significant of his attitude toward drunkenness. In his "Lawes and Ordinances of Warre, Established for the Better Conduct of the Army," Section V reads:

> Drunken and Quarrelsome Officers: What officers soever shall come drunk to this Guard or shall quarrel in the Quarter, or commit any disorder shall be cashiered without mercy.

The discipline in Cromwell's army was always very severe. A young officer writing from Scotland describes the way in which unfit officers were summarily dismissed. He says:

> Almost every day some officer or other is turned out or articled against on some count or other. Tippling is the main cause. Drunkenness is an offence which frequently appears in the charges of court-martial. Thus, Captain Clement Needham, of Col. Harker's regiment of horse was accused of drinking so much ale and strong waters that he was so drunk he could not find his way to his chamber. (See "Letters from Roundhead Officers," pp. 26, 28, 30.)

It could not be expected, in the seventeenth century, that Cromwell or any other leader would have advocated the absolute prohibition of the liquor traffic. In fact a letter which he wrote to the Scottish clergy, rejecting their claim to suppress dissent in order to extirpate error, suggests that he would have regarded such a proposition as impractical. In this letter he says:

> Your pretended fear lest error should step in is like the man who would keep all wine out of the country lest men should be drunk. It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it. When he doth abuse it, judge.

Notwithstanding his apparent skepticism toward prohibitory laws, however, it is known that he heartily supported the efforts of some of his major-generals who, in conjunction with justices of the peace, accomplished notable reforms by the suppression of ale-houses in certain districts. In January, 1656, Major-General Worsley suppressed no fewer than 200 ale-houses in the Hundred of Blackburn alone, and wrote: "Ale-houses are the very bane of the county, bringing forth all manner of wickedness." A fortnight later he suppressed another 200 in Chester. Major-General Whalley, in Warwickshire, induced the justices to put down one third of all the ale-houses, and Major-General Berry declared that if such orders were observed he was certain that "it would suppress one half of the *deboistness* and profane practices of the nation." Cromwell, commenting in Parliament on the administration of his major-generals, declared that their efforts "had been more effectual towards the discontinuance of vice and the settling of religion than anything which had been done for fifty years."

CROOK, WILLIAM PASCOE. English missionary and temperance leader; born in Devonshire, England, in 1775; died in Melbourne, Australia, June 14, 1846. He was accepted for foreign service by the London Missionary Society in 1796, and in the same year was appointed to labor in the Marquesas Islands in the Southern Pacific. After more than three years of heroic service he returned to England and laid the needs of the work before the Society and the general public. At this time he married, and after four years of lecturing on missionary subjects he prepared to return to his mission field, taking his wife with him. On reaching Sydney, New South Wales, however, he learned of a war in progress among the Marquesas natives and was advised to delay his return. He opened a school in Sydney, where he preached, also, until 1816, when he went to Tahiti. He labored there and elsewhere in the

South Seas until 1831, when he, with his wife and nine children, returned to Sydney and settled there. He engaged in Christian work, and was one of the founders of Pitt Street Congregational Church in that city.

Encountering the demoralizing effects of English rum at every turn, Crook brought the matter to the attention of a meeting of the Religious Tract Society, held Sept. 10, 1832, with the result that shortly afterward the NEW SOUTH WALES TEMPERANCE SOCIETY was formed. This was the first temperance body organized in Australia. Crook became secretary of the society, and till the end of his life labored zealously to build up its membership and extend its influence.

CROOKE, CHARLES WALTER. American clergyman and Prohibition advocate; born at Odon, Indiana, April 20, 1864; educated at DePauw University, Greencastle, Ind., (A.B. 1901). In 1916 he received the honorary degree of D.D. from his alma mater. Entering the ministry

REV. CHARLES WALTER CROOKE

of the Methodist Episcopal Church, he served a number of pastorates in Indiana, including three churches in Indianapolis. In 1903 he held the appointment of temperance evangelist in the State of Washington. He married Sue Olive Mullikin July 30, 1905. In 1907 he became superintendent of the Terre Haute district of the Indiana Anti-Saloon League; during 1908-10 he was assistant superintendent of the Texas Anti-Saloon League; in 1911 he was appointed State superintendent of the Florida Anti-Saloon League; and, excepting the year 1916, he has been continuously in that position till the present time.

The liquor forces in Florida, well organized and aggressive, had succeeded in defeating almost every measure of the temperance people up to and including 1910. In that year they had carried the State by a majority of more than 4,000. That, however, was the last of their notable victories. The Legislature of 1913 passed the necessary legislation to make Prohibition effective in the "dry" counties; and in 1918 State-wide Prohibition was carried by a majority of more than 8,000, every county in the State voting for the measure. Ratification of the Federal Prohibition amendment by the Legislature promptly followed the popular vote. In all of these aggressive movements of the dry forces Crooke was in the lead, planning, directing, and inspiring. One of the surprizes of the 1918 campaign was that Jacksonville, the largest city in the State, gave a majority for Prohibition.

CROONIAN LECTURESHIP. Primarily a series of lectures delivered before the Royal Society, England, and the Royal College of Physicians under endowments given by the widow of Dr. William Croone, a Cambridge scholar who died in 1684. Lectures discussing alcohol, sometimes referred to in temperance literature as the "Croonian lectures," were given by Dr. Frederick Walker Mott (1900) on "The Degeneration of the Neurons" (*Lancet*, vol. 78, 1900), and by Dr. W. H. R. Rivers, F.R.S. (1906), on "The Influence of Alcohol and Other Drugs on Fatigue." The expenses of the experiments reported by Dr. Rivers were paid by appropriations from the Croonian trust funds.

BIBLIOGRAPHY.—*The Proceedings of the Twelfth International Congress on Alcoholism* (1909), p. 298, London, n. d.

CROSBY, HOWARD. American clergyman and teacher; born in New York Feb. 27, 1826; died in the same city March 29, 1891. He graduated from the University of the city of New York in 1844. In 1847 he married Margaret Evertson Givan of New York. In 1851 he became professor of Greek at his alma mater, and in 1859 he was called to the chair of Greek at Rutgers College, New Brunswick, N. J. In 1861 he was ordained to the ministry of the Presbyterian Church and became pastor of the First Presbyterian Church of New Brunswick. In 1863 he accepted the pastorate of the Fourth Avenue Presbyterian Church in the city of New York, which he retained till his death. Crosby's pastorate became famous, no less for his preaching ability and his faithfulness to all the interests of his great parish than for his interest in civic affairs and reform movements. In 1859 he received the honorary degree of D.D. from Harvard, and in 1871 that of LL.D. from Columbia. He held the office of chancellor of the University of the city of New York from 1870 to 1881, and was for many years a member of its council. He was frequently a delegate to the General Assembly of the Presbyterian Church in the United States, and in 1873 he was chosen moderator of that body. In 1877 he took a leading part in founding the Society for the Prevention of Crime. Through this society, of which he was long president, and in other ways, he labored for the reduction of the number of saloon licenses and for the prosecution of lawless men. Widely known as the friend of humanitarian movements, he became a terror to evil-doers of many a sort in a wide area surrounding Fourth Avenue Church. He was the

author of a considerable number of books, dealing mostly with Biblical and theological subjects, among which were: "Lands of the Moslem" (1851; written after his tour in the East); "Jesus: His Life and Works" (1871); "The Christian Preacher" (1879); "True Temperance Reform" (1879); "Commentary on the New Testament" (1885).

Crosby's temperance work was of a peculiar sort. He was not a total abstainer, nor did he advocate Prohibition. In this particular he was not in full sympathy with either the leading temperance societies or the aggressive temperance movements of the Presbyterian Church itself. In the *New York Tribune* of March 30, 1891, he wrote as follows:

> My temperance views are these: I hold that unfermented wine never existed, except as an exceptional matter, both in fact and in name; that is, I hold that the name is a contradiction, and has been sometimes (but rarely) given by a sort of linguistic courtesy to grape-juice before it became wine; and I further hold that to keep grape-juice from fermenting is a very difficult thing. Wine, the world over and in every age, has been an intoxicating liquor if taken in excess. Jesus and his disciples used wine; hence I do not hesitate to use it. If it had been expedient not to use it, they would not have used it. Hence my notion of expediency will not allow me to be a teetotaler. But I condemn the use of spirituous liquors as always injurious, and hence so of all wines mixed with brandy, etc. I also condemn all "treating" as an action of excess. I hold that to preach total abstinence in order to prevent excess is contrary to Christ's example, who, when a total abstinence society existed in Palestine—which also prohibited marriage—began his career by making wine at a wedding! I hold that total abstinence, as a rule of law, cannot be preached without alienating sensible men from the religion that preaches it.

Some years previously Crosby had assisted in establishing the Business Men's Society for the Encouragement of Moderation, and was one of its vice-presidents, and in 1881 he had delivered in the Boston Monday Lecture course in Tremont Temple, Boston, an address on "A Calm View of the Temperance Question," in which he attacked the principle of total abstinence. A reply to this address was made soon after by Wendell Phillips. In "The Cyclopaedia of Temperance and Prohibition" (New York, 1891) the article on "Anti-Prohibition" is signed by Crosby and it reads in part as follows:

> While recognizing the praiseworthy motives and commendable zeal of Prohibitionists, the anti-Prohibitionists oppose their aim and measures for the following reasons:
>
> 1. They consider Prohibition laws, including the prohibition of the sale and thus of the use of wine as a beverage, to be so opposed to public opinion that they could not be passed; or, if passed by some legislative accident, would never be enforced.
>
> 2. They consider the Prohibition of the sale and therefore the use of wine as a beverage, to be contrary to the teachings of Scripture. Of course they hold the two-wine theory to be a wild chimera of the brain.
>
> 3. They consider the denunciation of wine implied in such laws as a reflection on the Saviour, who made it the emblem of his salvation and who used it in his earthly life. . . .
>
> 5. They believe that Prohibition laws would inevitably lead to the increase of law-breaking and drunkenness, and thus ruin the reform proposed. Any one would then sell, while now only a certain number are allowed to sell.
>
> 6. They believe that the sale should be restricted, and that Prohibition will not restrict.
>
> 7. They believe that wise and strong restrictive laws will receive the cordial approbation of the vast majority of the community, and that the Prohibition movement is the greatest enemy to this needed reform.

> 8. They believe that the Prohibition movement, for the above reasons, is disgusting many, so that they take no interest in any temperance action. Prohibition is thus hindering moral effort.
>
> 9. They believe that all evils which are not in themselves crimes or sins should be remedied gradually, if the remedy is to be a permanent one.
>
> 10. They believe that the selling of liquor is not a crime or a sin, and that to class it with theft or murder is a gross fallacy.
>
> 11. They believe that the evils of liquor-selling are wholly in the excesses that have been connected with it, and that law should have regard only to those excesses. The crime or sin is in the excess and not in the selling.
>
> 12. They believe that certain forms and ways of liquor-selling, as especially dangerous, should for that reason come under the cognizance of the laws.
>
> 13. They believe that the justice of these sentiments is far more available to turn the public to a true temperance than the injustice of the Prohibitionist sentiments, which only exasperate men of good repute and enkindle opposition to all reform.
>
> 14. They believe that Prohibition, if temporarily successful in any locality, will produce a fearful reaction in which the moderate men, as they were ignored by the extremists for Prohibition, will be in like manner ignored by the extremists on the other side.

Notwithstanding his views on temperance, there can be little doubt that Crosby exercised considerable influence on legislation in New York with regard to the regulation of intemperance and crime.

CROSFIELD, WILLIAM. English merchant, Member of Parliament, and temperance advocate; born in Liverpool June 17, 1838; died May 17, 1909. He was educated at the Royal Institution School, Liverpool, and became successful in business as a sugar refiner and merchant. In 1865 he married Miss Job of St. John's, Newfoundland. A prominent member of the Congregational Church, he was one of the delegates appointed to visit in 1897 the mission stations of the London Missionary Society in the South Sea Islands. He was a justice of the peace and Member of Parliament for Lincoln (1889) and later for Warrington.

Crosfield was practically a lifelong abstainer from alcoholic beverages. It was as a temperance and social reformer that he entered Parliament at the general election of 1889, and during his period of service in the House of Commons he was a stanch supporter of all measures calculated to advance the temperance cause. For some time he was chairman of the Temperance Committee of the Congregational Union.

CROTHERS, THOMAS DAVISON. American physician and pioneer in the study and treatment of inebriety; born in West Charlton, N. Y., Sept. 21, 1842; died at Hartford, Conn., Jan. 12, 1918. He received his medical degree at Albany Medical College in 1865; practised medicine in West Galway, N. Y. (1866-70) and at Albany (1870); in 1871 was appointed assistant professor of the practise of medicine in Albany Medical College; and from 1875 to 1878 was assistant physician at the Binghamton (N. Y.) State Inebriate Asylum. In 1878 he became superintendent of the Walnut Hill Asylum at Hartford, Conn. (since 1880 known as "Walnut Lodge Hospital"). He was elected president of the Hospital in 1880, and retained these positions until his death.

No name in the United States was so long and consistently identified with the subject of inebriety as that of Dr. Crothers. In addition

to his personal professional relations, he held for more than 40 years important official positions in the organizations established for the scientific study of the alcohol question and especially of inebriety as regards its causes and treatment. He became a member of the AMERICAN ASSOCIATION FOR THE STUDY AND CURE OF INEBRIETY in 1873, only three years after its organization, and later its active secretary, as well as its indefatigable editor of the *Journal of Inebriety* throughout the entire period of its publication (1876-1914). He was a member of the AMERICAN MEDICAL TEMPERANCE ASSOCIATION and secretary throughout its entire existence (1891-1904) until it combined with the American Association for the Study and Cure of Inebriety to form the AMERICAN MEDICAL SOCIETY FOR THE STUDY OF ALCOHOL AND OTHER NARCOTICS. He held for many years an official and helpful relation to the public-school scientific temperance instruction work of the National Woman's Christian Temperance Union. In 1897 he was a member of the International Temperance Congress in London, and at that time was honored by a dinner and reception given by the British Society for the Study of Inebriety. In 1899 he was a member of the Seventh International Congress Against the Abuse of Alcoholic Drinks held in Paris; and in 1909, when the Twelfth Congress, under the new name (International Congress on Alcoholism) which had been adopted in the meantime, was held in London under the auspices of the British Government, Crothers was one of the members of the first commission appointed by the United States Government to attend the Congress. In 1905, by invitation of the British Society for the Study of Inebriety, he delivered the NORMAN KERR Memorial Lecture in London.

Crothers was a prolific writer and a ready lecturer, and for many years represented pioneer work in the field of the study of the causes and treatment of inebriety. His name became widely known not only in the United States, but abroad, as the exponent of the medical view that inebriety is a disease and not a moral lapse, and that as a disease it should have appropriate physical and mental treatment. In 1888, he gave before the students of Albany (N. Y.) Medical College the first course of medical lectures on the disease of inebriety delivered in the United States, and repeated the course in 1889 to the medical students of Vermont University. For some years, beginning in 1900, as professor of nervous and mental diseases in the New York School of Clinical Medicine, he gave an annual course of lectures on alcoholic and drug neuroses.

While always ready to present the scientific facts about the effects of alcohol to popular audiences and in popular journals, he was primarily interested in securing the attention of physicians and in enlisting their cooperation in the strictly medical field, where he keenly felt much work should be done. He was deeply interested in the relation of alcoholism to legal questions, and prepared many papers on the subject for the New York Medico-Legal Society, of which he was for a time president, and for similar bodies. He held advanced views as to the effect of alcohol upon responsibility for

crime, and frequently pointed out, in popular as well as in medical journals, the probability that alcohol, even when not taken immoderately, might affect the memory and credibility of a witness. In addition to his many published articles, he was the author of several books among which were: "Morphinism and other Drug Diseases" (1892); "Inebriety" (1893), which he edited as a compilation of scientific papers and addresses which had appeared in the *Journal of Inebriety;* "Drug Habits and Their Treatment" (1901); "Morphinism and its Treatment" (1902); "Clinical Study of Inebriety" (1911).

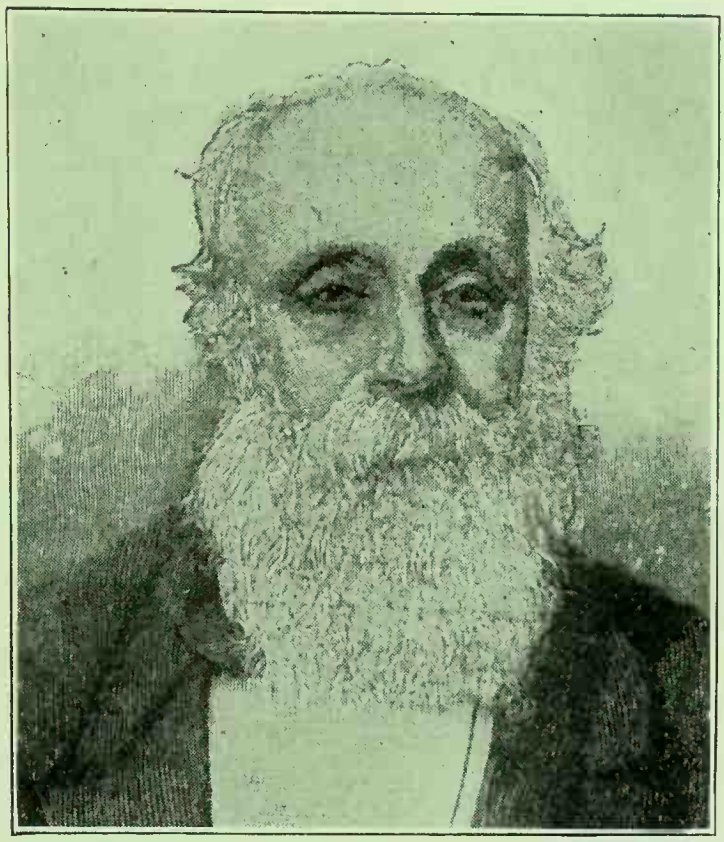
During the many years of his work as superintendent of Walnut Lodge Hospital, where he saw and treated thousands of cases of alcoholism and drug addicts, Crothers accumulated a large amount of highly specialized data, especially as to the incidence of such addiction in persons of neurotic tendency; and he devoted a part of the last years of his life to an effort to have the Hospital established as a foundation for special research work in this field.

CROUCH, GEORGE STANTON. Tasmanian auctioneer, alderman, and temperance worker; born at Hobart, Tasmania, May 1, 1834; died in the same city June 9, 1914. He was one of the sons of THOMAS JAMES CROUCH—an active temperance worker in the early days of Van Diemen's Land (now Tasmania)—who have been noted for the manner in which they have carried on the great temperance movement set in motion by their father. His earlier education was received at the school at Mt. Bonwick, at which institution he remained until 1845, when he entered the Hutchins School. After a period of three years there, he was apprenticed in 1848 to a farmer, whom he served until 1852, when he went to Victoria, Australia, to work in the gold-diggings of that State. The next year he returned to a farm near Hobart, where he resumed the occupation to which he had been apprenticed, and where he remained for a period of ten years. On Jan. 16, 1861, he married Miss Jane Brown, of Hobart, and shortly afterward, in 1863, he removed to Invercargill (a manufacturing town in South Island, New Zealand), where he obtained a position as a clerk. Later he became part owner of a newspaper there, of which he served as editor until 1871, when he returned to Hobart. Upon his return he became engaged in the auctioneering business, which occupation he followed until his death in 1914. In addition to his eminent success in the field of auctioneering, he was also the organizing and directing genius of the Hobart Mutual Investment & Building Society.

Not only in the commercial world, but in the field of politics as well, Crouch attained an enviable position of prominence, being chosen an alderman of the city of Hobart in December, 1883, in which capacity he ably served for a number of years, and later, in 1892, being elected mayor of that city. He had the somewhat unique distinction of being the first tectotal mayor of Hobart.

Throughout the whole course of his life Crouch was known to be an ardent and absolutely uncompromising advocate of the total-abstinence cause. On April 26, 1842, when he

was but eight years of age, he signed the total-abstinence pledge in the old Congregational Church on Brisbane Street, in Hobart, which organization had the distinction of being the first one of that denomination in Australasia. No matter where his travels took him, no matter what his occupation, he always found an opportunity to put into practical application his principles and theories regarding the cause of total abstinence.



THOMAS JAMES CROUCH

During the period when he was employed in Invercargill, New Zealand, Crouch was instrumental in instituting a pledge-signing campaign, which movement met with a considerable degree of success. Here also he organized the first branch of the Band of Hope in that city, and when the Sons of Temperance was organized there he served as the first secretary of that society. As a result of his prominence in temperance circles, which eminence was due to his energetic activites as a member of the Tasmanian Temperance Alliance and of the Van Diemen's Land Total Abstinence Society, he was recognized throughout the Oceania district as one of the six greatest leaders of temperance reform in that portion of the world. His father was another of that group.

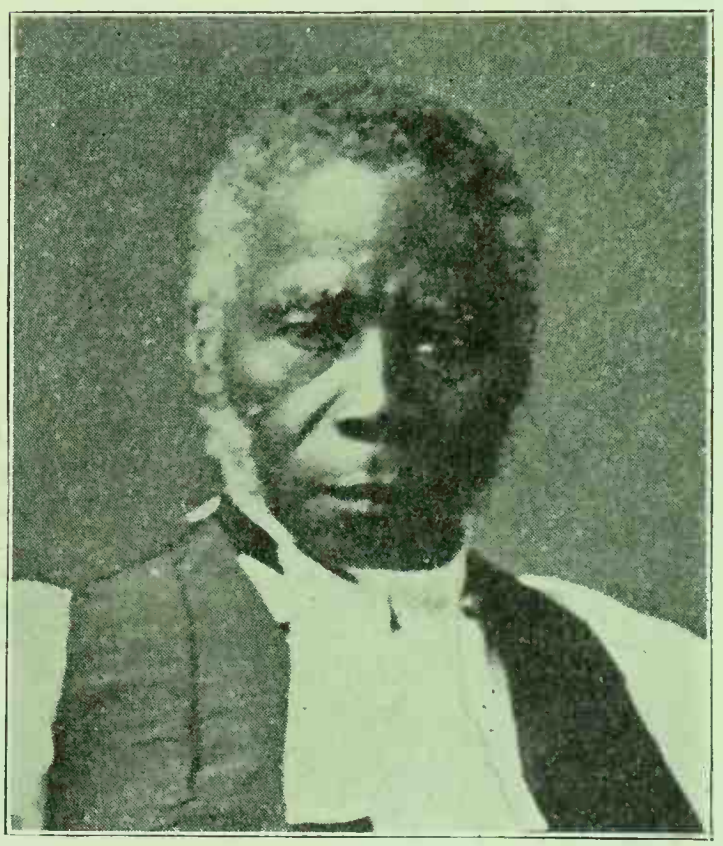
In 1873 he became affiliated with the Independent Order of Good Templars in Hobart, being one of the pioneer members of that organization. The urgent need for buildings in which the various lodges might hold their meetings led him to organize the "Good Templars' Mutual Benefit and Building Society."

For some time Alderman Crouch was associated with the *Van Diemen's Land Temperance Herald.* In 1888 he was one of the eleven vice-presidents of the Tasmanian Temperance Alliance who were sent to represent that organization at the International Temperance Conference

at Melbourne, Victoria. His father, also, was present at this conference.

CROUCH, THOMAS JAMES. An Anglo-Tasmanian temperance worker; born in London, England, Oct. 23, 1805; died in Tasmania May 29, 1890; father of Alderman GEORGE STANTON CROUCH. In 1825 he emigrated to Van Diemen's Land (now Tasmania), under appointment as junior clerk to the first sheriff of that colony. The following year he became a teacher in the Wesleyan Sunday-school at Hobart Town, and soon afterward became a member of the church. In 1842 Crouch signed the pledge of total abstinence. Five years later, in conjunction with James Bonwick, he established the Van Diemen's Land Total Abstinence Society. After the formation of the Tasmanian Alliance he was appointed its representative at temperance conferences held in different cities of Australia. He continued his active labors in behalf of the cause until well past fourscore years, and on the last day of his life, when in his eighty-fifth year, he presided at the annual meeting of the Tasmanian Temperance Alliance. In closing his address he quoted the familiar words, "God buries the workmen, but carries on the work." Before midnight he had passed over to the great majority.

CROWTHER, SAMUEL ADJAI. African missionary-bishop; born at Ochugu in the Yoruba country, West Africa, in 1809 (?); died Dec. 31, 1891. He was sold into slavery in 1821. In the following year he was rescued by the British



BISHOP SAMUEL ADJAI CROWTHER

war-ship "Myrmidon," and landed at Sierra Leone. There he was educated in a missionary school and baptized in 1825. He became a teacher at Furah Bay, and later an active missionary on the Niger. In 1842 he went to England and entered the Church Missionary College at Islington. During the following year he was ordained by Bishop Blomfield. Returning to

Africa, he labored first among his own people, and afterward at Abeokuta. He was enthusiastic and very successful in his missionary work. He translated considerable portions of the Bible and also the Prayer-Book into Yoruba and other dialects; at the same time establishing day-schools and providing them with books. He did much to improve the native agriculture and established a trade in cotton. His amazing and highly successful labors led to his being summoned to England, where, in 1864, he was consecrated first bishop of the Niger territories. Returning to his own country, he soon began to encounter organized opposition to his missionary work. The slave traffic was supplanted by the liquor traffic, and proved the more brutal and destructive of the two. "If the slave trade were revived with all its horrors," said Sir Charles Burton, "and Africa could be rid of the white man with his gunpowder and rum . . . Africa would be the gainer in happiness by the exchange." To the same effect, Archdeacon Farrar wrote: "The old rapacity of the slave-trade has been followed by the greater and more ruinous rapacity of the drink-seller. Our fathers tore from Africa a yoke of whips; we have subjected the native races to a yoke of scorpions."

In 1886 King MALIKE, the Mohammedan emir of Nupe, wrote to Bishop Crowther a pathetic letter in which the following passage occurred:

> It is not a long matter: it is about *barasa* [rum or gin]. *Barasa! Barasa! Barasa!* By God! It has ruined our country!—it has made our people become mad.

It was with this thing, *barasa*, that Bishop Crowther had now to contend, if he would save the life of his young mission stations; and he soon became aware that the most persistent and virulent of his enemies were not African savages, but "Christian traders," as the local designation was, among both native pagans and Mohammedans. It taxed the bishop's skill, courage, and general power of leadership to the utmost to stem the tide; yet even there the gospel triumphed. About 1888 the tide began to turn: several chiefs were converted and became valuable assistants to the missionary-bishop in his great task of overcoming the rum power and spreading the faith of the gospel.

CROZIER, JOHN BAPTIST. Irish archbishop and temperance leader; born at Rockview House, Ballyhaise, County Cavan, Ireland, April 8, 1853; died at Armagh April 11, 1920. He was educated at Trinity College, Dublin, Ireland (B.A. 1872; M.A. 1875; D.D. 1888). He married Alice Isabella Hackett Sept. 12, 1877. Ordained to the ministry of the Church of Ireland in 1876, he was vicar of Holywood, County Down, from 1880 to 1897, and for the last twelve years of that period chaplain to the bishop of Down. He was also chaplain to the archbishop of Armagh (1886), canon of Down Cathedral (1887), chaplain to the lord-lieutenant of Ireland (1893-97), canon of St. Patrick's National Cathedral (1896), and honorary secretary of the General Synod of the Church of Ireland (1896). In 1897 he was consecrated bishop of Ossory, Ferns, and Leighlin; and in 1907 he was translated to the see of Down, Connor, and Dromore. On Feb. 1, 1911, he was translated to the archbishopric of Armagh, thereby becoming Primate of all Ireland. Throughout his life Archbishop Crozier showed himself an uncompromising foe of the liquor traffic. As vicar of Holywood he was active in building up temperance sentiment in the community, and for many years he was honorary secretary of the Down and Connor Diocesan Temperance Society. As a president of the Church of Ireland Temperance Society he exercised great influence in favor of total abstinence and law-enforcement.

CRUCE, LEE. American lawyer, State governor, and Prohibition advocate; born in Crittenden County, Ky., July 8, 1863; educated at Marion (Ky.) Academy, and Vanderbilt University, Nashville, Tenn. He married Chickie Laflore, of Limestone Gap, Indian Territory, June 21, 1893 (died 1903). He practised law at Ardmore, Ind. Ter., from 1891 to 1903, and then became successively cashier and president of Ardmore National Bank, serving until 1910, when he was elected governor of Oklahoma (1911-1915). The temperance issue figured largely in the gubernatorial campaign. The liquor forces had initiated a license amendment to the State constitution, in an attempt to repeal Prohibiton, and Cruce made his successful fight as the candidate of the temperance element. During his term as governor he gave his support to all measures aiming to make Prohibiton effective in Oklahoma. Since his retirement from the governorship he has devoted his time to his personal business interests.

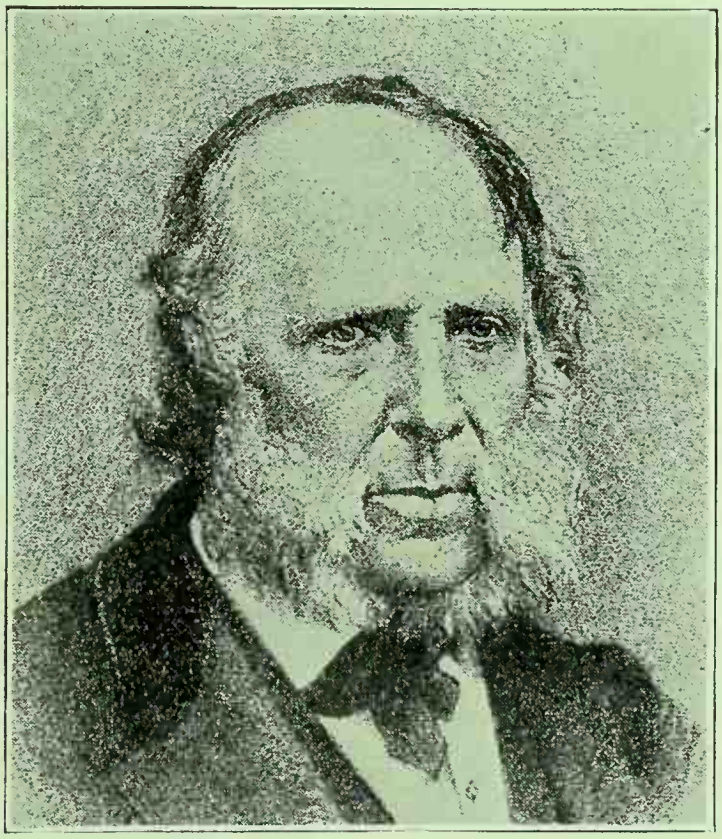
CRUET. A small pitcher, bottle, or phial. Ecclesiastically, the word is used to describe either of the two vessels used for holding the wine and water respectively at the eucharist.

CRUICKSHANK, WILLIAM. Scottish temperance leader; born in Dundee in 1785; died in the same city July 24, 1850. With little opportunity for education, Cruickshank while still a boy joined the British navy and took part in the Napoleonic wars at the opening of the nineteenth century. Returning to his native place, he joined the police force and gained some reputation by assisting in suppressing an organization of local outlaws known as the "Wallace Gang." Later he became a coal-carter, and while serving in this humble calling acquired fame even in other cities as the "Dundee Teetotal Carter." A notorious drunkard in his earlier manhood, he was induced to take the pledge of total abstinence. After leaving the naval service and while still working as a coal-carter, he began to hold temperance meetings, and developed rare gifts of persuasive eloquence. He became an agent of the Western Scottish Temperance Union, and his lectures were classed with those of the leading national advocates of the cause. He was licensed to preach by the Wesleyan Methodists and was for a time pastor of a church at Leeds, where large congregations attended his ministry. Believing, however, that his real mission was that of a temperance reformer, he resumed his lecturing tours and continued them until he had bankrupted himself financially, when he returned to his native place and resumed his former calling of coal-carter. In 1906 a monument, provided by public subscription, was erected over his grave at Dundee. It bears the inscription (a copy of which has

been kindly supplied by Bailie J. H. Martin, J. P., Lord Provost of Dundee):

In
Memory
of
William Cruickshank,
Pioneer
of Temperance
Reform,
who died 24th July 1850
aged 65 years

CRUIKSHANK, GEORGE. An English artist and illustrator; born in London Sept. 27, 1792; died there Feb. 1, 1878; educated at private schools at Mortlake and Edgeware. Both his grandfather and father had followed the arts, the latter, Isaac Cruikshank, being a painter and caricaturist of some note. George soon gave evidence of the possession of talent. While still in his teens he was known as a successful artist, and this in spite of the fact that he had had no academic art training. When he was 23 he had attained an acknowledged position as a po-



GEORGE CRUIKSHANK

litical satirist. In 1824-26 he contributed 22 etchings to Grimm's "Collection of German Popular Stories," which brought him considerable fame. Later he illustrated works of Harrison Ainsworth, Dickens, and Lever. His own "Omnibus" (1841), "Comic Almanack" (1835-53), and "Table Book" (1845) are still sought by collectors. As an etcher he was placed in the front rank by Ruskin and other noted critics.

It had long been Cruikshank's desire to issue a series of engravings aiming at the reformation of public morals and manners; and in 1847 he carried his design into effect with a set of eight plates entitled "The Bottle," in which he traced the career of the bottle-user through the stages of a bitter and tragic experience. At this time Cruikshank was not an abstainer; but the contemplation of his own work apparently affected its author much as it did thousands of

the general public, and he resolved to abandon the use, even to a moderate extent, of intoxicants. He himself was done with "the bottle." This resolution he inflexibly maintained to the end of his life. "The Bottle" met with extraordinary success and was dramatized at many theaters. "The Drunkard's Children" (8 plates, 1848) followed, together with pictures illustrating "The Sermon on Malt," the "Gin Shop," the "Gin Trap," "Gin Juggernaut," etc. Cruikshank's masterpiece, however, is "The Worship of Bacchus," a large picture in oil which tells the whole story of the drink traffic in its workings upon society. In 1860 it was exhibited before Queen Victoria at Windsor Castle, and was afterward purchased by public subscription and presented to the National Gallery. It now has a place in South Kensington Museum.

Cruikshank's capacity for work was extraordinary; altogether he must have produced seven or eight thousand pictures. The life of this famous artist is a powerful testimony to the value of total abstinence. He did not confine his efforts for the promotion of temperance to his work at the easel. Both on the platform and in social life he denounced the drink habit and emphasized its insidious nature. Speaking a short time before his death he said:

> If intoxicating liquor could be taken without danger, then temperance would be a good principle; but, as it is a deadly poison and does so much mischief, the best thing is to abstain from it altogether.

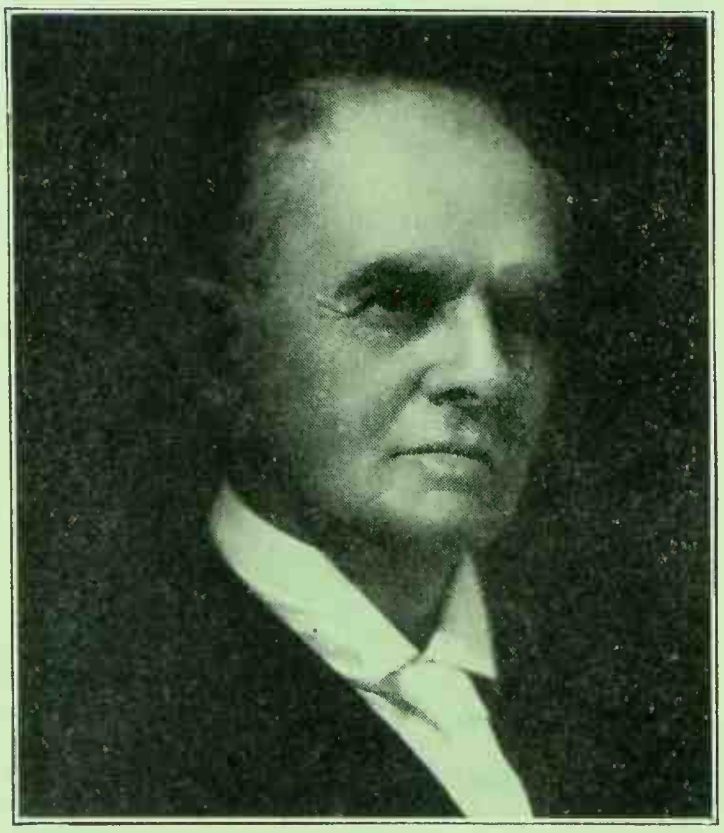
He was buried in St. Paul's Cathedral.

BIBLIOGRAPHY.—Blanchard Jerrold, *The Life of George Cruikshank*, London, 1882; *Encyclopaedia Britannica*, 11th ed., vii. 524 (gives a useful list of Cruikshank's more noteworthy productions).

CRUMBLEHULME, JOHN. An English Independent Methodist minister and temperance advocate; born at Bolton, Lancashire, in 1850; died at Southport, in the same county, on March 19, 1919. Throughout his whole life he was active in the church of which he was a member, and served for a number of years as the chairman of the Home Missions committee and also as president of the Independent Methodist Church Conference. An uncompromising advocate of the cause of temperance in England, he did his utmost to assist that cause by serving in both local and national dry organizations. Early in life he joined the United Kingdom Alliance at Bolton, and in 1895 he became a member of the executive committee. From that time until the last days of his life he was one of the most active of the members of the Alliance, serving for a time as chairman of the finance committee, and being elected chairman of the executive committee in 1915 to succeed Porter Smith. He was much interested, also, in the Anti-Tobacco Society of England, and for a time served as its president.

CRUMPTON, WASHINGTON BRYAN. American Baptist clergyman, Confederate soldier, and temperance advocate; born at Camden, Wilcox County, Alabama, Feb. 24, 1842; educated in the public schools of Alabama and at Georgetown (Kentucky) College. In 1862 he enlisted in Company H, of the Thirty-seventh Mississippi Infantry, Confederate Army, where he served for three years as private, sergeant, and lieutenant, during which period he was wounded three times, at Vicksburg, Atlanta, and

Nashville. At the close of the Civil War he decided to enter the ministry and in 1870 was ordained a Baptist minister. Since then he has held pastorates in several counties and villages of Alabama, and also one at First Church, Meridian, Mississippi. In 1885 he was chosen corresponding secretary of the Baptist Mission Board of Alabama, in which position he served for 28 years, and for the services he rendered that body he was made secretary emeritus in 1915. In connection with the general denominational work in which he has been engaged since 1885, he was for three years agent of the Georgetown College, editor of the *Alabama Baptist* (1895), trustee of the Southern Baptist Theological Seminary at Louisville. and president of the Alabama State Convention (November, 1917). He has been twice married; (1) to Ellen Cochran, of Dallas County, Ala., in 1872 (d. 1899); (2) to Florence Harris, of Montgomery, Ala., in 1910. Crumpton is the author of more than 50 tracts on religious and



REV. W. B. CRUMPTON

educational subjects, and two books, "The Adventures of Two Alabama Boys" (1912), and "A Book of Memories" (1921).

Crumpton has been a lifelong advocate of total abstinence and Prohibition, his activities along the lines of public agitation and education having begun as early as 1878. He has been president of the Alabama Anti-Saloon League since its inception and has taken an active part in every campaign. His present address is 301 Sayre Street, or 127 South Court Street, Montgomery, Ala.

CRUSADE. See WOMAN'S TEMPERANCE CRUSADE.

CRUSTA. A variety of cocktail invented by Santina, a Spanish caterer. It differs from the standard varieties in the addition of a small quantity of lemon-juice and lump ice. A paring of lemon lines the glass in which it is served.

CRUSTED PORT. Port wine which has thoroughly completed its fermentation. When port is first bottled the fermentation is not complete. In the course of time a deposit is precipitated on the sides of the bottle, where it forms a crust.

CRUX. An international total-abstinence federation, organized for the purpose of grouping the Roman Catholic total-abstinence societies of the world under a general directorate, of establishing such societies in countries where they do not already exist, and aiding new societies financially. It is composed of societies in Austria, Belgium, Czechoslovakia, England, France, Germany, Italy, Ireland, Lithuania, Luxembourg, Switzerland, Jugoslavia, Canada, the United States, and Basutoland (Africa). A society is in process of formation in Chile, and a movement is under way to affiliate the Catholic societies of Holland and Poland.

Crux was founded at the International Congress Against Alcoholism, at Milan, 1913; and a congress of Crux delegates met at Rome in April, 1914, and planned the establishment of an "International Bureau," to be located by turns in different countries. It was impossible, however, to carry out this plan during the World War; but at the third assembly of the federation, at Basel, in 1920, it was decided that the Bureau should be permanently located in Switzerland. The central president of the Swiss Catholic Abstinence League *(Schweizerische Katholische Abstinenten Liga)* is director of the Bureau, and the secretary-general of the League and the secretary-general of the Catholic Students' Abstinence League *(Studentenliga)* are also officials of the Bureau. Rector J. Meyer, of Willisau, Lucerne, is the director of Crux; and the general secretary is Jules Gross, canon of the Great St. Bernard at Martigny-Ville, and the founder of the federation.

At the time Crux was founded it was agreed that the new organization should remain a part of the LIGUE INTERNATIONALE CATHOLIQUE CONTRE L'ALCOOLISME, which comprises all the Catholic temperance societies, both "teetotal" and "moderate"; but it was expressly stipulated that it would preserve its autonomy. Since that time the Ligue, which has its headquarters in Holland, has asked Crux to join in establishing a common secretariate. At the time of writing no decision has been arrived at in regard to this proposal; but the leaders of Crux are emphatic in their insistence that any action taken in uniting with the Dutch secretariate shall not, in any way deprive their organization of its power of self-government. At the present time Crux does not publish any year-book or general review of its activities, on account of the difficulties presented in the great number of languages (no less than twelve) included in the federation. Such publications are contemplated in the event of the adoption by the League of Nations of an international language such as Esperanto or Ido.

Crux numbers about 2,000,000 adherents, without counting the juvenile abstainers of the Catholic Church in the United States, who take the pledge at the time of their confirmation and first communion. Some of the strongest European societies are in Ireland, notably, the Pio-

CUBA

NEER TOTAL ABSTINENCE ASSOCIATION OF THE SACRED HEART, the FATHER MATHEW TOTAL ABSTINENCE ASSOCIATION, and the SACRED THIRST. In Germany there are 30,000 adult adherents of Crux, and 100,000 children and young people. The "Hochland" (Highland) association for students and the high-school organization known as "Quickborn" (Living Spring) are also under the federation. In the United States the federation includes the CERCLE LACORDAIRE and the CERCLE SAINTE JEANNE D'ARC; in Canada, the LEAGUE OF THE CROSS. There is an important Crux society in connection with the Samaria Mission in Mafeteng, Basutoland, Africa, with a membership of 1,000 blacks. There are also 600 blacks in different Jesuit missions attached to the "Pioneers" of Ireland. Steps are being taken to group the Catholic abstainers of Australia and various other countries.

CUBA. A republic of the West Indies lying within the meridians of 74° 07′ and 84° 57′ W. longitude and (roughly) between the parallels of 19° 48′ and 23° 13′ N. latitude. Its capital, Havana (population about 363,500), is situated on the north coast, about midway between the center and the western extremity of the island, and a little over 100 miles southwest of Key West, Fla. Cuba is the largest and most populous of the West India Islands, having an area of 44,164 square miles, exclusive of the Isle of Pines and the surrounding keys (area about 1,180 miles), and a total population, according to the enumeration of November, 1919, of 2,889,004. The population may be roughly divided as three fourths white and one fourth colored, though it is certain that the proportion of pure-blooded whites, if it could be determined, would be much smaller since miscegenation has been very common. There is no caste of color. The climate of Cuba is tropical but healthful, since medical science has succeeded in almost entirely eliminating yellow fever, which was formerly the scourge of the country.

The government of Cuba is patterned after that of the United States, with a greater degree of centralization. The executive power is held by the president, who is elected for four years; and the legislative power is vested in the congress, consisting of the senate and the house of representatives. The present chief executive, Dr. Alfredo Zayas, was inaugurated May 20, 1921, and his term expires in 1925.

Cuba was discovered by Columbus during his first voyage, Oct. 27, 1492. The conquest of the island was begun by Diego Velasquez in 1511. Save for a short period in 1762-63, when Havana was held by the British, the island was governed for nearly four centuries by the Spanish, whose harsh and tyrannical rule during the greater part of the nineteenth century led to numerous uprisings and revolutions, and finally resulted, in 1898, in American intervention. Spain, defeated in the Spanish-American War which followed, relinquished her claim to the island Jan. 1, 1899. After three years of American military occupation the government of Cuba was established on an independent basis.

Tobacco and sugar-cane are the staple agricultural products for which the island is especially noted, and the leading manufactures are cigars, cigarettes, sugar, rum, whisky, brandy, and alcohol. The great cane-producing provinces are Santa Clara, Matanzos, and Oriente.

Till recently the manufacture of alcoholic liquors has been confined chiefly to those produced from sugar-cane and maize, the island not being favorably adapted to viticulture or to the cultivation of the cereals used in making malt liquors. There are, however, a number of breweries which, though greatly hampered during the World War by the difficulty of importing the essential ingredients of beer, have flourished greatly since the advent of Prohibition in the United States. Statistics as to the production and consumption of liquors in Cuba are extremely meager. According to "The Statesman's Year-Book," the production of rum in 1914 was 420,517 gallons; in 1915 it was 696,067 gallons; and in 1919 it had increased to 11,489,718 gallons. Of alcohol, 649,722 gallons were produced in 1914; 2,021,116 in 1915; and 5,778,147 in 1919. The rum produced in 1919 was valued at $4,944,632, and the alcohol at $2,815,458.

The imports and exports of alcoholic beverages for the years 1919 and 1920 are given in Tables I and II respectively. These statistics are compiled from the official customs figures by U. S. Consul A. C. Frost, and are the latest obtainable.

TABLE I

IMPORTS OF ALCOHOLIC BEVERAGES INTO CUBA IN 1919 AND 1920

BEVERAGES	1919		1920	
	QUANTITY	VALUE	QUANTITY	VALUE
Beer (in kegs)	11,053 gals.	$ 21,910	29,428 gals.	$ 34,729
Beer (in bottles)	670,768 doz.	1,009,842	1,485,568 doz.	2,253,609
Beer (other containers)	37,279 gals.	91,447	11,290 gals.	22,303
Wine (in kegs)	3,554,499 gals.	1,993,138	5,095,111 gals.	3,953,032
Wine (in bottles)	76,373 doz.	422,690	159,500 doz.	1,135,999
Wine (other containers)	82,688 gals.	193,504	18,813 gals.	85,866
Cider (in kegs)	22,843 gals.	47,377	32,620 gals.	58,760
Cider (in bottles)	102,112 doz.	407,305	107,467 doz.	451,422
Champagne	79,002 liters.	201,244	147,633 liters	411,261
Other liquors and cordials	909,585 liters	961,685	1,884,787 liters	1,941,540

Liquor legislation has received little attention in Cuba. Alcoholic liquors are sold in all parts unrestrictedly on payment of a moderate license fee.

While alcoholic beverages are used to a greater or less extent by all classes of Cubans, and while there is abundant evidence of their injurious effects, it can not be said thus far that alcoholism has assumed anything like the menacing aspect which confronts some of the other Latin-American countries. The native Cubans, as a rule, have not been addicted to overindulgence in intoxicants, and there are many who

prefer the delicious and refreshing unfermented drinks made from the various tropical fruits.

TABLE II

EXPORTS OF ALCOHOLIC BEVERAGES INTO CUBA IN 1919 AND 1920

BEVERAGE	1919		1920	
	QUANTITY (GALS.)	VALUE	QUANTITY (GALS.)	VALUE
Brandy①	3,176,117	$1,366,851	1,767,617	$1,329,183
Alcohol	981,060	569,535	1,665,845	1,402,189
Rum	251,034	179,691	86,478	150,563
Others	57,696	30,530	51,469	42,258

①The term "brandy" as used in the above table is applied to the various imitations of brandy which would be more properly classed as whisky, as they are manufactured from raw corn or other spirits.

There is no distinctive native intoxicant. Rum is perhaps the commonest and cheapest liquor, though beer is undoubtedly gaining in popularity. Imported wines are much in demand, especially among the well-to-do. Large quantities of strong black coffee, frequently flavored with cognac, are consumed. There is very little drunkenness, except on the part of some of the foreigners in the large cities. Mr. George Kennan, in an article entitled "Cuban Character," in *The Outlook*, Dec. 23, 1899 (cited by Dr. and Mrs. W. F. Crafts and Mary and Margaret W. Leitch in "Protection of Native Races Against Intoxicants and Opium") says:

> I had been on the island [Cuba] about six months before I saw a Cuban perceptibly under the influence of intoxicating liquor; and yet there was hardly a day in that whole time that I did not see Cubans by the dozen, talking, smoking and drinking in the restaurants and cafés of Santiago, Baracoa, Havana, Matanzas, Cardenas, Santa Clara, or Cienfuegos. Almost all Cubans drink, but they are the most temperate people, nevertheless, that I have ever known. Even in hours of triumph and periods of great emotional excitement, when over-indulgence might be expected if not excused, the Cuban seldom loses his head to such an extent as to become noisy, disorderly, or offensive. I witnessed in Santa Clara, Cienfuegos, and Havana three great popular demonstrations in honor of General Gomez, when there were reunions of old army comrades, celebrations of victories won by Cuban arms, and scenes of almost unparalleled excitement and passion; but I did not notice in the crowded cafés or in the surging throngs on the streets a single intoxicated Cuban soldier or civilian.
>
> . . .
>
> Exactly why the Cubans can drink moderately for an indefinite length of time without increasing the quantity or frequency of their potations, and without becoming victims of an enslaving habit, I will not undertake to say. Perhaps their moderation in the use of intoxicants is an inherited racial characteristic. If you compare their method of drinking with that of Americans in the same saloon or café, you will probably notice that they spend half an hour in smoking, talking, and sipping at intervals one small glass of Baccardi rum, and then go quietly about their business; while the American soldiers at the next table swallow six drinks of the same liquor in the same time, and then go somewhere else to make a day or a night of it. With the Cuban, conversation is the main thing, and the drink merely accessory and incidental; while with the American inebriation seems to be the chief object, with conversation as an incidental stop-gap between drinks.

Havana, though physically clean, beautiful, and fascinating, has, to its discredit, long pandered to the intemperance and immorality of a large element of transient foreigners. Some reforms have been made within the last decade. Since American Prohibition became effective, millions of dollars have been invested in Cuba by American liquor interests, and the island now faces the great danger of becoming the dumping-ground of American breweries and distilleries.

There has been no great temperance movement on the island. There are two temperance organizations, the Woman's Christian Temperance Union (president, Mrs. E. J. Simonds), and the Committee of Conference (president, Robert Routledge). The W. C. T. U. is now carrying forward a program of activities along educational lines that promises to create a public sentiment in favor of temperance reform.

The Isle of Pines, an island of about 1,000 square miles, lying some 35 miles south of Cuba, is under Cuban government; but practically all of the cultivable and inhabitable portion of the island, which is to say the northern half, is in the hands of American citrus-fruit and pineapple growers. The labor is furnished largely by the native islanders who are known as *pineros*. The *pineros* are less addicted to drinking than the Cubans, and generally speaking may be called temperate, if not abstemious. There are several American bars and a few native or Cuban drink-shops, but drunkenness or disorder of any kind is very rare. No intoxicating liquors are made on the island.

CUCKOO-ALE. In England an old name for ale reserved for use in the spring, when the cuckoo's notes are first heard.

CUIRM. A term applied by the ancient inhabitants of Ireland to beer or ale. The word also meant festive drinking, whence arose the proverb: "Hold no cuirm with an evil companion or a dangerous neighbor." The term is synonymous with CURMI.

CULLEN, JAMES A. Irish Roman Catholic priest and temperance reformer; born at New Ross, County Wexford, in 1841; died in Dublin, Dec. 6, 1921. He took orders in 1864, and exercised his ministry in the south of Ireland and in East Africa until 1904, in which year he was transferred to Dublin. He remained in that city till his death. Father Cullen was a sturdy temperance fighter, and ever an advocate of total abstinence. Believing that the temperance organizations then existing in Ireland would have been more effective had they been more strict, he, in 1898, founded the PIONEER TOTAL ABSTINENCE ASSOCIATION OF THE SACRED HEART, a society of Catholic life abstainers, of which he became president. He was, also, the author of the "Temperance Catechism and Manual of the Total Abstinence League of the Sacred Heart of Jesus" (Dublin, 1912), a remarkably comprehensive booklet of 64 pages, demonstrating the evils of alcoholism, in the individual, the home, the community, and the State.

Father Cullen was one of the most modest of men: he absolutely declined to furnish any biographical data for THE STANDARD ENCYCLOPEDIA, on the ground that only his work, and not his life, was worthy of record.

CUMBERLAND PRESBYTERIAN CHURCH. A denomination of the Presbyterian Church in the United States. It originated in Kentucky Feb. 4, 1810, and grew out of a remarkable religious revival in Southwestern Kentucky beginning in 1797. So rapid and wide-spread was this revival, that the demand for ordained ministers could not be supplied. To meet this exigency, the Cumberland presbytery ordained to the ministry certain men whose educational and

theological attainments did not meet the requirements of the Presbyterian standard. The matter was taken to the Kentucky Synod having the oversight of the offending presbytery. A committee was appointed by the Synod in 1805 to take charge of the matter. This committee prohibited certain ministers from preaching and administering the ordinances.

In 1806 the Synod dissolved the Cumberland presbytery and attached to the adjoining presbytery of Transylvania all those ministers who had not been prohibited by the synodical committee from exercising the functions of the ministry.

In this emergency the proscribed ministers and those not proscribed formed a council to carry forward the work of the revival and to care for the congregations. This council carefully avoided exercising all purely presbyterial functions, but on Feb. 4, 1810, when its members satisfied themselves that neither redress nor reconciliation with the Presbyterian Church was probable, it reorganized the Cumberland presbytery.

So rapidly did the new denomination grow that in three years it had a Synod composed of three presbyteries. The denomination took its name from the parent presbytery and was known as the "Cumberland Presbyterian Church." The presbytery in 1813 revised the Westminster Confession, eliminating what they claimed "fatalism and infant damnation."

The following is a synopsis of the belief of the Cumberland Presbyterian Church:

(1) There are no eternal reprobates.

(2) That Christ died not for a *part* only, but for *all* mankind, and for all in the same sense.

(3) That infants dying in infancy are saved through Christ and the sanctification of the Spirit.

(4) That the Spirit of God operates on the world as coextensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

With these exceptions the leaders of the Church declared their substantial accord with the Westminster Confession.

The first college of the denomination was organized at Princeton, Ky., in 1826. This institution was transferred in 1842 to Lebanon, Tenn., and its name changed to "Cumberland University," with preparatory, academic, law, and theological departments.

The attitude of the Church toward temperance may be gathered from the fact that the General Assembly, at Kansas City, Mo., adopted, on May 16, 1889, a report which declared in part as follows:

1. That nothing short of Constitutional and statutory Prohibition of the manufacture and sale of alcoholic liquors as beverages by the United States and the several States will be satisfactory, and to this end we will pray and work.

2. That admitting that it is a crime, it cannot be legalized without sin. It cannot be licensed without legalizing it; therefore to vote for license is sin.

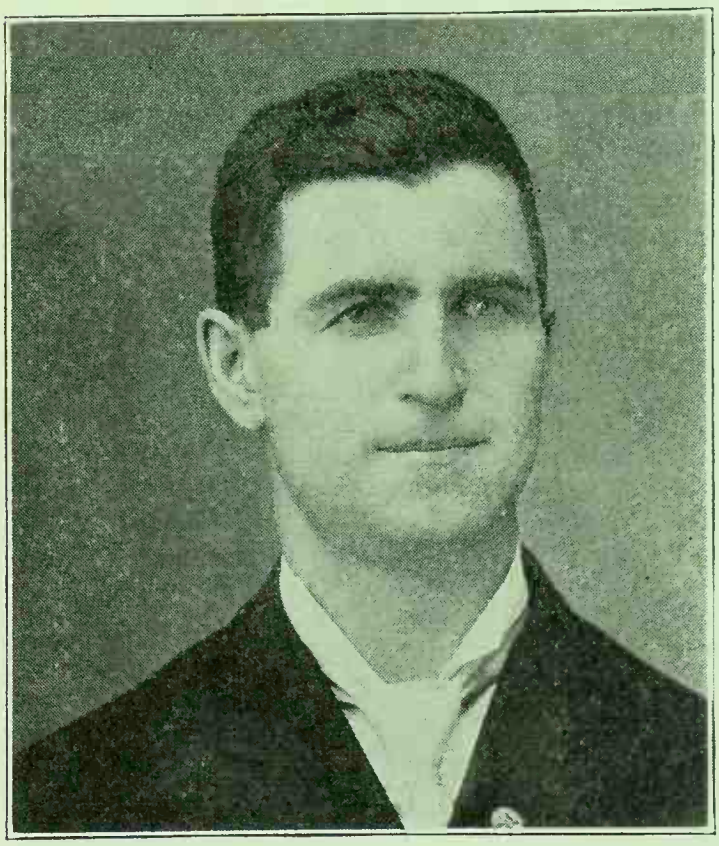
3. That the manufacture of and dealing in, or in any way favoring such dealing (this includes revenue officers, such as gaugers, storekeepers, etc.), is inconsistent with the Christian character, and should receive church discipline.

4. That we, as a church, stand squarely and unequivocally in favor of Prohibiton, and hereby pledge ourselves to aid in every laudable enterprise that in any way looks to the overthrow of the accursed liquor traffic, now licensed and protected by the general Government and most of the States. . . .

This report is to be considered as advocating the principles of Prohibition, and not as an indorsement of any political party.

CUMMINS, GEORGE HENRY SYDNEY (SYD.). Tasmanian temperance leader; born in Middleton, Tasmania, April 25, 1868; educated at the Hobart State School; married Alice Semple of Melbourne, Victoria, Dec. 5, 1888. For many years he has been manager of the Robert Walker & Co. Emporium in Hobart. Cummins has long been an active temperance worker. In May, 1898, he became president and officiating minister of the Helping Hand Mission, an undenominational organization, and he has continued to hold this office ever since. In 1911 he became associated with the Hobart Temperance Alliance and three years later (1914) he was appointed secretary of the Tasmanian Temperance Alliance. He is, also, a member of the Independent Order of Rechabites, having joined Union Tent in 1912. In the following year he became superintendent of Helping Hand Tent, the largest junior Reehabite tent in Tasmania. In season and out of season he is ever alert in the cause of temperance reform.

CUNNEEN, JOHN FRANCIS. American lecturer and Prohibitionist; born in Limerick, Ireland, May 21, 1868; brought by his parents to



JOHN FRANCIS CUNNEEN

Cleveland, Ohio, U. S. A., when one year old. He was educated in the Catholic parochial schools and at the age of eighteen he removed to Chicago, learning there the machinist's trade, spending fourteen years at Fraser & Chalmers' Mining Machine-shop, and afterward taking a place in the Northwestern Railroad Machine-shop. He invented the Cunneen traveling automatic rocking grate for steam-boiler furnaces. He served three years in the Seventh Regiment, Illinois National Guard. In 1900 he joined the Annunciation Total Abstinence Society of Chicago, a branch of the Catholic Total Abstinence Society of Chicago. The testimony of his fellow members of that society is as follows:

In the evening, after he got through with his day's work in the machine shop and on Sundays, he would go from parish to parish in Chicago, building up total abstinence societies. He not only gave his own time free, but gave over $2,500 of the money he made at his trade, to advance the temperance cause. He said he was only supporting the temperance cause with the same liberality that other fellows supported the saloon, and while the temperance cause was benefiting him, the saloon was injuring those who supported it.

Mr. Cunneen has held the following offices in the Catholic Total Abstinence societies:

One year President, Catholic Total Abstinence Union of Illinois.

Two years, Vice-president, Catholic Total Abstinence Union of Illinois.

Three years, President, Cook County Board, Catholic Total Abstinence Union of Illinois.

Nine years, President Annunciation Total Abstinence Society.

Eight years, Organizer, Catholic Total Abstinence Uniformed Cadets.

Three years, Chief Sir Knight, Annunciation Council No. 77, Knights of Father Mathew.

Four years, Chief Sir Knight of the Knights of Father Mathew Officers' Association of Chicago.

One year Supreme Trustee of the Father Mathew League.

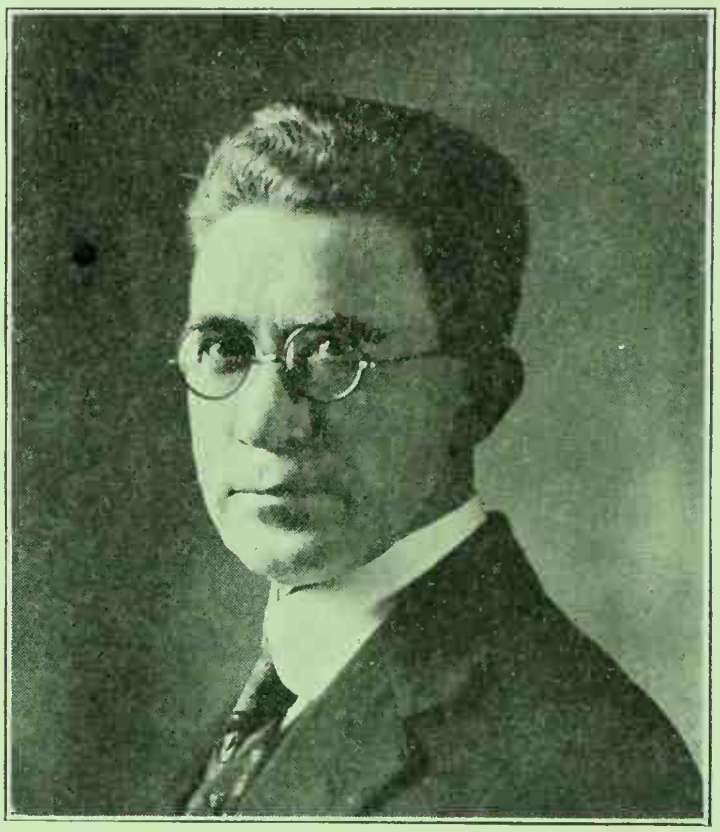
In 1895 he was presented with a beautiful gold medal by the members of Annunciation Total Abstinence Society. Upon completing his tenth year as president, he was presented with a beautiful gold watch and chain by the members. In 1902 he was presented with a solid gold medal by the young men of the Knights of Father Mathew Camp. *(The American Issue,* Illinois ed., Jan. 1, 1909.)

It was a tribute both to the man and to his employers that while working for the Chicago & Northwestern Railroad Machine-shop Cunneen was given leave of absence to eampaign against the saloon throughout the State of Illinois. Great audiences listened to him as he pointed out, to working men in particular, with many an apt story and lively sally of Irish wit, the folly of spending one's hard earnings to enrich the saloon-keeper while the working man's own home was being stripped of necessities as well as comforts. Early in his career as a temperance worker he joined the Prohibition party, assisted in its campaigns, and voted for its various candidates for sixteen years. In 1908 he entered the employ of the Anti-Saloon League of Illinois as a speaker in the local and State campaigns, and he held that relation for several years. In the official councils of the State Anti-Saloon League, Cunneen has represented the Catholic Total Abstinence Union of Illinois. He has at different times been enlisted in various State campaigns, and great audiences through the Middle West and New York and Massachusetts have enthusiastically applauded his merciless exposures of the liquor traffic. Easily adapting himself to all classes of hearers, he has been particularly effective with bodies of working men.

CUNNINGHAM, LEFTWICH SANFORD. American clergyman and Prohibition advocate; born at Goldtown, Jackson County, West Virginia, Sept. 22, 1872; educated in the public schools and at Morris Harvey College, Barboursville, W. Va. Following his college course he spent six years in teaching, first in the public schools of West Virginia, and then in Morris Harvey College. In 1898 he entered the ministry of the Methodist Episcopal Church, South, becoming a member of the West Virginia Conference. He served suceessively the following pastorates: Ansted, Sutton, Philippi, Fayetteville,

and Clarksburg, all in West Virginia; and Ashland, Ky. For three years he was presiding elder of Fairmont district, and had his residence in Fairmont during that period. He has been a member of every unit of the Anti-Saloon League, from village organization up to the world organization. Since 1909 he has been a member of the State Board of Trustees, and for more than half that time a member of the National Board of Directors of the League. During the State-wide contest which put West Virginia in the dry column Cunningham was in the campaign for six months at his own expense, speaking a number of times every week in various parts of the State. He was also active on the platform in the later movement to secure ratification of the Prohibitory amendment to the National Constitution.

In 1923 Cunningham was called to the pastorate of the Barboursville First Methodist Episcopal Church.



REV. L. S. CUNNINGHAM

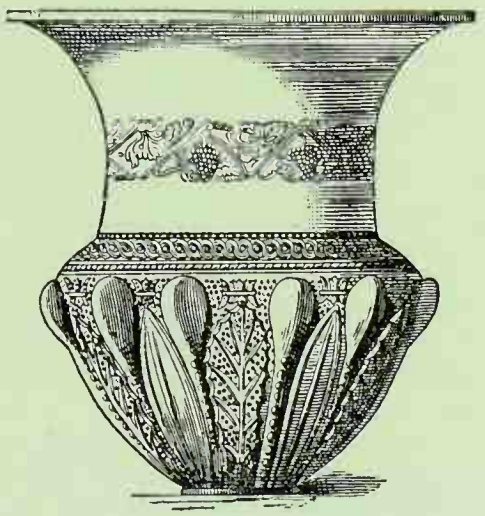
CUNNINGHAM, MARY ANN (WOODMAN). Canadian Woman's Christian Temperance Union leader; born at Yarmouth, Ontario, July 19, 1841; educated at St. Thomas, Ontario. She removed to British Columbia in 1862, and three years later married James Cunningham, of New Westminster, in that province. Her first temperance work was the organizing of a temperance band among the young people of that town. In 1883 the Woman's Christian Temperance Union was organized in British Columbia. Mrs. Cunningham was elected first president of the New Westminster Union, and she was reelected annually for twelve years. In 1885, at the third provincial W. C. T. U. convention, she was elected president of the provincial Union, holding this position until 1893, when she was made provincial corresponding secretary. Besides actively cooperating with the

Dominion Alliance and other temperance societies, she presided over a large Band of Hope and Loyal Legion, under the auspices of the local W.

MRS. M. A. CUNNINGHAM

C. T. U. In 1909 she was elected first vice-president, and six years later honorary president, of the provincial W. C. T. U. She was also a member of the subexecutive committee. She has attended every provincial W. C. T. U. convention since 1885, and took a leading part in the movements of the People's Prohibition Association, the object of which was to secure the enforcement of the Prohibition Act and to obtain amendments when it was found necessary to do so. Writing from her home in New Westminster, B. C., in October, 1923, Mrs. Cunningham said: "I have been a member of the provincial W. C. T. U. 40 years, and have held office for 31 years."

CUP. (1) A beverage made with wine, generally iced, mixed with flavoring herbs, fruits,



CUP FOUND AT ITHACA
—*After Stephani*

and vegetables, notably cucumbers. The word is generally compounded with the name of the chief ingredient, as "champagne-cup," "claret-cup," "cider-cup," "sauterne-cup." These cups, in addition to the liquor from which they take their names, generally contain sugar, lemon, orange, cucumber-peel, berries, brandy, maraschino, white curaçao, sherry, soda-water, and ice, or some of these materials.

(2) The chalice from which the wine is dispensed in the sacrament of the Lord's Supper. The word "cup" is particularly used in the Biblical account of the last supper of Jesus Christ (Matt. xxvi, 26-30; Mark xiv, 22-25; Luke xxii, 14-18; I Cor. xi, 25-28), the word "wine" not being employed. The probable contents of the cup may be inferred from the Jewish paschal customs (see COMMUNION WINE).

See, also, CHALICE.

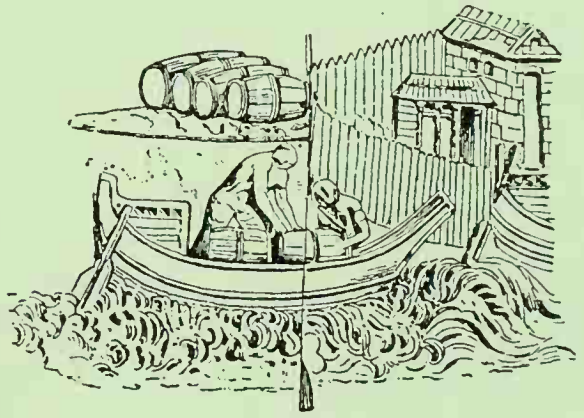
(3) A word used figuratively to describe wine and its effects, as: "in his cup"; "slaves of the cup."

(4) A small drinking-vessel, usually in the form of a half sphere. See DRINKING-VESSELS.

The word is used in many combinations, as in the expression "cup and can," for boon companions, the cup being seldom far from the can.

For ceremonies in which the cup is conspicuous, see COPUS-CUP; GRACE-CUP; LOVING-CUP; PARTING-CUP. For the medieval legend, see HOLY GRAIL.

CUPA. Latin word denoting a cask or tub. *Cupae* were always of wood, and were made of staves with hoops of rushes, osiers, or iron.



CUPAE
—*From Trajan's Column, after Smith*

Among the ancient Romans they were used, like the earthen *dolium*, to receive the fresh must and hold it during the process of fermentation. They were used, also, for preserving and transporting fruits and corn, and for forming rafts and pontoons.

CUPANA. A fermented beverage made by the Indians of Yavita, on the Atabapo River, a branch of the upper Orinoco, in South America. They scrape the seeds of a species of Paullinia, mix them with cassava flour, envelop the mass in plantain leaves, and set it in water to ferment until it acquires a saffron-yellow color. This yellow paste is dried in the sun and then diluted in water and drunk. The beverage is bitter and is drunk as a sort of tea in the morning (A. von Humboldt, "A Personal Narrative," London, 1852, ii, 365).

CUPBEARER. One who hands or serves the wine-cup or other liquors to his master or to guests. The office of cupbearer is a very ancient one. In the time of the Pharaohs it was a posi-

tion of great trust, inasmuch as it brought the holder of it in contact with the monarch. The Hebrew word in Genesis for "cupbearer," *mashke*, has been mistranslated "butler." Homer and Xenophon refer to cupbearers as personages of importance. The prophet Nehemiah speaks (Neh. i. 11) of himself as "the king's cupbearer." Among the Parthians, according to Athenaeus, the cupbearers used to serve with their swords at their sides. The Babylonian cupbearers had belts and girdles covered with gold

YOUNG ROMAN CUPBEARER WITH CYATHUS

—*After Gahl and Koner*

buttons, and gold collars and gold scabbards. Among the Greeks handsome young men served as cupbearers. Hebe, the goddess of youth, served nectar to the gods, and Ganymede, accounted the most beautiful of mortals, was translated to heaven to act as cupbearer to Jupiter. Immense prices were given by the Greeks and Romans for youths to fill this office. In ancient Ireland, also, according to Camden's "Britannia" (ed. 1695, p. 143), it was cus-

ASSYRIAN CUPBEARERS TAKING WINE FROM LARGE BOWL

—*After Maspero*

tomary for the nobility and chieftains to have their *bacghal* or *bachlamal*, whose duty it was to hold the cup *(bachla)* at meals and feasts. In several countries it was the custom for the cupbearers to taste the wines before handing the cups to their masters, in order to show that they contained nothing poisonous (see Morewood, "History of Inebriating Liquors," p. 612).

CURAÇAO or **CURAÇOA.** (1) An island of the Dutch West Indies, lying 40 miles off the coast of Venezuela, and containing an area of 212 square miles. St. Anna is the principal harbor; and Willemstad, situated on the same, is the principal city, having a population of about 8,000. Several other small islands are included in the colony of Curaçao. The population of

the island is somewhat more than 30,000, while the population of all the Dutch West Indies is in excess of 52,000. Curaçao was discovered by Hojeda about 1499, and occupied by the Spaniards in 1527. In 1634 it fell into the hands of the Dutch, who have held it ever since, except during the year 1798 and from 1806 to 1814, when it was in the possession of Great Britain. Formerly, a liqueur of the same name as the colony was extensively manufactured here (see below). The manufacture of spirits, beers, and wines is under the control of the government. At present, however, none of these liquors is being manufactured. As to the retail traffic, licenses are required for bars, hotels, restaurants, clubs, ice-cream venders, beer-saloons, and shops selling liquors in bottles, kegs, or jugs. No spirits can be sold without a license. Clubs may sell only for use in the clubs. Liquors sold in containers, in places having only licenses to sell in such containers, may not be consumed on the premises.

From information courteously supplied by the American consul at Curaçao it is learned that during the past sixteen years the average value of liquors annually imported into the island has been: Spirits, $57,410; wines, $9,968; beer, $9,309; and the average annual excise duty paid was $48,480. The cost of license ran from 60 guilders per quarter for clubs on the island of Curaçao to 8 guilders for clubs on other islands. Bar licenses cost from 8 guilders to 24 guilders. A guilder=40 cents U. S.

The consumption of liquors is gradually decreasing, although there has been no systematic temperance movement in the colony.

(2) A liqueur, formerly made on the island of Curaçao, Dutch West Indies, but now manufactured chiefly in Amsterdam, Holland, from the dried peel of the bitter or Curaçao orange. The peel is first macerated in water; then three fourths of the quantity in preparation is distilled with mixed spirit and water, and the remaining fourth is macerated in a proportion of this distillate for two or three days. The mixture is strained off and expressed and added to the original curaçao spirit. The addition of 1 per cent of Jamaica rum is quite common.

CURMI. An ancient Irish term for beer; synonymous with CUIRM. O'Curry, in "Manners and Customs of the Ancient Irish," p. 252, says:

> An interesting historic reminiscence of Cuirm as the popular beverage is the Old Irish "Sabaid Cuirm-tigi," or council which met in the ale-house after the manner of the ancient Germans, and which was composed of the props of the state, that is of the chief men of the Tuath, Mor Tuath or province, according to the rank of the Rig (King), whose council it was. Its functions were ministerial, judicial and legislative. The Cuirmtech was also known as the *Tigh oil*.

The Greek writer Dioscorides (book xi. chap. 110), speaking of the Britons and Irish (called by him *Heberi)*, states that they drank a liquor called *kurmi*, made from barley.

Morewood ("History of Inebriating Liquors," p. 51) uses the same term for "a kind of ale, fermented from maize, millet, barley, or rice" by the modern Egyptians. He says:

> This liquor is of a light color, and, in the hot season, will not keep above twenty-four hours; it is pleasant to the taste, and, though weak, drunk in considerable quantities in this country.

CURTIS, CHARLES. American lawyer, United States Senator, and Prohibition advocate; born at North Topeka, Kansas, Jan. 25, 1860; educated in the public schools of Topeka. He studied law with A. H. Case at Topeka, and was admitted to the bar in 1881. In the same year he entered into partnership with Mr. Case and remained with him until 1884, when he was elected county attorney of Shawnee County. He was reelected in 1886. He married Annie E. Baird, of Topeka, in 1884. In 1892 he was elected to Congress as Representative from the Fourth (Kansas) District, and he served in the Fifty-third, Fifty-fourth, and Fifty-fifth Congresses. He was a member, also, of the Fifty-sixth, Fifty-seventh, Fifty-eighth, Fifty-ninth, and Sixtieth Congresses as Representative from the Fifth District, Kansas. In January, 1907, he was elected to the United States Senate. He served as president *pro tempore* of that body from Dec. 4 to Dec. 12, 1911. He was again elected to the Senate in 1914, for the term expiring in 1921, and was reelected for the term 1921-27. During his term as county attorney of Shawnee County Curtis devoted himself vigorously to law enforcement, and was the first county attorney in the State of Kansas to enforce the prohibitory liquor law. He closed 80 saloons in 30 days, and kept them closed during the four years that he held office. He campaigned in the interest of State and National Prohibition for many years, and in both Houses of Congress urged the passage of the various prohibitory measures which were introduced.

CURTIS, EMMET HORISON. American clergyman and Prohibition advocate; born at Cardington, Ohio, Sept. 25, 1867; educated in the public schools and at Ohio Wesleyan University, Delaware, Ohio. He was ordained to the ministry of the Methodist Episcopal Church in 1892, and served various pastorates in the North Ohio Conference until 1915, when he entered the employ of the Anti-Saloon League, serving short terms in Illinois and New Jersey. He was then transferred and appointed a district superintendent of the Ohio Anti-Saloon League. As pastor and as an officer of the League he has taken active part in local and State campaigns.

CURTIS, NANNIE (AUSTIN WEBB). American lecturer and temperance worker; born in Hardin County, Texas, June 22, 1861; died at Dallas, Texas, March 29, 1920. She was educated in the public schools of Mississippi and at North Texas Female College, Sherman, Texas. From 1879 to 1894, with intervals at home, Miss Austin taught in various schools. She was twice married: (1) in 1880, to W. J. Webb (d. 1890); (2) in 1894, to I. S. Curtis (d. 1915).

From her childhood Mrs. Curtis was bent on temperance reform. The Rev. Atticus Webb, in *The Union Signal* for April 8, 1920, relates that her father, a prosperous merchant, included a large number of barrels of liquor in his stock, and that one day, during her father's absence, Nannie turned on the faucets of all the casks in the cellar, and allowed the contents to run to waste. When her father remonstrated with and threatened to whip her, she replied that if he did she would burn the liquor up the next time. As a young woman she wrote and read temperance essays and pushed local campaigns in the schools of Mississippi; and in 1900 she entered the service of the Texas W. C. T. U. as State organizer, becoming national organizer and lecturer in 1907. In 1909 she was elected president of the Texas W. C. T. U. and continued in office to her death. Mrs. Curtis, after a two-year course in oratory, had entered on a very successful career as a public speaker. She took part in campaigns in Alabama, Florida, Kentucky, Louisiana, and Virginia, as well as in her own State of Texas. She was also a familiar and welcome figure on Chautauqua platforms. When America entered the World War, she served on the National Council of Defense. Besides discharging all these obligations and taking an active part in promoting the cause of Woman Suffrage, she found time to edit *The White Ribbon*, the official organ of the Texas W. C. T. U.

On June 15, 1920, the Senate of Texas, by a rising vote, adopted a resolution giving its "expression of appreciation and loss by reason of the death of this noble woman."

MRS. NANNIE WEBB CURTIS

CURTIS, NATHANIEL. See INTERNATIONAL ORDER OF GOOD TEMPLARS.

CUSHING, HENRY DEARBORN. American business man and Prohibitionist; born at Salisbury, N. H., Oct. 15, 1803; died in Washington, D. C., in October, 1881. During his early boyhood his parents removed to Orange, N. H., where his limited schooling began. He did much general reading, however, borrowing books of a neighbor who lived six miles away. From the age of fifteen he was dependent entirely upon his own resources, working for several years on a farm and afterward teaching school. Meantime he pursued a course of study at home which was followed by a term or two

at an academy. He later found employment in Boston, and afterward went into business with a brother at Bangor, Me.; but the venture proved unsuccessful and he returned to Boston in 1842. He became enlisted in temperance work and during the last ten years of his life devoted much time to the cause. He was an active member of the Massachusetts Temperance Alliance, and took a prominent part in its discussions. In 1878 he issued an able tract on "City Governments," 10,000 copies of which were circulated by the Alliance. Always a generous contributor to reform movements, he was one of the most devoted founders of the Prohibition party. A bachelor and a man of means, for two or three years he paid most of the expenses of carrying on the local work of Prohibition; and by his will he bequeathed more than $2,000 to advance the cause he had so much at heart. The gift was accompanied by this statement: "I should have given more to the temperance cause, but for a belief that it can be best sustained by living men and women. So I commend that cause to my heirs, and hope they will sustain it by example, money, influence, and votes" (see G. F. Clark, "History of the Temperance Reform in Massachusetts, 1813-1883," Boston, 1888, p. 155).

CUSHUSHA. A name given to *aguardiente* by the lower orders in Salvador.

CUTHAY. See MASAKHAUW.

CUTHBERT. Anglo-Saxon prelate; died in October, 758. He was made bishop of Hereford in 736 and about four years later became archbishop of Canterbury. In 747 Cuthbert convened a council at Clovesho, which, in part, dealt with drunkenness. Thus Canon 9, adopted by the council, admonished the priests as follows:

> By all means take care, as becomes ministers of God, that they do not give to seculars or monastics an example of ridiculous or wicked conversation; that is, by drunkenness, love of filthy lucre, obscene talking, and the like.

Canon 20 reads:

> Let not nunneries be places of secret rendezvous for filthy talk, junketing, drunkenness, and luxury, but habitations for such as live in continence and sobriety.

Canon 21 commands:

> That monastics and ecclesiastics do not follow nor affect the vice of drunkenness, but avoid it as a deadly poison . . . and that, unless some necessary infirmity compel them, they do not, like common tipplers, help themselves or others to drink, till the canonical, that is the ninth hour, be fully come.

BIBLIOGRAPHY.—Richard Valpy French, *Nineteen Centuries of Drink in England,* London, n. d.

CUTLER, MARY MARIA. See KOREA.

CUVÉE. A French term used in the wine trade. It denotes (a) a vintage, (b) the contents of a wine-cask or wine-vat, and (c) the mixing of several kinds of wine produced by different vineyards. This mixing is often done on a most extensive scale. Henry Vizetelly, in his "Facts about Champagne," writes (p. 49):

> After being racked and fined, the produce of the different vineyards is now ready for mixing . . . [which] is usually effected in gigantic vats holding at times as many as 12,000 gallons each, and having fan-shaped appliances inside, which on being worked by handles ensure a complete amalgamation of the wine. This process of marrying wine on a gigantic scale is technically known as making the *cuvée*.

CUYLER, THEODORE LEDYARD. American Presbyterian clergyman, author, and temperance advocate; born at Aurora, New York, Jan. 10, 1822; died Feb. 26, 1909. He graduated from Princeton (N. J.) University in 1841 and from the Theological Seminary of that institution in 1846. He subsequently received from his alma mater the degrees of D. D. and LL. D. In 1848 he was ordained to the ministry of the Presbyterian Church, and entered upon pastoral work at Burlington, N. J. In 1853 he married Annie E. Mathiot, of Ohio. His second pastorate was at Trenton, N. J., where he had charge of the Third Presbyterian Church. In 1853 he accepted a call to the Market Street Reformed Dutch Church in New York city. After a successful pastorate of seven years, he was invited to the newly formed Lafayette Avenue Presbyterian Church in Brooklyn, where the great work of his life was done. Beginning with a congregation of a few hundred, the Church came in the course of years to have a membership of several thousand, and repeated enlargement of the buildings became necessary.

REV. THEODORE L. CUYLER

A leader in philanthropic and temperance work throughout his entire ministry, Cuyler held membership in various temperance bodies and worked with them and through them to arouse and crystallize public sentiment against the licensed liquor traffic. He was in the forefront of the great campaign in 1854, when Governor Horatio Seymour vetoed the prohibitory bill passed that year by the New York Legislature. The Governor was a candidate for reelection, but the great pulpits and a number of the leading newspapers, including the *Independent*, the *Times*, and the *Tribune*, flamed with indignation against this betrayal of the people and of the Legislature at the behest of the liquor power. Seymour was defeated, and Myron H. Clark, author of the proposed Prohibition law, was

elected governor. In December, 1871, a convention of the various pastors and laymen of the city of Brooklyn was held, when, on motion of Dr. Cuyler, the following resolutions were adopted:

Resolved, That in view of the lamentable evils resulting from the use of intoxicating beverages on New Year's Day, we earnestly exhort all heads of families and all the ladies of Brooklyn to refrain from offering such beverages to their guests on that day.

Resolved, That the pastors of our churches be respectfully requested to bear their testimony from their pulpits against this pernicious and dangerous usage.

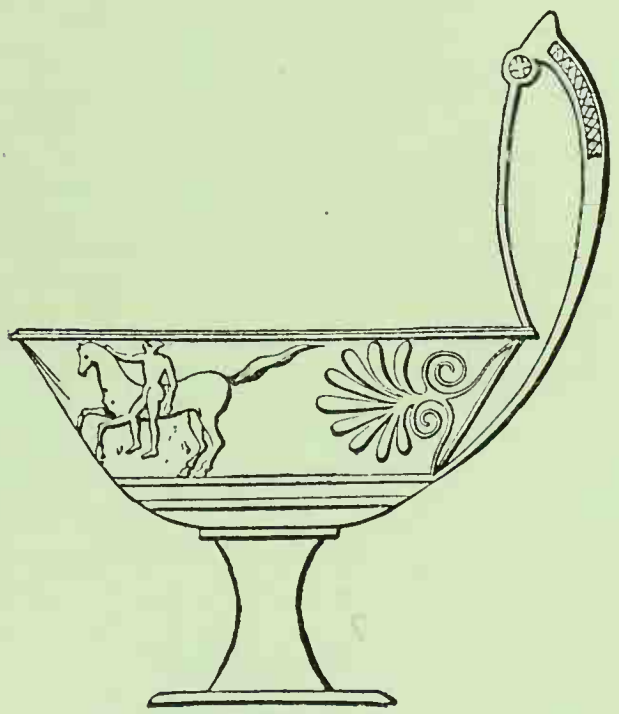
Resolved, That a committee of nine be appointed to arrange for the employment by Brooklyn churches of an agent or missionary to present the cause of temperance before congregations and Sunday-schools.

In 1890, after a highly successful pastorate of 30 years, Cuyler resigned the pulpit of the Lafayette Avenue Church, "to enter upon a ministry at large."

At this period the temperance reform and the various philanthropies needful in caring for the victims of the liquor traffic more than ever engaged his time and resources, and his busy pen became increasingly effective in stirring up public sentiment against the giant evil. In addition to his labors in the reform movements in which he was so greatly interested, and which he kept steadily before the public in a wide variety of periodicals, he wrote a considerable number of volumes on religious topics in general, besides his exceedingly interesting "Autobiography."

CWRW. The Celtic (Welsh) name for ale or beer, in use among the ancient Britons. It corresponds to the Irish CURMI.

CYATHUS. A small cup used for transfering liquids from larger to smaller vessels. It



CYATHUS

was often of silver or brass and furnished with a high handle. Authorities differ as to the use of the cyathus. The term is often applied to a ladle with a long, perpendicular handle; but it seems to have been used, also, for a real drinking-cup. The cyathus contained one twelfth of a *sextarius* (about .96 of a pint), and furnished the commonly accepted measure of Roman beverages.

CYLIX. See KYLIX.

CYPRUS. An island in the Mediterranean Sea, about 40 miles to the south of Asia Minor and 60 miles west of Latakia on the coast of Syria; area, 3,584 square miles; population (census of 1921), 310,709. About 20 per cent of the inhabitants are Mohammedans and the remainder are mostly members of the autocephalous Church of Cyprus, a branch of the Orthodox Eastern Church.

From excavations it is known that at least 2,000 years before Christ Cyprus was an important center of Aegean civilization. In 525 B. C. it joined Cambyses in his war against Egypt. At the Battle of Salamis 150 Cypriote ships were in the fleet of Xerxes. The island was presented to Cleopatra by Antonius, and at her death it reverted to Rome. It was conquered in 1184 by Richard I, King of England, who sold it to Guy de Lusignan, King of Jerusalem. It was ruled by the Lusignan dynasty till 1489, and then passed under the Republic of Venice for nearly 100 years. The Turks conquered the island in 1571 and held it until 1878, when it was ceded to England "for administrative purposes." On the outbreak of the World War (1914) it was formally annexed to the British Empire.

The capital of Cyprus is Nicosia (population, 19,198), near the center of the island; and the other principal towns are Larnaca (pop. 9,768), Limassol (pop. 13,291), and Famagusta (pop. 7,276).

Cyprus is mainly agricultural, its chief products being cereals, olives, cotton, raisins, wine, spirits, silk, cheese, tobacco, linseed, lemons, and oranges.

Cyprian wine has been famous for many centuries. Morewood, writing in the year 1838, says:

> In Cyprus, wine forms a considerable branch of trade, and is of superior quality. It may be obtained for about three pence [six cents] a bottle. The Greeks carry it to market in leathern bags, which give it an unpleasant flavour. . . Some of the Cyprian wines have a pitchy smell, owing to the vessels which contain them being half sunk in the ground, and pitched over to prevent the earth from attracting the wine. The old superior wines are deer [*sic*], but the ordinary sorts are cheap and abundant. Lymasol produces the finest muscadine wine of Cyprus, some of which has the consistence of oil, and may be kept to a great age. The *muscat* wine is a perfect liqueur, but it cannot be purchased for less than a dollar and a half the okka [an okka or oke=3 lbs. 2 ozs.] The *Commendaria* wine, so called as being the produce of a domain belonging to the knights of Malta, is held in the greatest estimation amongs the natives. . . Perhaps there is no country on earth which yields such abundance of luscious fruit. The juice of the Cyprian grape resembles a concentrated essence. The wine of this island is famous all over the Levant, so that in the hyperbolical language of the Greeks, it is said to possess the power of restoring youth to age and animation to those who are at the point of death. . . When bottled for 10 or 12 years, it more resembles Tokay than any other wine, but the Cyprians prefer keeping it in casks, where, although exposed to the air, it will keep for any number of years. After having thus withstood the vicissitudes of the season for a single year, it is supposed to have passed the requisite proof and it then sells for three Turkish piasters the gooze or about 21 pints for five shillings, and afterwards the price augments in proportion to the length of time it has been kept. Commendaria of 40 years' standing in cask is considered a balm, and is preserved on account of its supposed restorative and

healing quality for the sick and dying. The casks are never filled, and the bung is merely covered with a bit of sheet lead, which is almost daily removed to let customers taste it. Upon these occasions a hollow cane or reed is immersed in the liquor, and by suction a specimen is brought up and poured into a glass. Both the Commendaria and Muscad are white wines; when quite new they have a slight violet tinge which age soon removes; afterwards they retain the colour of Madeira. Cyprus produces red wines also; but they are little esteemed and used only as weak liquors for the table. . . . The flowers of the *smilax aspara,* called in Cyprus *Zulobatos,* which are extremely fragrant, are immersed in wine to give it a grateful odour. Cyprus and Candia, when under the government of the Venetians, supplied the greater part of Europe with wines. . . . It is a custom in Cyprus to bury large vessels of wine on the birth of a child, which are not raised until the solemnization of its marriage, which is perhaps upwards of twenty years after. During this period, the wine is said to acquire an exquisite flavour, and to become a real luxury to a delicate palate. The Cyprians, in making wine, carry the grapes from the terraces with shovels into *limos* or cellars paved with marble or covered with cement, and obliquely inclined. They are then squeezed as often as is necessary, in small presses called *patitiri,* the juice flowing into a cistern placed at the lowest part of the floor. It is afterwards conveyed into large earthen conical pitchers, half immersed in earth, where it is allowed to ferment for 40 days, and then closed with a clod of baked earth. From dried grapes an excellent spirituous liquor is made, partly for home consumption, and partly for exportation to Syria.

After the conquest of Cyprus by the Turks, some of the wine found there was eighty years old; it was sent to the seraglio as a most valuable rarity, and it kindled in the fire and burned like oil. It is related of the Emperor Selim II., that he conquered Cyprus on account of its delicious wines, remarking on that occasion to Mustapha his generalissimo, "I purpose to conquer Cyprus, an island which contains a treasure that none but the King of kings ought to possess."

According to "The Colonial Office List for 1922," the practise of carrying the wine to port in tarred skins has for some time been discouraged as much as possible, and the construction of roads through the grape districts enables the wine to be conveyed in barrels. Improved methods of manufacture are being brought into use. Both wine and spirits have, since the extra duty was imposed in France, found a fairly good demand in Egypt and elsewhere in the Levant.

During the year 1920 there were exported from Cyprus:

	Quantities	Values
Grapes	14,402 cwts.	£ 7,868
Raisins	36,311 cwts.	70,315
Spirits	81,211 gals.	37,580
Wine	1.253,128 gals.	133,708

The wine now produced is of two kinds: Mavro, a black wine of the character of Burgundy, and Commanderia, so called because in the Middle Ages the wine districts formed part of the "commanderies" or estates of the military orders. The latter wine resembles Madeira, and its chief fault is its extreme sweetness. Most of the Cypriote wines go to Egypt, the other chief customers being France and Italy. There are about 46,000 acres under vines. There are 42 distilleries on the island, and Cyprus brandy has latterly found a sale in England.

Two kinds of native spirits are produced on the island, namely Raki and *zuki* or *masticha.* These are made of the refuse of wine, and the latter is flavored with gum mastic and aniseed. Both beverages have a considerable sale in Syria and Asia Minor.

Bibliography. — *Cyprus,* London, 1920 (a handbook prepared under the historical section of the Foreign Office); *Colonial Office List for 1922,* London, 1922; Samuel Morewood, *History of Inebriating Liquors,* pp. 411-413.

CZECHOSLOVAKIA. A republic of central Europe, formerly a part of the Austro-Hungarian Monarchy. It is bounded on the north by Germany and Poland; east by the Ukraine Republic; southeast by Roumania; south by Hungary and Austria; and west by Germany. It has an area of about 55,000 square miles and an estimated population of 13,000,000. The republic declared its independence on Oct. 18, 1918, and ten days later the administration of the several territories included in the declaration was taken over by the *Národni Výbor* ("National Council").

Czechoslovakia is composed of the former Austrian provinces of Bohemia and Moravia, part of the province of Silesia, and Northern Hungary from the Danube (at Pressburg, on the Austrian frontier) to the Carpathians (at the headwaters of the Ung River in the eastern slope of Mt. Vereezka). The legislative powers are vested in the National Assembly, which consists of a Senate and a Chamber of Deputies, elected by universal adult suffrage of both sexes. The executive power is in the hands of a Council of Ministers, appointed by the President, who is elected for seven years. The capital is Prague, a city of about 550,000. The chief industries in Bohemia, Moravia, and Silesia are agriculture, brewing, and manufactures; in Slovakia, mining and manufactures. The president of the Republic is Prof. Thomas G. Masaryk, who assumed office Nov. 14, 1918, and was reelected May 28, 1920.

The country is one of the few European nations to show indications of recuperating rapidly from the effects of the World War. The budget of the republic for 1923 shows a deficit of about 560,000,000 Czech crowns, which is 370,000,000 crowns less than the deficit for 1922, and 170,000,000 crowns less than that for 1921. The 1923 figures for the cost of operating the government show expenses of 19,370,000,000 Czech crowns, and revenue of 18,810,000,000 crowns.

The national alcoholic beverage is beer, and in the south and east much whisky is consumed. The per capita consumption of pure alcohol before the World War was 9.5 liters. At the time of writing there is evidence of a marked decrease in beer consumption; and the brewing interests, apparently alarmed about the future of the trade, have voiced emphatic protests concerning the educational program against alcohol among the youth of Czechoslovakia. The large Pilsener breweries, which were constructed for a production of 3,000,000 hectoliters, are now producing only 700,000.

There has been for some years a considerable increase of public sentiment in favor of temperance, and latterly a well-marked trend toward Prohibition has manifested itself. In 1904 a country temperance association, including among its members total abstainers and moderates, was formed; and in 1907 the Students' Abstinent Association was instituted among university and polytechnic students. There was also formed the Abstaining Workmen's Society, but this disappeared during the War. Some of its members, however, formed in 1919 the Popular Abstinence Society, which was composed largely of socialists. The most active organization in the Prohibition movement, however, is

the Czechoslovakian Abstainers' League *(Československý Abstinentní Svaz)*, formed at Prague in 1908. Before the War this was doing good work, in circulating temperance literature, holding public meetings, lectures for teachers, and antialcohol exhibitions. It also established a hospital for drunkards, and issued fortnightly a small newspaper, entitled *Ostřízlivění* ("Temperance"). In Moravia there was the Moravian Abstainers' League.

The World War destroyed the whole of the temperance organizations. In 1919 the Czechoslovakian Abstainers' League was founded anew. To-day it has over 2,000 members, including some 350 students, and comprises five State leagues, for Bohemia, Moravia, Slovakia, Silesia, and Ruthenia, respectively. In 1921 the League began the issue of a monthly review, *Vyšší Národ* ("For a Higher Nation"). The editor is the president of the League, Dr. B. Foustka; the secretaries are R. Ulrich and V. Rubes; and the headquarters are at Riegrovo, Nábř. 4, Prague. The Catholic temperance society, The Blue Cross, is active on a small scale.

An organization which promises to wield an important influence in the temperance movement of the country is The Abstaining Socialist Federation of Czechoslovakia. The Federation is waging a vigorous campaign against alcohol among the working people by means of public meetings, brochures, and lantern slides. Among the leaders in this organization are Dr. Holitscher, O. Kurtz, of Vienna, and Dr. Lieban and Dr. Stern, of Prague. The Federation is planning a course of temperance instruction for teachers, and a circulating temperance library is also projected. It now numbers seven local societies and a dozen more are in the process of formation.

Recently the Sokol gymnastic unions have joined in the fight against alcohol, and the movement has been given prominence in their wide-spread publications. The central committee of the unions has adopted a resolution prohibiting the consumption of alcohol at any of the union meetings.

Among the temperance legislation of the Republic are the prohibition of the sale of intoxicants on election days, and the prohibition of the sale of whisky in Slovakia (formerly northern Hungary), which law is not well enforced. In 1921 the National Assembly discussed a bill, presented by Deputy A. Holitscher, M. D., prohibiting the sale of all alcoholic drinks to children under sixteen and of distilled beverages to young persons under eighteen years of age. The bill was accepted on Jan. 17, 1922, by the House of Representatives, and some days afterward by the Senate.

The liquor interests were much incensed by the successful propaganda for the passage of this bill, and formed a "League against Radical Abstinence" in December, 1921.

The liquor legislation of 1923 included the following:

(1) Introduction of a form of local option. Applications for licenses to open new taverns in a village are to be referred to a commission composed of a physician, an engineer, and an employee of the police, who report upon the suitability or otherwise of the premises where the liquor is to be sold. Such premises must be distant at least 150 meters from school or church.

(2) Spirits produced by the peasants will not be subject to certain taxes. Only such quantities brought from the cellars of the peasants to the markets for public consumption will be subject to the State dues or town dues as the case may be.

(3) Proposed penal bill to be submitted for discussion by the Skupshtina in 1924. Among its provisions is one forbidding a prisoner committed for drunkenness to visit taverns on his discharge.

The consumption of alcoholic beverages is forbidden in the prisons except on prescription of the physician.

One who commits a crime while intoxicated will be forbidden to visit taverns during a term of one to five years.

A habitual drunkard may be ordered to an asylum for inebriates after having served his term in the prison. Restaurateurs and coffee-house keepers offering alcoholic beverages to minors under 16 years of age will be liable to imprisonment for six months or a fine of 3,000 dinars.

The temperance cause has been much strengthened by the sympathetic attitude of President Masaryk, himself a total abstainer. He has written in Bohemian a valuable book on alcoholism, which has been translated into German under the title of *Ethik und Alkoholismus* ("Ethics and Alcoholism").

Some of the more optimistic of the temperance workers in Czechoslovakia believe that Prohibition in the Republic is not a long way off.

According to vol. xxx of the "Encyclopaedia Britannica" (1922), the Republic has 676 breweries and 140 malt-houses. The annual production of beer is stated by the same authority to be 13,000,000 hectoliters (1 hectoliter=26.42 gals.). Exceptionally fine hops are grown in Bohemia, in the Zatec (Saaz) district.

See, also, DANITCH, JOWAN; POPOVITCH, MILOSH; STAÏTCH, GEORGES K.

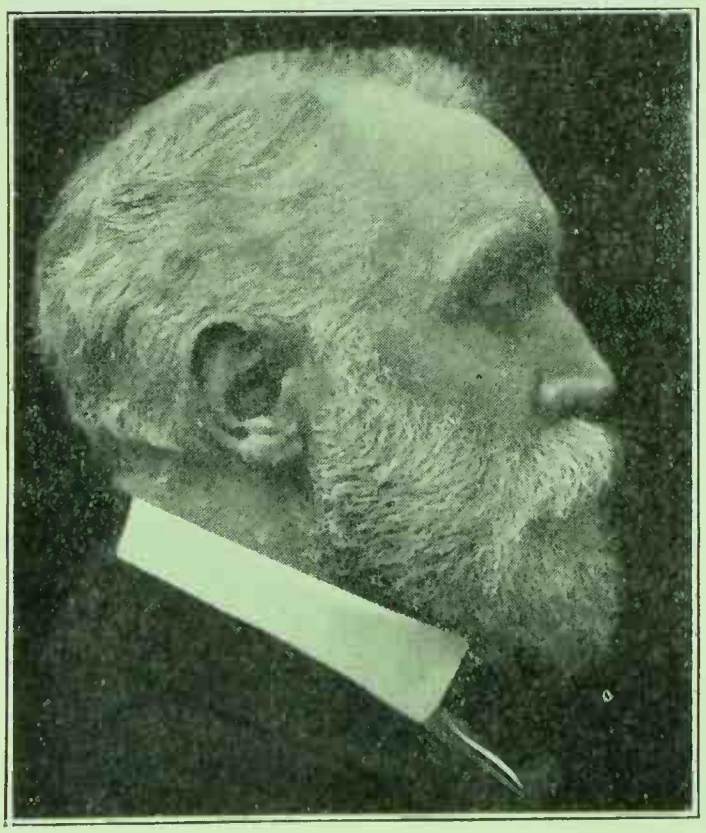
BIBLIOGRAPHY.—Manuscript material courteously supplied by Mr. R. Ulrich of Prague; *Encyclopaedia Britannica*, 12th ed., 1922, *s. v.*

WINE-CELLAR DISCOVERED IN 1789 UNDER THE WALLS OF ROME

—*After Schreiber*

D

D'ABERNON OF ESHER, EDGAR VINCENT, Baron. British diplomat; born at Slinfold, Sussex, England, Aug. 19, 1857; educated at Eton. He joined the Coldstream Guards in 1877, and served until 1882, when he resigned his commission as lieutenant. He had become private secretary to Lord E. Fitzmaurice, Commissioner for Eastern Roumelia in 1880. In 1881 he was appointed Assistant to Her Majesty's Commissioner for Evacuation of Territory ceded to Greece by Turkey, and in the following year he was appointed British, Belgian, and Dutch representative on the Council of the Ottoman Public Debt at Constantinople. He became financial adviser to the Egyptian Government in 1883, and after six years of service he was appointed governor of the Imperial Ottoman Bank at Constantinople. In 1887 he was created K. C. M. G. Sir Edgar Vincent married Lady Helen Duncombe, daughter of the Earl of Feversham, in 1890. Elected to the British Parliament from Exeter in 1899, he served until 1906. Later he became chairman of the Dominions Royal Trade Commission and of the Central Control Board (Liquor Traffic).



LORD D'ABERNON OF ESHER

Lord D'Abernon is the author of a number of pamphlets on various aspects of the alcohol question, and was chairman of the committee which collaborated in the production of the volume entitled "Alcohol; its Actions on the Human Organism." His views upon Prohibition are set forth in a postscript to the preface which he contributes to the Rev. Henry Carter's "The Control of the Drink Trade," 2d ed., in which he says:

> After all, the vital and essential question is, can alcohol be controlled, or not? The United States have said 'No, Control is impossible; nothing is of avail but total Prohibition." Canada appears to take the same view. My opinion—as regards this country—is different. I believe that Control can effect all that is required, and would possibly give more than would be gained under Prohibition. But the issue is admittedly doubtful. It depends upon the good sense of the public, and the wisdom of Parliament. If, instead of having Prohibition and Control to choose between, the choice lay between Prohibition and a relapse to pre-war conditions, I should not hesitate to support Prohibition at any cost, rather than be a party to the national disgrace which would be involved in a deliberate and voluntary return to a lower level.

In 1881 he published a "Grammar of Modern Greek," which was adopted by the University of Athens.

He was raised to the peerage in 1914, and was made G.C.M.G. in 1917. In 1920 he was appointed British Ambassador to Germany.

DAGGETT, AARON SIMON. American army officer; born at Greene Corner, Me., June 14, 1837; educated at Monmouth Academy, Me., and Bates College. He married Rose Bradford in 1865. On the outbreak of the Civil War he enlisted in Company E., Fifth Maine Infantry, and was several times promoted until, when mustered out in 1866, he held the rank of lieutenant-colonel. Reentering the service for the Spanish-American War, he was made brigadier-general and took part in the Battle of El Caney. In the Philippines he was engaged at Inus River and Bacoor. He was also included in the body of United States troops sent to China for the relief of the American and other legations at the time of the Boxer uprising, and was second in command of the American column at Peking, causing some consternation and international correspondence by destroying a quantity of liquor brought into his camp. His total-abstinence record was well known during the Civil War; also his opposition to the canteen. He suggested the substitution of reading-rooms and gymnasiums for the latter institution, and persisted in his course in the face of no small amount of opposition. His long and honorable record as a soldier helped to arm his words with a convincing power that no mere theorizer could have exercised. Having participated in all the campaigns and in all the great battles of the Army of the Potomac, he was qualified to testify as to

the harmful effects of the drink habit on soldiers at the front as well as on those in camp and hospital. Retired from active service in 1901, he published two years later a book entitled "America in the China Relief Expedition." After retiring from the army he made his home in Washington, D. C.

DAGGETT, DAVID. American jurist; born in Attleboro, Mass., Dec. 31, 1764; died in New Haven, Conn., April 12, 1851. He was graduated from Yale in 1783; practised law, and became a judge of the Superior Court, a judge of the Supreme Court (1826), and chief justice (1832). He was a member of the Connecticut Legislature for several years, Speaker of the House in 1794, and United States Senator from 1813 to 1819.

Daggett had much to do with the inauguration of the early temperance movements in his State. He was a leading spirit in the Connecticut Temperance Society, an honorary member of the American Temperance Society, and for many years president of the Society in New Haven. It was largely through his influence and that of Tapping Reeve that the court and the bar of the State of Connecticut took such a friendly attitude toward the early temperance reform. He was peculiarly direct and forceful in his writings and speeches on the temperance question. He savagely denounced the dram-shops. On the question of the attitude of society, he wrote in 1845:

> To make or sell ardent spirits for common use is as wicked as to make or sell poison for the same purpose. It being admitted that the use of this article is destructive to health, reputation, and property (and the proof of this fact is overwhelming), it follows conclusively, that those who make it and sell it, do it with a high hand against God and the highest interests of their fellow men. The blood of murdered souls and bodies will be required at their hands.
>
> Your second enquiry is "What in my view, would be the effects upon the social, civil and religious interests of the community, should the people generally, and legislators, choose to have all legislation conform to those principles [that the traffic is immoral]?" Beyond a doubt, the effect would be most salutary upon all those "interests." Preeminently, would this be the effect in this our American Republic, for it is now true, as it always has been, and always will be, that virtue is essential to a republican government. Those who care nothing for anything but office and its emoluments and honors may ridicule this idea, render it unpopular, and destroy its efficacy; but they should recollect that it will remain the truth, and that those nations who discard it, or who do not recognize it as a cardinal principle, will feel and realize its loss in the destruction of all the vital interests of society. I will only add, that, in my view, the great source of intemperance is to be found in the grog-shops and tippling-houses, those "outer chambers of hell." When public opinion shall place those who furnish the means of this destructive vice on a level with thieves and counterfeiters, then and not till then, may we expect to see our land purged from this abomination.

DAHL, FREDERIK. Danish educator, statesman, and temperance leader; born at Hillerod, Denmark, Feb. 10, 1822; died Feb. 23, 1920. He was educated in the University of Copenhagen, became a member of the University faculty, and filled a professor's chair until 1879, when he was elected to the Danish Parliament, where for twelve years he continued the agitation for temperance reform which he had begun many years before. In 1880 he successfully moved the first governmental inquiry into the evils of the drink traffic. In 1885 he united with other earnest temperance advocates in founding the Society for the Promotion of Temperance *(Samfundet til Aedrueligheds Fremme)*. In September, 1890, he presided over the Third International Congress Against Alcoholism, which was held at Christiania.

DAHOMEY. Formerly an independent kingdom of West Africa, now a French colony. The boundaries of the colony extend considerably north of those of the ancient kingdom of the same name. Dahomey has a coast-line of only about 70 miles on the Gulf of Guinea, which forms its southern boundary, but widens northward into a wide hinterland. On the west it is bounded by Togoland, north and northwest by the French Military Territories, and east by Lagos and Nigeria. The area of the country is 38,000 square miles, and its population 870,500, including 590 Europeans. The natives of the coast region are of pure negro stock, as are also those of the north. The Dahomeyans, who predominate in the central part, belong to the Fon branch of the Ewe family. The colony is administered by a lieutenant-governor, assisted by a council made up of official and unofficial members. The principal port and the capital is Kotonu, the southern terminus of a railway which runs north 162 miles to Savé. Porto Novo, Whydah, and Grand Popo are other towns of some importance. Palm-kernels and palm-oil are the chief exports of Dahomey; maize, cotton, dried fish, copra, shea nuts, and shea butter are next in value. The principal imports are cotton goods, gin, and trade spirits.

The kingdom of Dahomey was established by Takudonu, son of the reigning sovereign of Allada, after the dismemberment of that kingdom about the beginning of the seventeenth century. The word "Dahomey" signifies "in Danh's belly," its derivation being explained by the following legend (cited in the "Encyclopaedia Britannica," 11th ed., vii. 736):

> Takudonu having settled in a town called Uhwawe encroached on the land of a neighbouring chief named Danh (the snake). Takudonu wearied Danh by perpetual demands for land, and the chief one day exclaimed in anger "soon thou wilt build in my belly." So it came to pass. Takudonu slew Danh and over his grave built himself a palace which was called Dahomey, a name thenceforth adopted by the new king's followers.

The power of Dahomey attained its widest extent under King Gezo, who acceded to the throne about 1818 and reigned forty years. Gezo attributed his successes in war to his Amazons, a force of women soldiers renowned for their skill and bravery in battle. His rule was much more enlightened than that of any of his predecessors, and the custom of human sacrifice and certain other barbarous practises were greatly reduced through his influence. In 1851 the French obtained a foothold on the coast through a commercial treaty with Gezo, and gradually extended their power until in 1894 the whole kingdom of Dahomey was annexed. The war which led up to this final measure was precipitated by the slave-raiding expeditions of the Dahomeyans—a practise which the European powers had long been vainly endeavoring to suppress.

At first the former kingdom was divided in two by the French, the two subdivisions being Abomey and Allada. A native chief was placed

on the throne of Abomey, but he was found intriguing against the French and was deposed in 1900. The whole country was placed under the control of the resident at Abomey, and became known as the colony of Dahomey and its dependencies. The Dahomeyans furnished troops to the Allies during the World War, both in the Cameroon campaigns and in Europe.

The so-called Dahomey "Customs" were long the subject of the most gruesome and blood-curdling accounts by African travelers. These were of two kinds: the grand Customs occurring on the death of a king; and the minor Customs held twice a year. The slaughter of human victims during these rites was said to have been prompted not by cruelty, but by filial piety, since it was thought necessary to supply a deceased monarch with wives, attendants, etc., to accompany him into the world beyond. During the grand Customs as many as 500 men, women, and children were known to have been sacrificed at one time. The victims were usually prisoners of war. The minor Customs were supplementary to the grand Customs, serving to assure a fresh supply of attendants semiannually to all departed kings. The skulls of the victims were used for the purpose of ornamenting the palace walls, and the floor of the king's sleeping-chamber was paved with the heads of his enemies. A Dahomeyan sovereign paid to conquered kings the high honor of turning their skulls into royal drinking-cups.

The native drink of the Dahomeyans is PITTO, a kind of beer prepared from maize, rice, or millet, regularly fermented. In the days of the old kingdom, according to Dalzel (cited by Morewood, "History of Inebriating Liquors," p. 64) this beverage was manufactured for the king's private use by the ladies of the place. It is described as having "an agreeable flavor and heady quality." This writer says:

> Visitors are always honored with a glass of this beverage, or some other cordial, filled by the king's own hand, which, if refused, gives offense. Favours of this kind are received with avidity by his subjects as a great honour; on such occasions, the individual lies on his back while the king holds the bottle to his mouth, in which posture he must drink till the royal hand be withdrawn, which sometimes does not happen until the whole contents are emptied, especially when he has a mind to sport with the drinker. No subject can drink out of a glass in presence of the king of Dahomy; and although that monarch does not eat in public, he makes no scruple to drink in public. French brandy and other European liquors are plentiful, as well as palm wine; and convivial salutations, in the form of toasts, are common. On one occasion, when the king was going to battle, a warrior, who accompanied him, drank success to his arms, adding, that should he be unfortunate, he hoped he would not survive the disgrace, but perish like the glass out of which he drank, dashing it to pieces as he spoke. . . . Entertainments are frequently held in the market place of the capital; and it has been known, that 130 of the king's wives have been employed carrying provisions for the accommodation of the parties.

The native drinking-cups, as well as bottles, jars, and pitchers, are made of gourds, or calabashes, some of which grow so large as to be used for fermenting-vats and wash-tubs.

Dalzel relates that the king of Dahomey indignantly denied the frequent allegations that the Dahomeyans sold their wives and children for the sake of procuring a few kegs of brandy. "We are shamefully belied," said the monarch, "and I hope you will contradict, from my mouth, the scandalous falsehoods that have been propagated, and tell posterity that we have been abused. We do, indeed, sell to the white men a part of our prisoners, and we have a right so to do. Are not all prisoners at the disposal of their captors, and are we to blame if we send delinquents to a far country? I have been told you do the same."

Morewood relates that one Dahomeyan sovereign displayed great ingenuity in achieving the overthrow of a powerful neighboring monarch through the ruse of leaving a large magazine of spirituous liquors behind his own army in an affected retreat. The pursuing forces—much larger than his own—coming upon the abandoned liquor, fell upon it and, as had been expected, were soon so befuddled by their excesses that the erstwhile fugitives, returning, had no difficulty in routing them with immense slaughter.

BIBLIOGRAPHY.—Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838; Archibald Dalzel, *History of Dahomey*, London, 1793; *Encyclopaedia Britannica*, 11th ed., *s. v.*

DAKOTA INDIANS. See ABORIGINES OF NORTH AMERICA.

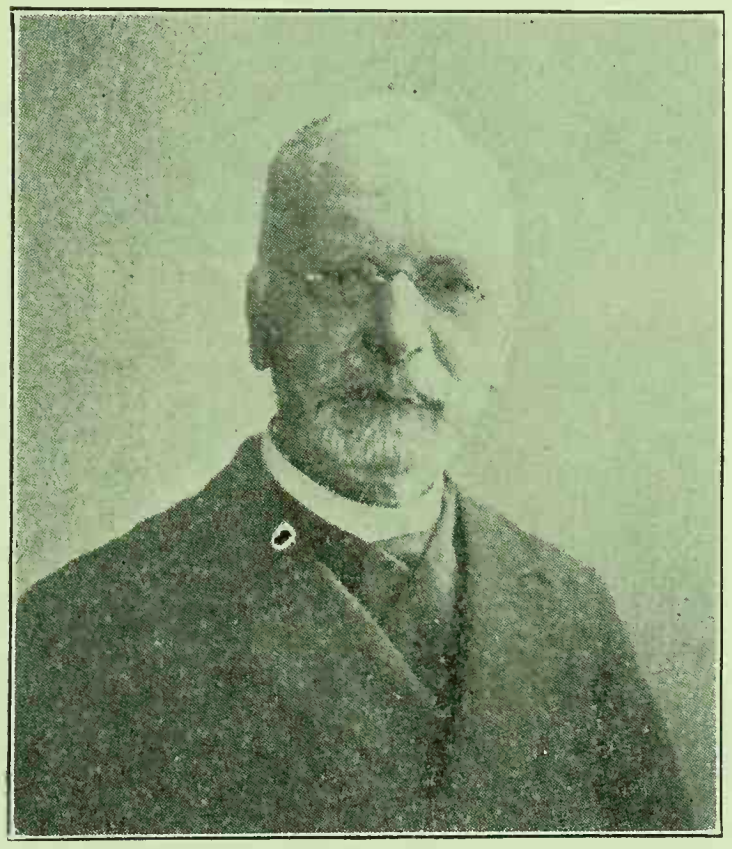
DALE, JOHN. American insurance director and temperance advocate; born in Yorkshire, England, Oct. 31, 1830; died in Omaha, Neb., Nov. 8, 1915. His early educational advantages were limited, and he was for the most part self-educated; but by dint of close application and extensive reading he came to be recognized

JOHN DALE

as a well-informed man, possessed of large business ability, and particularly gifted as a public speaker on religious and reform topics. He was an infant when his parents removed with him and the rest of the family to Canada, settling on a farm near Toronto. At twenty-four he went to Kankakee, Ill., and engaged in the insurance business. In 1885 he removed to Omaha, Neb., where he resided for the rest of

his life, and built up a large business, coming to be styled the Nestor of life-insurance men in Nebraska. In 1866 he married Ellen Johnson, of Kankakee, and the couple lived to rear a large and enterprising family. An active member of the Methodist Episcopal Church during the greater part of his life, Dale was licensed as a local preacher in 1865, and later ordained a deacon. He did much preaching, mostly for weak mission churches, which he served without pay. Originally a Republican in politics, he joined the Prohibition party in 1884, and continued enthusiastically to advocate its principles and policies for the rest of his life. He was nominated for lieutenant-governor in the early nineties. He preached a vigorous sermon on his eighty-fifth birthday, and also occupied the pulpit on the following Sabbath, which proved to be his last.

DALHOFF, NICOLAI CHRISTIAN. Danish clergyman and temperance leader; born in Copenhagen, Denmark, June 18, 1843; educated in the public schools and the University of Copenhagen. On the completion of his course in arts, he entered the theological department, graduating therefrom in 1869. After spending several years in teaching he became pastor of a country parish in 1874; in 1876 he was appointed rector in the largest of the Danish lunatic asylums; and in 1880 he became rector in



REV. NICOLAI C. DALHOFF

the Danish Deaconesses' Institution, continuing in that relation until 1913. It was while serving as pastor to the 1,200 inmates of the insane asylum that he became convinced of the close relationship between the drink habit and the dethronement of reason. At the same time he sustained an official relationship to the municipal workhouse, where the effects of strong drink were more decidedly in evidence. Without the guidance of the more reliable statistics available in our day, the rector's estimate was that one-fourth of the cases of lunacy among the men were brought to the asylum by drink, while almost all the male inmates of the workhouse were inebriates. The result of his investigations was summed up in the first of his published books, "Our Deranged; Our Lunatics." After making further investigations in Sweden and Norway he wrote for the leading periodicals agitating articles concerning brandy drinking, then very prevalent in Denmark. Extending his travels to England and Scotland, he wrote a series of letters to the official evening paper of Copenhagen under the caption "Journeys in Many Lands." As these visits of travel and inspection were officially authorized, the findings concerning the great part played by alcohol in producing lunatics, paupers, and incorrigible offenders went far to produce conviction in the public mind. In 1882 he wrote his first temperance tract, "En Farlig Ven" (A Dangerous Friend), against brandy, which ran into several editions and was translated into Icelandic.

Dalhoff was one of the founders (in 1885) of the Society for the Promotion of Temperance *(Samfundet til Aedrueligheds Fremme)*, and he is now the national president of this society. From 1889 to 1913 he officially represented Denmark in all the international congresses called to consider the alcohol question. He had much to do, also, with the movement which, after long effort, induced the government to appoint a committee to investigate the drink evil and report on a method of control. He is president, also, and one of the founders, of Arbejde Adler, a society whose object is to abate the evils of beggary. Its name means "Work Ennobles." The society publishes a weekly paper having the same title, of which its president is the editor. Dalhoff is a Knight of the Dannebrog.

DALISAY. A generic Tagalog term used in the Philippine Islands to denote any alcoholic liquor of excellent quality.

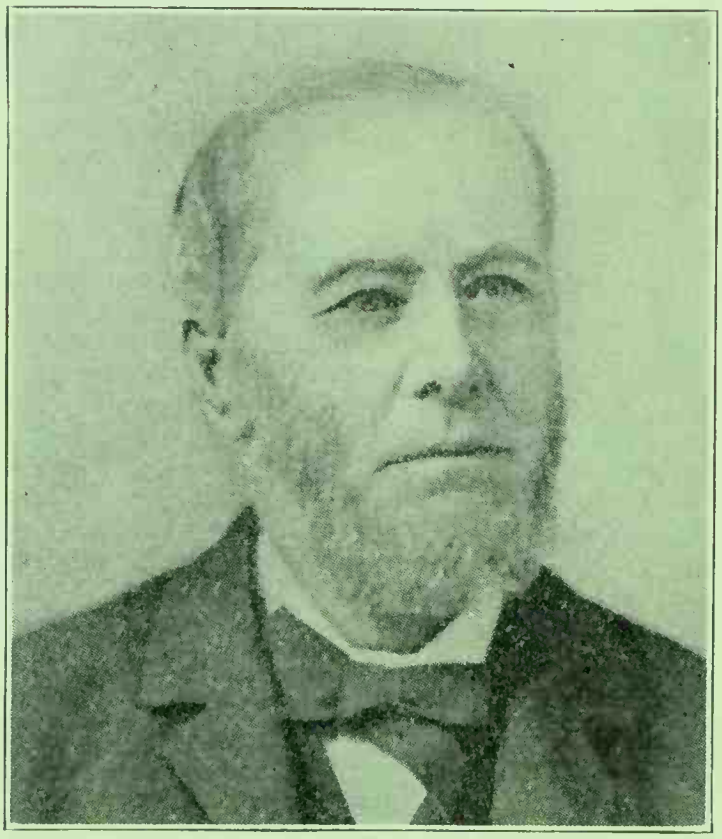
DALMATIAN WINES. Wines produced in Dalmatia, a province of Jugoslavia formerly belonging to Austria-Hungary. The Dalmatian wines are mostly red, full-colored, and contain a high percentage of alcohol, being somewhat similar, though not equaling in quality, the wines of Burgundy. Among the more important varieties are *moscato roso, vino taitaro, prosecco vugora, maraschino,* and *malvasia.*

DALRYMPLE HOME. See INEBRIATE INSTITUTIONS.

DAMON, HENRY GORDON. American Prohibition advocate; born at Tallahassee, Florida, Feb. 13, 1846; died at Corsicana, Texas, Feb. 29, 1916. He entered the Confederate Army at the outbreak of the Civil War, participated in a number of the great battles, and was captured at Cynthiana, Ky., in 1864. He, however, made his escape. In 1873 he moved to Corsicana, Texas, and in 1881 married Maggie Rodgers, of Galveston, in that State. Early interested in the temperance question, he became dissatisfied with the attitude of the old political parties in evading that great issue, and joined the Prohibition party in 1888. Previously, however

(in 1887), he had taken a very active part in the State Prohibition campaign, and later was appointed chairman of the Navarro County Prohibition executive committee. He was several times the nominee of his party for local and State offices, including those of State treasurer and governor. He continued to reside at Corsicana, and retained his interest and activity in the temperance cause to the end of his life.

DANIEL, WILLIAM. An American attorney and Prohibitionist; born on Deal's Island, Somerset County, Maryland, Jan. 24, 1826; died Oct. 13, 1897. He was educated in the public schools of his native county and at Dickinson College, Carlisle, Pa., graduating in 1848. Admitted to the Maryland bar in 1851, he began the practise of law in his home county and continued in active practise there and in Baltimore to the time of his death. Elected to the State Legislature in 1853, he introduced an anti-



WILLIAM DANIEL

saloon bill modeled on the lines of the Maine liquor law; and his open and able championship of the temperance cause drew kindred spirits about him from every quarter. He was again nominated for the Legislature, this time as the candidate of the American party, the temperance issue overshadowing all others; and his triumphant reelection served to show that the better elements in his county had the utmost confidence in his integrity and devotion to the cause. In 1857 he was elected to the State Senate as the leader of the movement to secure local option for the State. His removal to Baltimore for the furtherance of his professional business compelled him to resign from the Senate at the end of his first term. In 1864 he was a member of the State constitutional convention assembled for the emancipation of the slaves.

The need of combining the various groups of

temperance workers into a single organization led to the formation of the State Temperance Alliance of Maryland in 1872; and William Daniel was elected president, a post which he held efficiently for twelve years. Failing to secure a local-option law for the State during his membership in the Legislature, he succeeded in getting a stringent Prohibition law for his own district—the first of its kind in the State of Maryland; and later, through the organized efforts of the State Alliance, other similar laws were passed, so that without any general local-option law many of the counties secured the right to vote on the liquor question, and thus freed themselves from the saloon evil. In politics Daniel was at first a Whig, then a Republican, and, finally, in 1884, a member of the Prohibition party. During the same year he was chosen chairman *pro tempore* of the national convention of the Prohibition party at Pittsburgh, where he was nominated vice-president of the United States, on the ticket with John P. St. John, candidate for president.

Daniel gave four years of active service to the cause of temperance and Prohibition, fairly earning the sobriquet of "The Little Giant." On Sunday afternoon, May 24, 1904, almost seven years after he had fought the last of his many battles for home and country, a large group of his former associates and fellow warriors assembled in Greenmound Cemetery, Baltimore, to dedicate a memorial stone, erected by the Woman's Christian Temperance Union of Maryland. The address was delivered by his lifelong friend and associate, Edward Higgins of the Baltimore bar. Following is the inscription carved upon the face of the granite block:

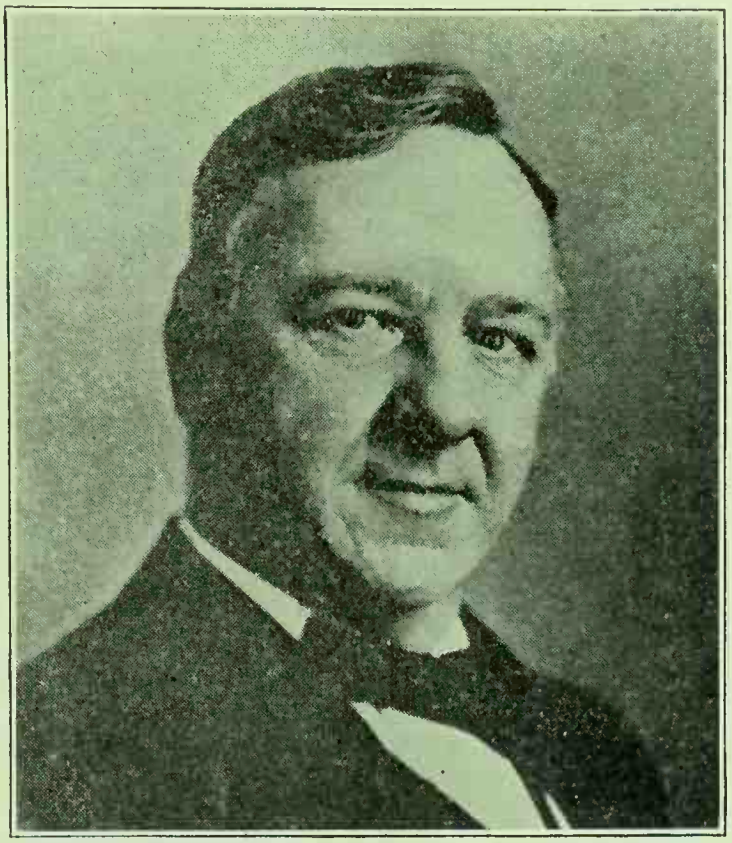
Laus Deo
William Daniel
January 24, 1826—October 13, 1897
A valiant Pioneer—Leader of
Temperance and Prohibition

Erected by Friends of the Cause

DANIELS, JOSEPHUS. American journalist and Secretary of the Navy; born at Washington, N. C., May 18, 1862; educated at Wilson (N. C.) Collegiate Institute, and the University of North Carolina. He holds the degree of LL. D. from the latter institution, as well as from Davidson (N. C.) College, Ohio Wesleyan University, Rutgers, University of Maryland, Dickinson, and Pennsylvania Military Academy. From Washington and Lee University he holds the degree of Litt. D.

He became interested in newspaper work while still a lad, and at the age of eighteen he was editing the *Wilson Advance*. He was admitted to the bar in 1885, but instead of taking up the practise of law, he became editor of the *Raleigh State Chronicle*, which, in 1894, together with the *North Carolinian*, was consolidated with the *News and Observer*.. He has held the editorship of the latter journal up to the time of writing. He married Addie W. Bagley, of Raleigh, May 2, 1888. From 1887 to 1893 Daniels held the office of State printer, and from 1893 to 1895, that of chief clerk, Department of the Interior. He was appointed Secretary of the Navy by President Wilson in 1913, and served in that capacity during the entire period of the Wilson administration.

One of his first acts to attract considerable comment was the issue of General Order No. 99 (Navy Dept.), prohibiting after July 1, 1914, the use or introduction, for drinking purposes, of alcoholic liquors on board any naval vessel, or within any navy yard or station. His later General Orders in regard to liquor (Nos. 373 and 380), issued in the spring of 1918 under the authority of Section 12 of the Selective Draft Act of May 18, 1917, still further provided against intemperance in the navy, by creating Prohibition zones around places under naval control.



JOSEPHUS DANIELS

Secretary Daniels was elected honorary president of the Fifteenth International Congress Against Alcoholism, held in Washington, D. C., Sept. 21, 1920. In welcoming the delegates to the congress, he said:

I think it is peculiarly appropriate that this Congress should hold its sessions at this time in the capital of the American Republic, coming here as you do so soon after this mighty nation has taken the long stride of writing into its Constitution what has been the hope and prayer of this Congress and of men and women all over the world throughout centuries.

The Eighteenth Amendment to the Constitution of the United States was not adopted as a war measure. It did not come into being quickly. . . . It was a deliberate expression of a great people, moving forward first from township to county, then from county to state, and from state to the entire country from ocean to ocean. It is the concrete resolve of this mighty people that we take our place in demanding the end of human slavery, a slavery over appetite and passion. You have come to a republic, which, after long agitation, has placed another band upon its Constitutional instrument, which, as one of our Amendments, takes its place among those Amendments which have never been changed in our history when once an amendment has been adopted, and which never will be changed.

Referring to Article XXII of the Covenant of the League of Nations, he said:

You recall that this Article pledges the League that, wherever any mandatory is needed for the tutelage of colonies which have been wrested from their conquerors, the League declared it would prohibit such evils as trade in slaves, in arms, and in liquor. . . . Now

it recognized in this concrete form the evils which we have resolved . . . to take away from the weak men of the world; and we shall find that though it does not seek to touch the domestic problems of any nation, the very fact that this gathering placed its ban upon this traffic will have a light and leading, because, if it is evil to sell arms to the ignorant or the vicious in Central Africa and to sell liquor, it is wrong to sell it in Central Europe and in Central America. And we catch from that document . . . fresh resolves that we shall not cease our labors until man who has dominated the globe, who has conquered the air, who has conquered the earth, and who has conquered the regions under the sea, shall have a greater conquest, shall conquer himself, shall conquer his appetites; and man shall stand erect, freed from the evil influences of drugs and drinks and passions, worthy of the high mission for which his Maker intended him.

In a later address to the Congress, he said:

You would find it impossible to find officers or men on any ship in the American Navy today who would go back to the old conditions. And you will find it equally true that after the Eighteenth Amendment was made a part of our organic law, embodied in the Constitution, an instrument we all revere, an instrument born in the throes of liberty, improved to meet conditions of modern life—you will find that this Eighteenth Amendment will last as long as the preamble or any other part of this great contribution to the laws of our nation! I wish to say to our friends from abroad . . . not only is the amendment embodied there sustained, but no man living will ever see a Congress that will lessen the enforcement of that law! The saloon is as dead as slavery!

DANISH SOCIETY OF ABSTAINING RAILWAY EMPLOYEES. See DANSKE JERNBANERS AFHOLDSSELSKAB.

DANISH TEMPERANCE SOCIETIES CENTRAL UNION. See DANSKE AFHOLDSSELSKABERS LANDSFORBUND.

DANISH WEST INDIES. See VIRGIN ISLANDS OF THE UNITED STATES.

JOWAN DANITCH

DANITCH, JOWAN. Serbian physician and temperance advocate; born in Belgrade, Serbia, Aug. 13, 1854; educated at the Roman Catholic University of Wurzburg, in Lower Franconia, Bavaria, from which he received the degree of Doctor of Universal Medicine. Following his

graduation from the University of Wurzburg, Danitch became superintendent of the Hospital for the Insane, in Belgrade. He married Hélène Anshoula Nov. 21, 1880 (deceased). Dr. Danitch has been actively interested in the great movement for temperance reform throughout the greater part of his life and has been a total abtsainer since 1892. He is president of the Serbian National Medical Council, and is also a member of the executive committee and Chief Templar of the Serbian Grand Lodge of the International Order of Good Templars. As chairman of the Serbian Society Against Alcoholism, he has been present in an official capacity at most of the International Temperance Congresses which have been held on the European continent. At the present time he is a member of the Executive Committee of the International Congress Against Alcoholism, and he is also a member of the General Council of the World League Against Alcoholism. Dr. Danitch's address is Ivan-begova 4, Belgrade, Serbia.

DANMARKS AFHOLDSBIBLIOTEK (Denmark's Temperance Library). A collection of temperance literature, begun about 1893 by ANTON SCHMIDT and which, in 1901, he presented to the DANSKE AFHOLDSSELSKABERS LANDSFORBUND, which established the library under the presidency of J. Jorgensen.

DANMARKS AFHOLDSFORENING (Denmark's Temperance Society). The oldest and largest temperance organization in Denmark; established at Vejle April 17, 1879, by the Rev. Carl F. Eltzholtz, now of Los Angeles, California. It has about 1,000 local branches and 55,000 members. After some contention with other local organizations of a non-religious character, the various temperance bodies were merged into the Danmarks Afholdsforening on April 19, 1881, when Senator Claus Johannsen was elected president. He has held that position ever since. The Society holds about 4,000 public meetings yearly, and the members contribute about 200,000 kroner annually to temperance work. Under its direction various subsidiary enterprises are conducted, notably the DANMARKS AFHOLDSFORENINGS LAERERFORBUND, a band of abstaining teachers with 430 members; the AFHOLDSTALERNES FORBUND, a band of temperance lecturers; the DANMARKS AFHOLDSFORENINGS UNGDOMSFORBUND, a juvenile temperance league, with about 1,000 members; the Danmarks Afholdsforening Börneforeninger, children's total-abstinence societies, with about 670 members. It maintains the Afholdsfolkenes Begravelseskasse, a people's life-insurance society, with approximately 2,800 members, and issues a weekly newspaper, *Folkevennen* ("The People's Friend"), edited by F. Nielsen, M.P. It operates the DANSKE AFHOLDSVÖRTERS FORBUND, a string of temperance hotels, and the DANMARKS AFHOLDSFORENINGS BOGHANDEL, a temperance publishing house. The main office of the society is at Aalborg.

Concerning this society Editor Larsen-Ledet writes: "In the beginning this, our oldest, society was called 'Danmarks Total-afholdsforening' (Denmark's Total-abstinence Society), but in 1884-85 the word 'total' was delcted as unnecessary."

DANMARKS AFHOLDSFORENINGS BOGHANDEL (Publishing house of the DANMARKS AFHOLDSFORENING). An establishment at Aalborg, Denmark, which publishes temperance literature and employs colporteurs to sell it.

DANMARKS AFHOLDSFORENINGS LAERERFORBUND (Teachers' League of the DANMARKS AFHOLDSFORENING). A band of temperance teachers subsidiary to the Danmarks Afholdsforening, founded in 1897. It has about 430 members. It publishes text-books for use in the schools, arranges temperance exhibitions throughout the country, and provides lectures on temperance questions for teachers' meetings and seminaries. Its president is Yde Kirk, Lemvig.

DANMARKS AFHOLDSFORENINGS UNGDOMSFORBUND (Juvenile League of the DANMARKS AFHOLDSFORENING). A Danish juvenile temperance organization, founded under the direction of the Danmarks Afholdsforening on June 30, 1912. It has nearly a score of branches and 1,000 members. It publishes a monthly official organ, *Fremskridt*, edited by W. Bergström.

DANMARKS STUDERENDE UNGDOMS AFHOLDSFORBUND (Denmark's Abstaining Students' Society). See DENMARK.

DANMARKS TOTALAFHOLDSFORENING (Denmark's Total-abstinence Society). See DANMARKS AFHOLDSFORENING.

DANNER, JOHN. American inventor and Prohibitionist; born in Canton, Ohio, March 10, 1823; died April 12, 1918. He was educated at the local academy till he was thirteen, when he commenced to work in a store. He remained there for eight years, and then started in business for himself. In 1873 he patented a revolving book-case, and established a large manufactory for producing it. In 1847 he married Terrissa A. Millard. From his youth he had been a total abstainer. About the year 1844 he helped to organize the first Sons of Temperance lodge in Massillon, Ohio, and, on, returning to Canton, he organized another lodge in that city. At first a Whig, when the party was reorganized under the title of "Republican" he went with it, and he continued with the Republicans until 1883, when he joined the Prohibitionists. He was on the Prohibition State ticket for lieutenant-governor in 1897, and for member of the Board of Public Works in 1899. He also ran for State treasurer and for several offices on the county ticket. In 1903 he was nominated for State Senator from the Twenty-first District. He was a member, too, of the National Committee of the Prohibition party. He engaged in the publication of illustrated Prohibition documents. He was a member of the Baptist Church.

DANSKE AFHOLDSFOLKENES OPLYSNINGSKONTOR (Danish Temperance Information Bureau). A bureau established in Copenhagen in January, 1918. Its headquarters are in the offices of the Danish Temperance Societies Central Union. It provides information about temperance matters, sends articles to newspapers, and corrects misstatements in the press concerning temperance subjects. Its manager is C. C. Heilesen.

DANSKE AFHOLDSSELSKABERS LANDSFORBUND (Danish Temperance Societies Cen-

tral Union). An organization, founded at the first Danish Temperance Congress, held at Copenhagen March 11, 1900, through the efforts of Henrik Voss, then head of the Good Templar Order in Denmark. It has sixteen constituent branches with a combined membership of 135,000. Its presidents have been: Vilhelm Carlsen, 1900-01; Claus Johannsen, since 1901. It maintains the following: A temperance information bureau, established in 1918 and managed by C. C. Heilesen; a daily newspaper, *Afholdsdagbladet*, founded in 1906 and edited by Lars Larsen-Ledet; a temperance library, founded in 1901 and in charge of Anton Schmidt; and a temperance press bureau, founded in 1911 and in charge of N. P. Östergaard. It has promoted the following Danish Temperance Congresses: Copenhagen, March, 1900; Odense, August, 1901; Aarhus, September, 1903; Fredericia, September, 1906; Slagelse, September, 1909; Odense, September, 1910; Kolding, September, 1912; Fredericia, September, 1915; Vejle, September, 1918.

DANSKE AFHOLDSVÖRTERS FORBUND. A Danish society operating a chain of temperance hotels, and founded Sept. 4, 1902, under the auspices of the DANMARKS AFHOLDSFORENING. The president is F. Sörensen, Silkeborg, Denmark.

DANSKE JERNBANERS AFHOLDSSELSKAB (Danish Society of Abstaining Railway Employees). See DENMARK.

DANSKIN, JAMES H. American attorney, temperance advocate, and Anti-Saloon League

JAMES H. DANSKIN

official; born at Marengo, Iowa, Feb. 18, 1859; educated at Marengo High School (1879) and also at Parsons College, Fairfield, Iowa (B. A. 1883; M. A. 1886). In 1887, after his graduation from Parsons College, he began the practise of law at Alliance, Boxbutte County, Nebr., where he remained for eight years. On June

24, 1889, he married Miss Lillian Irland, of Fairfield. In 1894 he removed from Alliance to Jacksonville, Ill., where he continued his law practise and where he still makes his home. In September, 1907, he delivered in the Northminster Presbyterian Church, Jacksonville, in the first fight in that town, the first address in the State of Illinois advocating the ousting of saloons under the local-option law, and, partly due to his untiring efforts, Jacksonville was one of the first cities in the State to vote dry under the new local-option law, which was passed in that year. In 1909, 1911, and 1913, Danskin was instrumental in defeating the liquor men, who were waging vigorous campaigns to restore the saloons to Jacksonville. His activity in campaigning for local option and for other phases of the dry movement led to his being drawn in 1911 into the work of the Anti-Saloon League of Illinois, and from that time he waged bitter and uncompromising warfare against the strongholds of the liquor traffic—Danville, Peoria, and East St. Louis. From 1911 to 1918 he was one of the field organizers of the Illinois League, and from 1918 to 1922 he was superintendent of the Alton-East St. Louis district. On account of his legal experience, he was enabled to cooperate effectively with officials in the prosecution of liquor-law violators. He was appointed early in 1923 field attorney to the Illinois League, and this arrangement makes his services available throughout the entire State with the exception of the city of Chicago. Danskin makes his home in Jacksonville.

DANTE. See KILL-ME-QUICK.

DANZIG, or **DANTZIC, BEER.** A self-fermented black beer of a sirupy consistence, produced from a strong wort, manufactured by the infusion process at the Free City of Danzig.

DANZIG BRANDY and **DANZIG WATER.** See GOLD-WATER.

D'ARCY, CHARLES FREDERICK. Primate of all Ireland (Church of Ireland); born in Dublin Jan. 2, 1859; educated at Trinity College, Dublin (B.A. 1882; M.A. 1889; B.D. 1892; D.D. 1900). He was ordered deacon in the Church of Ireland in 1884; and ordained priest in 1885. He became curate of St. Thomas's, Belfast, 1884-90; rector of Billy, County Antrim, 1890-93; Ballymena, in the same county, 1893-1900; dean of Belfast, 1900; canon of St. Patrick's National Cathedral, Dublin, 1902; bishop of Clogher, 1903-07; bishop of Ossory, Ferns, and Leighlin, 1907-11; bishop of Down, 1911-19; archbishop of Dublin, 1919-20; archbishop of Armagh and primate of all Ireland, 1920. He married Harriet Le Byrtt, of Comrie, Co. Down, in 1889.

Archbishop D'Arcy's interest in the temperance movement has been an outstanding feature of his pulpit and pastoral work in all his parishes. Keenly alive to the need of united effort against the liquor traffic, he has been a leading spirit in a number of organized temperance societies. He is or has been president of the Church of Ireland Temperance Society, vice-president of the Irish Association for the Prevention of Intemperance, vice-president of the Ulster Temperance League, vice-president of the Hibernian Band of Hope Union, and vice-president of the Irish Temperance League.

DARWIN, ERASMUS. English physician, author, and temperance advocate; born at Elton, Nottinghamshire, Dec. 12, 1731; died at Breadsall Priory, near Derby, April 18, 1802. He was educated at St. John's College, Cambridge, and at Edinburgh. After completing his medical studies he began practise at Nottingham in 1756. In 1757 he married Miss Mary Howard, and the same year moved to Lichfield, remaining there until 1781, when he settled at Derby, in which town he made his home until the end of his life. He was notedly successful as a physician, particularly in directing attention to the causes of disease. At Lichfield, in the early part of his career, Darwin began a crusade against the drinking-habits of society, and did not hesitate to recommend total abstinence by example as well as by precept on all occasions. He acquired reputation as a scientific investigator of nature and as a writer on philosophical and biological subjects. In more than one of his books may be found hints of the evolutionary theory afterward developed by his famous grandson, Charles Robert Darwin. He was also the author of a number of poems.

Erasmus Darwin was well in advance of his age, and almost alone among the physicians of his day, in exposing the true nature of alcohol and in denying it a place among remedial agents in disease. He effected cures, both among the lowly and in the titled circles of society, which were accounted little less than miracles of the healing art; and he did not hesitate to declare publicly and privately that much of ill-health, even that which is inherited, is due to the insidious working of alcohol in the blood and tissues of the human system.

DASH, WILLIAM LAWSON. Australian Methodist minister and temperance worker; born in London, England, Jan. 21, 1850. He went to Victoria with his parents in 1854, and in 1884 settled at Sydney, New South Wales. His interest in temperance reform began in early manhood, and throughout his lifetime he has worked unceasingly to overthrow the liquor traffic. In 1866 he established a Rechabite Tent, and he was twice head of the Rechabite Order in New South Wales. He was also a prominent Good Templar, serving two terms as Grand Chief Templar in his State. For two years he was secretary of the New South Wales Alliance and for many years he held a seat in its council. Dash is a vigorous and effective public speaker, and he has addressed temperance meetings in all of the important towns of the State. He is a Fellow of the Statistical Society and a magistrate.

DASHAWAYS. An American organization formed in January, 1859, in San Francisco, Calif. The name of the society was adopted from a resolution of the founders "to dash away" the intoxicating bowl. The organization, which did not have a very long existence, was for some time effective in California and Oregon.

A similar society was the **Flying Artillery,** which was established in Chicago, Ill., in 1860, and spread throughout Illinois. Its existence, also, was short-lived.

DATE WINE. Wine obtained from the fruit

of the date-palm *(Phoenix dactylifera)*, a tree found in northern Africa, southwestern Asia, and in the States of Arizona and California, U. S. A. This palm has a stem of 60 to 80 feet, with a crown of feathery foliage, and yields from 100 to 300 pounds of fruit. The ripe dates are thrown into water and boiled. The liquor is then strained and allowed to ferment. Another method consists in steeping the dates in water and pressing them, the juice being allowed to ferment. Morewood ("History of Inebriating Liquors," p. 55) gives the following description of the process of making wine among the Nubians:

> As soon as the dates have come to maturity, they are thrown into large earthen boilers with water, and the whole is boiled two days without intermission; the liquor is then strained; and the clear juice is poured into earthen jars, which, after being well closed, are buried under ground. Here they are allowed to remain for ten or twelve days, during which the liquor ferments; the jars are then taken up, and their contents are fit to be drunk; but this wine will not keep longer than a year, or beyond the next date harvest, if kept longer it turns sour.

The use of date wine is of great antiquity. This wine was probably the first intoxicating beverage known to the Hebrews, although it is not until the Talmudic period that mention of it occurs (see "Baba Bathra," 96b). According to Herodotus (i. 199), date wine was one of the principal articles of commerce among the Assyrians, and it is frequently mentioned in the cuneiform inscriptions.

DAUGHTERS OF SAMARIA. See INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA.

DAUGHTERS OF TEMPERANCE. An American temperance organization for women, founded in 1843. Its objects were similar to those of the SONS OF TEMPERANCE. It had not long been in existence when a misunderstanding arose among the members, which resulted in the secession of a number of them and in the formation of the "Original Daughters of Temperance." For a time both organizations carried on a successful work. From the year 1852 an agitation had existed in the Order of Sons of Temperance for the admission of women. In 1854 the National Division admitted women as visitors, but they were not entitled to vote or participate in the deliberations of the Order. In 1856 a majority of the members of the National Division was favorable to the admission of women as full members, but the two-thirds vote which was necessary for the passage of the vote was not forthcoming. In 1866 the National Division decided to admit women to full membership, and consequently the two women's organizations hitherto known as "Daughters of Temperance" and "Original Daughters of Temperance" passed out of existence. The designation "Daughters of Temperance" is, however, still used in the Australian branches of the Order of Sons of Temperance.

DAVIDSON, TOLLEI. Norwegian lecturer and author; born at Flekkerö, near Christiansand, Norway, Jan. 15, 1848. Educated for the teaching profession, at the age of twenty he began what promised to be his life-work at Nes, later becoming principal of the high school at Nedenes, in which position he remained for nine years. Joining the Independent Order of Good

Templars at Landvik in 1884, he began his remarkable career as a temperance missionary in 1886, continuing his lecture-tours and work of organization until 1913. In that period he delivered more than 4,000 lectures and traveled 200,000 kilometers under the auspices of the Independent Order of Good Templars. The year following his appointment as missionary he was made a member of the Grand Lodge Executive Board, and in more recent years was chosen deputy, or representative, of the International Chief Templar in Norway. His travels extended beyond the boundary-lines of his own country; and for some time he made his residence in Stockholm, while employed by the Swedish Independent Order of Good Templars and serving as correspondent for several newspapers. During 1909 and 1910 he published *Nordlands Trompet*, and several years later became editor of *Vort Arbeide*. Of his various books, "Om Symbolik" (1901), "The Good Templars at Home and Abroad" (1903), and "Tollei Tenant's Travels in Norway" (1915) are perhaps best known.

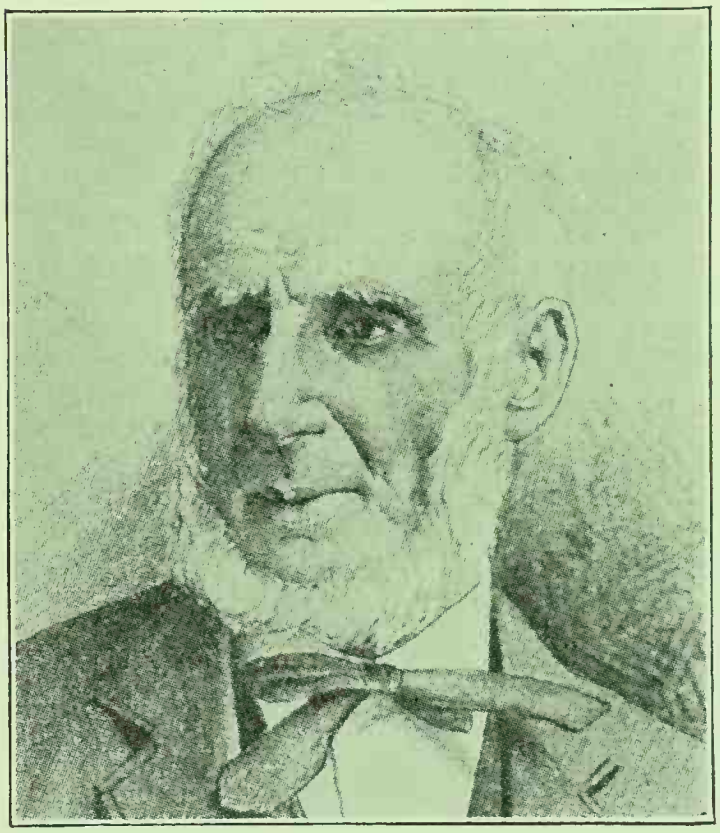
Davidson's seventieth birthday was celebrated Jan. 15, 1918, with all the enthusiasm, even if with less of the pomp and circumstance, that waits on similar events in royal palaces. About 300 of his friends gathered at his house in the evening, and among those who delivered addresses was Minister of Ecclesiastical Affairs Lovland, who spoke of the great services that Davidson had rendered to the country. Peter Svendsen presented the jubilarian with a gold watch and chain and a purse of 800 kroner, which had been subscribed for throughout the country.

DAVIE, JOHN. Scottish draper and temperance worker; born at Batterflat, near Stirling, March 19, 1800; died March 4, 1891. He was educated in the parish school of St. Ninians, in the neighborhood of his father's farm, and was apprenticed to learn the drapery business. Having completed his apprenticeship, he engaged in business at Kirkcaldy, at Edinburgh, and ultimately at Dunfermline. Though a young man of excellent moral character and very industrious habits, he used intoxicating liquors in moderation until his thirtieth year, when, as the result of a temperance lecture, which deeply impressed him, he resolved to practise total abstinence. At this time, as a member of the Dunfermline Temperance Society, he strongly protested against the sale of porter and ale at the coffee-house which that organization was proposing to establish. In defense of the sale of these liquors some of the members argued that the use of them was not prohibited by the pledge; to which Davie replied that the sooner the pledge was altered the better, and expressed his willingness to subscribe to such an alteration, if any of the other members were similarly inclined. Several signified their approval, and, meeting with Davie a short time later, they adopted a new pledge requiring total abstinence from all intoxicating liquors—small beer excepted as well as wine on sacramental occasions. The society founded on these principles was called the "Dunfermline Association for the Promotion of Temperance by the Relinquishment of All Intoxicating Liquors." Thenceforth Davie

was prominently identified with the temperance cause in Dunfermline and elsewhere. He was an honorary member of the Rechabites, and one of the promoters of the SCOTTISH PERMISSIVE BILL AND TEMPERANCE ASSOCIATION. He did much to disparage the custom prevalent among drapers in his day, of treating customers to intoxicating beverages, and he entirely forbade the keeping of liquor at his place of business. His wife, **Mary Davie**, daughter of Archibald Livingstone, an early Scottish temperance worker, was no less enthusiastic than her husband in the temperance crusade.

BIBLIOGRAPHY.—Winskill, *The Temperance Movement and its Workers,* vols. i, ii, iii, and iv, London and New York, 1891-92; Dawson Burns, *Temperance History,* vols. i and ii, London, n. d.

DAVIES, Sir ALFRED THOMAS. English lawyer; born at West Derby, Liverpool, March 11, 1861; educated at Waterloo High School and the University College of Wales, Aberystwyth. He studied law and was admitted a solicitor in 1883 and a notary in 1887. He practised law in Liverpool from 1878 to 1907. He has served also as Cursitor of the County Palatine of Lancaster since 1895 and as permanent secretary to the Welsh Department of the Board of Education since 1907. From 1891 to 1901 he was legal adviser and advocate to the Liverpool Vigilance Committee, an influential body of citizens which initiated and successfully carried through a great movement for the better administration of the Liquor Licensing Laws. Of this movement he was the main director. This reform spread throughout England and Wales, led to the suppression in the city of Liverpool and many other places of a number of undesirable practises on licensed premises, such as the serving of intoxicants to young children, the selling of liquor on credit, the use of back-door for trade, gambling or "playing for drinks," frequenting by undesirable characters, taking of sailors' advance



JOHN DAVIE

notes in pledge for liquor, and the LONG PULL, as well as the extinguishing of a large number of licenses of superfluous or badly conducted public houses. He was the first unofficial witness called to give evidence before the Royal Licensing Commission on the Intoxicating Liquor Acts, which sat in 1896 and later under the presidency of the late Viscount Peel.

In 1917 he was made a Companion of the Bath as a reward for meritorious service, and the following year he was created a Knight of the Order of the British Empire. In 1919 Sir Alfred visited the United States and Canada, when he represented the British Minister of Education at the Congress of the Universities of the State of New York, held at Albany. In 1922 he was elected president of the Temperance Collegiate Association in succession to the late Professor G. Sims Woodhead.

Sir Alfred is the author of the following publications relating to the alcohol question, which have had a large circulation: "A Survey of Liverpool Lapsed Licenses and What It Teaches"; "The Relation of Municipal Action to Morals"; "The Licensing Problem and Magisterial Discretion"; "Handbook on the Licensing Acts and Their Administration." He has been active also on a number of committees of organizations for the public good. He resides at Jesmond, Blackheath Park, London, and at Medmenham, Marlow, Bucks.

DAVIES, DAVID. British Member of Parliament, landed proprietor, and temperance advocate; born at Llandinam, Montgomeryshire, Wales, on May 11, 1880; educated at Merchiston Castle School, Edinburgh, Scotland; at King's College, Cambridge (M.A. 1910; 2d Class Honors, Historical Tripos); and at the University of Wales (LL.D. 1913). In 1906 he entered Parliament as a Liberal Member from Montgomeryshire. He was twice married: (1) to Miss Amy Penman, of Broadwood Park, Lanchester, Durham, in 1910 (died 1918); and (2) to Miss Henrietta Margaret Fergusson, of Pitlochry, Perthshire, Scotland, in December, 1922. In addition to being vice-president of the University College of Wales, at Aberstwyth, he is a member of the Councils of the University College of North Wales, at Bangor; University College of South Wales, at Cardiff; and the Normal College, at Bangor. He is also a member of the Court of the University of Wales. His business connections are quite extensive and varied, as he is a director of numerous companies, and a member of various public bodies. He has traveled widely, visiting Canada, Alaska, Korea, Japan, China, and British East Africa. At the outbreak of the World War in 1914, he entered the British Army, serving for a time as a major of the Seventh Battalion of Royal Welsh Fusiliers and later as colonel of the Fourteenth Battalion of the same branch of the service. In 1916 he was made a member of the Prime Minister's Secretariate, in the capacity of Parliamentary secretary to Lloyd George. He is a justice of the peace for Montgomeryshire, a Fellow of the Royal Geographical Society, and master of foxhounds.

Colonel Davies' activities in connection with the temperance movement are numerous. Since 1910 he has been president of the South Wales Temperance and Band of Hope Union, and he is a vice-president of the United Kingdom Alliance. He is associated also with the United Kingdom Band of Hope, the United Kingdom Railway Temperance Union, the North Wales Temperance Federation, and the Montgomery County Temperance Association.

DAVIES, THOMAS. British Methodist minister and temperance worker; born at Shrewsbury, Shropshire, England, March 29, 1854; educated in the local board school. On leaving school he was employed by a grocer, in whose service he remained for fifteen years. He then decided to enter the ministry, and finally became a lay preacher in the Wesleyan Methodist body. In 1874 he married Miss Emma Boseward, of Whitehaven, Cumberland. During the time he was studying for the ministry he became interested in the temperance question, and affiliated himself with the Independent Order of Good Templars and with the local Band of Hope, of which he was for a time the secretary.

REV. THOMAS DAVIES

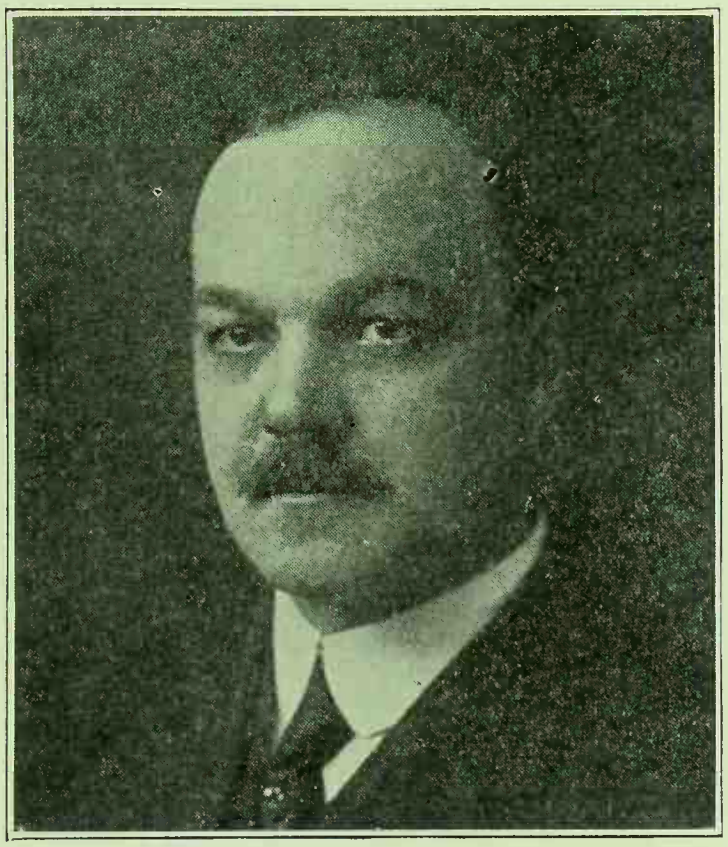
In 1879 Davies removed to New Zealand, and two years later to New South Wales, Australia, locating in Sydney, in which city he still makes his home. Shortly after arriving in Sydney, Davies left the Wesleyan Methodist denomination and entered the Primitive Methodist ministry, in which he was appointed to a number of important charges. At one time he was in charge of the Missions of South Sydney and Rozelle.

Davies was a pioneer minister in the South Maitland coalfield, with Kurri Kurri as a center. During his ministry there he was largely responsible for the construction and enlargement of no fewer than twelve churches.

His activities in behalf of the temperance movement during the earlier part of his life in New South Wales were as energetic as they

had been in England, and won for him the title "Prohibition Champion of the North." For several years he was Grand Vice-Templar of the I. O. G. T. in New South Wales, and for five years he was Grand Chaplain of the same order. He was active, also, in the N. S. W. Alliance, serving in the capacity of vice-president and as a member of the executive council. In addition to these positions he was honorary secretary (for three years) of the Northern Division of the N. S. W. Alliance, with headquarters at Newcastle, and secretary of the Temperance and Social Questions Committee of the N. S. W. Conference of the Methodist Church, and editor for two years of the *Australian Temperance and Prohibition World.* He has been busy as a writer as well as a lecturer in the cause of temperance reform, and one of his pamphlets, "A Bugle Call for Prohibition," had a large circulation. His home is "Strathmore," 132 Coruna Road, Petersham, Sydney.

DAVIS, ARTHUR JAMES. American temperance worker; born at Reading, Mass., June 13, 1873; educated in the Reading public schools, and the Berkeley School, Boston. From 1893 to 1895 he followed the profession of civil engineer. He married Elsie J. Jeffrey in 1896.



ARTHUR JAMES DAVIS

Entering the service of the Young Men's Christian Association he became general secretary at North Adams (1895-96), Norwood (1896-97) and Reading (1897-98). From 1898 to 1902 he was clerk in the Massachusetts General Hospital. From 1903 to 1908 he was legislative counsel for the allied temperance organizations of Massachusetts. In 1910-11 he was field secretary for the Massachusetts Anti-Saloon League, then becoming assistant superintendent and afterward superintendent of the State League (1911-24). From 1914 he was vice-president of the Scientific Temperance Federation, and from 1917 executive secretary of the Massachusetts Council for National Prohibition. On Feb. 19, 1924, he was elected superintendent of the New York Anti-Saloon League, in succession to William H. Anderson.

DAVIS, EDITH (SMITH). American author and Woman's Christian Temperance Union official; born at Milton, Wis., Jan. 20, 1859; died in Chicago, Ill., March 20, 1918. She was educated at Lawrence University, Appleton, Wis. (A. B. 1879; A. M. 1882; Litt. D. 1907). In 1881-84 she was teacher of English literature in Clark University, Atlanta, Ga. In the latter year she was married to the Rev. John Scott Davis, D. D., of Hartford, Wis. Soon after becoming identified with the temperance movement she was appointed assistant to Miss Frances E. Willard in White Cross and Social Purity work; later becoming superintendent of the department of Scientific Temperance Education, and director of the Bureau of Scientific Temperance Investigation, both of the National and of the World's W. C. T. U. She did much lecturing in educational institutions and at Teachers' Associations. She was the editor of the *Temperance Education Quarterly*, which she founded in 1907. She was, also, the author of a "Compendium of Temperance Information," and of a series of temperance educational charts and pamphlets.

DAVIS, ELMER JOSEPH. American manufacturer and Prohibition advocate; born at North Eaton, Ohio, April 9, 1869; educated in the public schools and at Avalon (Mo.) Academy. He married Mary Minton Smith, of Brookfield, Mo., in 1894. For about twenty years he was engaged in the manufacture of doors and in mill work in

ELMER JOSEPH DAVIS

Chicago, devoting considerable time, however, to temperance activities. At Asper, Mo., where he had previously resided, he served (1886-87) as Chief Templar of the local lodge of the Indepen-

dent Order of Good Templars. In 1887, after his removal to Chicago, he was made president of the Englewood Law and Order League, and in 1904 he became director of the Chicago Law and Order League. In 1911 he entered the employ of the Anti-Saloon League of Illinois, becoming superintendent of the Chicago district. He has continued in this position ever since, bringing to bear in this difficult field the same ability and devotion which had made him successful in the business world of Chicago.

DAVIS, JEFFERSON. President of the Confederate States of America; born in Christian, Ky., June 3, 1808; died in New Orleans, La., Dec. 6, 1889. He was educated at Transylvania University, Lexington, Ky., and at the United States Military Academy at West Point, graduating from the latter institution in 1828. He became a second lieutenant of infantry; but after two years of active service in fighting Indians he resigned from the army, married (1835) Knox, a daughter of Zachary Taylor, and became a cotton-planter in Warren County, Miss. His wife died three months after her marriage. In 1845 Davis was elected to Congress, and in February of that year he married Miss Varina Howell of Natchez. In 1846 he served as colonel in the Mexican War. From 1847 to 1861 he was a member of the United States Senate, and he became Secretary of War under Franklin Pierce. On Feb. 18, 1861, he was inaugurated "President of the Confederate States of America" at Montgomery, Ala. His history in the Civil War and after is a matter of common knowledge and need not be related here.

While temperate in his habits, Davis was not a total abstainer, and he opposed Prohibition. His opposition was expressed in the famous Lubbock-Davis-Reagan correspondence during the campaign for the Prohibition amendment to the Texas Constitution, which amendment was voted on adversely March 4, 1887. F. R. Lubbock, Governor of Texas, a former aid to President Davis, wrote the latter asking for an expression of his views on the subject. Replying thereto, under date of July 10, 1887, Davis wrote:

Reared in the creed of Democracy, my faith in its tenets has grown with its growth, and I adhere to the maxim that "the world is governed too much."

When our fathers achieved their independence the corner-stone of the government they constructed was individual liberty, and the social organizations they established were not for the surrender, but for the protection, of natural rights. For this governments were established, deriving their just powers from the consent of the governed. This was not to subject themselves to the will of the majority, as appears from the fact that each community inserted in its fundamental law a bill of rights to guard the inalienable privileges of the individual.

There was, then, a twofold purpose in government —protection and prevention against trespasses by the strong upon the weak, and many on the few.

The world had long suffered from the oppressions of government under the pretext of ruling by divine right, and excusing the invasion into private and domestic affairs on the plea of paternal care for the morals and good order of the people.

Our sires rejected all such pretensions, their systems being: Government for the people by the people, and resting on the basis of natural, inalienable rights. Upon the basis of these general propositions, I will briefly answer the inquiry in regard to the Prohibition amendment at issue.

"Be ye temperate in all things" was a wise injunction, and would apply to intolerance as well as to drunkenness. That the intemperate use of intoxicating liquors is an evil, few, if any, would deny.

That it is at the root of many social disorders is conceded; but then the question arises, what is the appropriate remedy, and what the present necessity? To destroy individual responsibility would be to eradicate one evil by the substitution of another, which is admitted would be more fatal than that for which it was offered as a remedy. The abuse and not the use of stimulants, it must be confessed, is the evil to be remedied. Then it clearly follows that action should clearly be directed against the abuse rather than the use. If drunkenness be the cause of disorder and crime, why not pronounce drunkenness itself to be a crime, and attach to it proper and adequate penalties? If it be objected that the penalties could not be enforced, that is an admission that popular opinion would be opposed to the law; but if it be true that juries could not be empaneled who would convict so degrading a criminal as a drunkard, it necessarily follows that a statutory prohibition against the sale and use of intoxicants would be a dead letter.

The next branch of the inquiry is as to the present necessity:

I might appeal to men not as old as myself to sustain the assertion that the convivial use of intoxicants and the occurrence of drunkenness had become less frequent within the last twenty years than it was before. The refining influence of education and Christianity may be credited with this result. Why not allow these blessed handmaidens of virtue and morality to continue unembarrassed their civilizing work? The parties to this discussion in your State have no doubt brought forward the statistical facts in regard to the effects produced in other States by this effort to control morals by legislation, and I will not encumber this letter by any reference to those facts.

You have already provision for local Prohibition. If it has proved the wooden horse in which a disguised enemy to State sovereignty as the guardian of individual liberty was introduced, let it be a warning that the progressive march would probably be from village to State, and from State to the United States —a governmental supervision and paternity instead of the liberty the heroes of 1776 left as a legacy to their posterity. Impelled by the affection and gratitude I feel for the people of Texas, and the belief that a great question of American policy is involved in the issue you have before you, the silence I had hoped to observe has been broken. If the utterance shall avail anything for good it will compensate me for the objurgations with which I shall doubtless be pursued by the followers of the popular ism of the day.

This letter, which was widely published by the liquor interests, led to a spirited controversy. Senator-elect John H. Reagan, who had been postmaster-general in President Davis's cabinet, wrote in reply an open letter defending Prohibition. To this, Davis made another reply, which brought from Reagan a rejoinder.

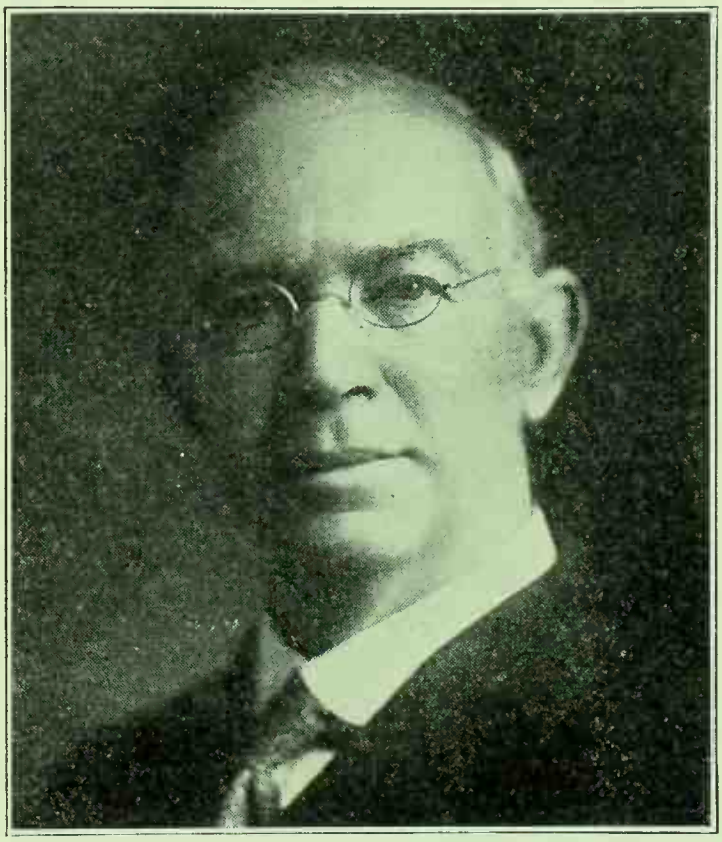
DAVIS, NATHAN SMITH. American physician, medical professor, and temperance advocate; born at Greene, Chenango County, N. Y., Jan. 9, 1817; died in Chicago June 16, 1904. He was educated at Cazenovia Seminary, and began the study of medicine at Smithville Flats, near his home, afterward entering the College of Physicians and Surgeons at Fairfield, N. Y. He graduated in 1837 and began the practise of medicine at Vienna, Oneida County, but soon after removed to Binghamton, where, in connection with his practise, he devoted himself to the study of chemistry, botany, and physiology, and began his career as a lecturer. In 1840 he won the prize offered by the State Medical Society for the best essay on diseases of the spine, and in the following year he received the prize offered for the best analysis of the discoveries relating to the nervous system. In 1845 he inaugurated the movement which resulted in the founding of the American Medical Association. Removing to New York city in 1847, he began lecturing on anatomy and medical jurisprudence in the College of Physicians and Surgeons, and in the following year he became editor of *The Annalist*, a semimonthly medical journal. In

1849 he was elected to the chair of physiology and general pathology in the Rush Medical College of Chicago, and at once removed to that city. Chicago had been visited by a cholera epidemic in 1848, due, as Davis held, to the neglect of sanitation. He at once began to agitate for improvements, including the taking of fresh water from the lake; and his recommendations were afterward adopted. He was one of the founders of the Chicago Medical College, later known as the medical department of the Northwestern University. Besides being connected with various hospitals and medical societies, he became editor of the *Chicago Medical Journal*, the *Chicago Medical Examiner*, and the *Journal of the American Medical Association*. He was the author of a number of medical books, among them, the "Verdict of Science Concerning the Effects of Alcohol on Man," in which he took vigorous ground against the theory that alcohol is a heat-producing food. He had long and consistently denied the right of alcohol to the high place assigned it in the *materia medica* of the older practitioners. Admitting that an apparent increase of heat is the immediate result of the ingestion of alcohol, he contended that this is only temporary and that the amount of heat and energy in the body is actually reduced below the normal. In 1855 Davis was chairman of the executive committee of the Illinois Maine Law Alliance, and it was under his active management that the State campaign for Prohibition was conducted. It was under his auspices, also, that Abraham Lincoln delivered his first lectures in behalf of Prohibition.

DAVIS, NOAH. American jurist and temperance advocate; born at Haverhill, N. H., Sept. 10, 1818; died in New York city March 20, 1902. The family residence was established at Albion, N. Y., during his early years, and there he received his primary education; afterward taking a seminary course at Lima, in that State. Later he studied law and was admitted to the New York bar in 1841. During the next sixteen years he practised at Gaines, Buffalo, and Albion. In March, 1857, he was appointed a justice of the New York Supreme Court, and was twice reelected to the same position. In 1868 he was elected as a Republican to the National House of Representatives, and served until July, 1870, when he was appointed by President Grant United States attorney for the southern district of New York. At the general election of 1872 he was elected a justice of the New York State Supreme Court. Among the cases of national importance that came before him were the trial of Edward Stokes for the murder of Jim Fisk and that of William M. Tweed who was prosecuted by the city of New York on a criminal charge of fraud. Judge Davis sentenced the notorious political boss to twelve years' imprisonment in the penitentiary on Blackwell's Island, and to pay a fine of $12,550. The sentence was afterward modified by the Court of Appeals.

Davis was pronounced in his opposition to the saloon and the whole licensed traffic in alcoholic liquors, as being the most fruitful sources of crime and pauperism in the United States. His recorded judicial estimate is that three fourths of all crime is due to intemperance. He was one of the first signers of the call for the national congress, held in the Broadway Tabernacle, New York, June 11-12, 1890, to consider the evils of the liquor traffic.

DAVIS, ROBERT LEE. American clergyman; born at Melrose, Warren County, N. C., Sept. 10, 1870; educated in the public schools of Warrenton and Durham and at Trinity College, N. C., graduating (A.B.) in 1892; studied theology for two years at Vanderbilt University; and entered the ministry of the Methodist Episcopal Church, South, in 1895. It was while serving a pastorate in Bertie County, N. C., that his aggressive work against the saloon began to be in evidence. He was chiefly instrumental in organizing the county so as to elect a temperance man to the State Legislature of 1903, thus contributing to the passage of the Watts Local-option Bill. At the State convention of the Anti-Saloon League in January, 1907, he took a leading part in putting



REV. ROBERT LEE DAVIS

the convention on record in favor of State-wide Prohibition. During that convention, also, he was elected superintendent of the North Carolina Anti-Saloon League. He entered on his duties in the following April, and before the year ended had obtained the promise of Governor Glenn to convene the Legislature in extraordinary session to consider the question of State Prohibition. The State-wide law thus initiated was adopted by the voters May 26, 1908. The vicious assaults on this law rendered it necessary to pass more stringent legislation and to institute proceedings against a large number of persistent violators. In all these movements Davis took a leading part. His methods were unique. In 1910, 1911, and 1912, when the "blind tigers" threatened to take the State, he engineered two coups—one in Raleigh, the capital, the other in Charlotte, the largest city in the State—that waked the people from their lethargy. Before a

crowd of 4,000, assembled in the Raleigh Auditorium Jan. 28, 1912, to hear Capt. Richmond Pearson Hobson, Davis displayed ten quarts of liquor, bought from the ten leading liquor violators in the capital city and gave the name and location of each place of business. He did the same at Charlotte a week later, just before John G. Woolley spoke. It is not surprizing that he has been the victim of two assaults by the keepers of "speakeasies."

Davis has been continuously reelected to the superintendency of the North Carolina Anti-Saloon League, and is as alert as ever in his work. He has had the satisfaction of seeing the General Assembly of his State pass the Turlington Bill, which harmonizes the State law with the Volstead Act. Under this Bill the State has made vast strides for law enforcement.

R. L. Davis, Jr., graduated from Trinity College, N. C., June 23, 1919, and since then has been in the employ of the Anti-Saloon League. He has been very effective in the impersonation of a sheriff in a dialog with a supposed deacon on the subject of law enforcement.

DAVITT, MICHAEL. See IRELAND.

DAWES, HENRY ELLSWORTH. Temperance worker; born on a farm near Independence, Iowa, Sept. 17, 1860; educated in the local schools and at Northwestern Normal College (B. S. and M. A.); also took postgraduate work at

HENRY ELLSWORTH DAWES

the University of Nebraska. From 1887 to 1890 he taught in the Reform School at Pontiac, Ill., and then for several years in the public schools of Geneseo, Ill., and Lincoln, Nebr. From 1895 to 1897 he taught the blind at Nebraska City. While employed at the School for the Blind he taught the pupils to use the typewriter, which was the beginning of the "Touch" System of operating that machine. In 1897 he was appointed to the superintendency of the School for the

Deaf at Omaha, Nebr., which position he held until 1901. In 1905 he became editor and owner of the *Fulton Advocate* at Fulton, S. Dak. Here he was very successful in developing the Fulton Yellow Dent Corn, seed of which he sold to the Russian Government. For nine years he was a speaker at farmers' institutes (1906-15), and for five years for the South Dakota State College, Extension Division (1916-21).

In 1911 Dawes was elected a member of the Headquarters Committee of the South Dakota Anti-Saloon League. He was a member of the campaign committee that helped to make South Dakota dry in the election of 1916. He then served for several years as vice-president, and in April, 1921, was elected president of the South Dakota Anti-Saloon League. In June, 1921, he was elected superintendent of the same League, and his good work in that State has been rewarded by continuous reelections.

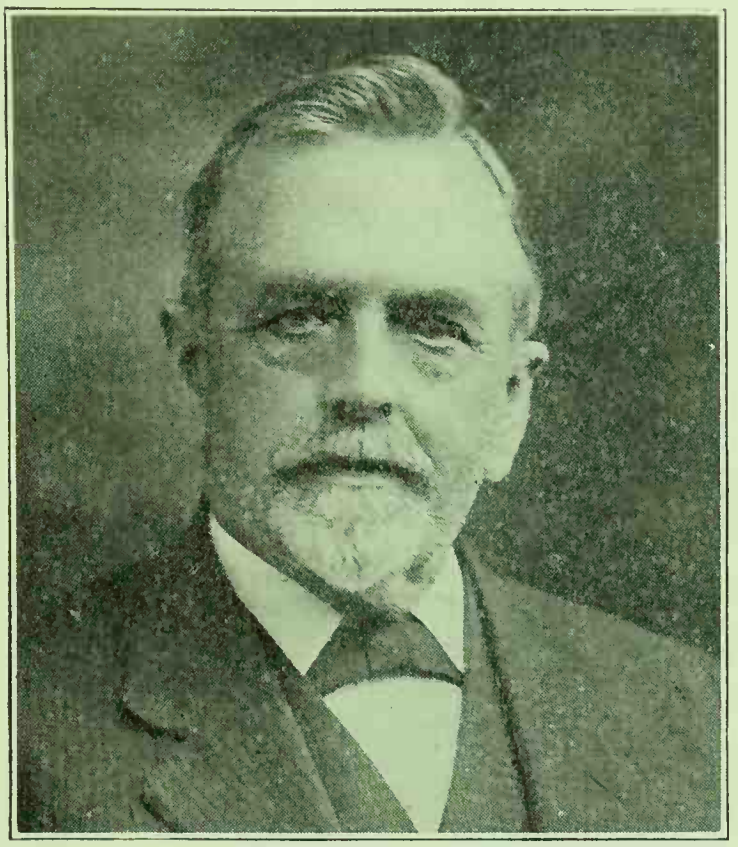
DAWSON, JOHN. New Zealand Primitive Methodist minister and Prohibitionist; born at Keighley, Yorkshire, England, June 4, 1859; educated at Cliff College, Derbyshire, for the ministry of the Primitive Methodist Church. At the age of seventeen he became a local preacher for that denomination, and when 21 he engaged in evangelical work, which he continued for about five years. He then entered Cliff College, at that time known as a great missionary institute, and, on passing in due time the examination for the ministry, he volunteered for work abroad. The Conference sent him to New Zealand in 1888, and there he was in active service in the ministry for 21 years, during which time he occupied nearly every position of leadership in the church, including that of Conference president.

Dawson had always opposed the liquor traffic through the medium of Band of Hope and other temperance work, and he welcomed the opportunity, offered to him at Christchurch, in 1894, to join the Prohibition movement, which was then just getting under way. From 1897 to 1908 he was stationed at Wellington, where he became a dominant figure in the Prohibition councils, serving for ten years as chairman of the New Zealand Alliance Executive. In 1909 he was chosen general secretary of the Alliance, and he has continued to hold the position ever since. There are few men better known in New Zealand to-day than John Dawson. The Rev. James Cocker, in a biographical sketch, says of him:

> We venture to state that no man in the Dominion has such an intimate knowledge of the Prohibition movement in this land as he has. He is a veritable encyclopedia of knowledge upon this subject. For close upon a quarter of a century he has been in the "lobbies" of the House of Parliament or in the House when licensing legislation has been under discussion. His work has brought him in contact with Prime Ministers, Cabinet Ministers, Members of Parliament and heads of departments, and by his tact, geniality and gentlemanly conduct he has retained the respect of them all. . . . He has often occupied a very delicate and difficult position among the clashing political parties as representing the Prohibition Party, which is independent of every political party, but he has always acquitted himself with credit to the party he has represented. Even the liquor advocates respect John Dawson, and while opposed to him, yet his quiet, dignified manner forbids them taking undue liberties in their treatment of him *(The Vanguard,* June 11, 1921).

In 1921 Dawson's temperance friends, decid-

ing that he needed relaxation from his long and strenuous labors in the cause, subscribed the cost of a trip to Europe for himself and Mrs. Dawson. While abroad he represented New Zealand at the Sixteenth International Congress Against Alcoholism, at Lausanne, Switzerland, Aug. 22-27. He returned to New Zealand by way of the United States, where he gave some time to a study of the workings of American Prohibition. He published the results of his observations in a series of articles in *The Vanguard* (Wellington, N. Z.). He makes his home in Wellington.



REV. JOHN DAWSON

DAWSON, Sir JOHN WILLIAM. Canadian scientist; born at Pictou, Nova Scotia, Oct. 13, 1820; died in Montreal, Canada, Nov. 19, 1899. He received his early education in the college at Pictou, and then went to Scotland to complete his course in the University of Edinburgh, graduating in 1842. His interest in geology was early developed, and he accompanied Sir Charles Lyell on his tour in Nova Scotia, in 1842, making paleontological discoveries there. He studied the coal strata of the province, and afterward contributed two papers on the subject to the London Geological Society. In 1846 he returned to Edinburgh University and took up the study of chemistry and other subjects. In 1855 he became principal and professor of natural history at McGill University, Montreal. In 1857 he secured the establishment of McGill Normal School, of which he became principal, and lectured there on natural history for thirteen years.

Dawson was recognized as one of the foremost geologists of his day, and was the recipient of degrees from many institutions. He was a fellow of the Geological and Royal societies of London and was president of the American Association, of the British Association for the Advancement of Science, and of the Royal Society of Canada. He was created C.M.G. by Queen Victoria in 1882, and received the honor of knighthood three years later. In his geological works he declined to admit the descent or evolution of man from brute ancestors, holding that the human species only made its appearance on this earth in relatively recent times.

Always a total abstainer and an advocate of Prohibition, in 1848 Dawson published a course of lectures entitled "The Testimony of the Scriptures Respecting Wine and Strong Drink." In this book he strongly supports the "unfermented wine theory."

See WINE, IN THE BIBLE, under WINE.

DAY, ALBERT. American physician, humanitarian, and temperance advocate; born in 1812; died in 1894. Graduating from Harvard Medical College, he began the practise of medicine in Boston where he was early made acquainted with the multiplied evils of the rum traffic. He made a study of the pathology of drunkenness as a preliminary to an adequate method of treatment, and became sympathetically and professionally a specialist in that line. In 1856 he was elected to the Massachusetts Legislature, where he was instrumental in securing the passage of an act authorizing the incorporation of the Washingtonian Home in Boston. This was little more than a lodging-house for the care and relief of intoxicated persons. Day was later made superintendent of the Home, and devoted himself to developing a system of scientific treatment looking to the eradication of the appetite for drink as well as the restoration of inebriates to health and sanity. In 1867 he was called to take charge of the State Hospital for the Insane at Binghamton, N. Y., which position he resigned two years later to open a private institution at Greenwood, Mass. Some time afterward this building was burned, and Day was invited to return to the Washingtonian Home in Boston, where he remained in charge for more than 30 years. He was one of the original members of the American Association for the Study and Cure of Inebricty, and in this interest he published a small book entitled "Methomania." His annual reports, lectures, and papers appeared in the *Journal of Inebriety*, and were widely quoted. He served for some years as president of the Association for the Study of Inebriety. He was a recognized leader in the medical treatment of inebriety, and at his death his brother physicians made the announcement that Day had treated more than 30,000 inebriates.

DEACONESSES' NATIONAL TOTAL ABSTINENCE LEAGUE. An association formed in England July 22, 1895, for the purpose of uniting in the temperance crusade all deaconesses of the Established Church who were total abstainers, and encouraging others to join the movement. Amid the many difficulties which surrounded the deaconesses in connection with their church and mission work, membership in the League was found to benefit both themselves and those to whom they ministered, many of the latter being guided to a happier, healthier, and more prosperous plane of life through the adoption of total-abstinence principles. Mrs. William Sproston Caine, widow of William Spros-

ton Caine, M. P., was president of the organization, and Mrs. E. S. Snell, of Wanstead, secretary. The League was federated to the Women's Total Abstinence Union. It has since been merged in the Social Workers League. Useful work is being done by this organization.

DEACON GILES' BREWERY. See CHEEVER, GEORGE B.

DEACON GILES' DISTILLERY. See CHEEVER, GEORGE B.

DEAD MEN. A slang term for empty bottles. In former times it was customary at banquets or other convivial parties to place the empty bottles under the table. As one toper after another yielded to the effects of his potations, he fell upon the floor, and lay there helplessly. Hence the phrase, "Down among the dead men let him lie."

DEAN, SALEM ADOLPHUS. American Methodist Episcopal clergyman and Prohibitionist; born in Bayham Township, Elgin County, Ontario, Canada, Sept. 14, 1855. Following his preparatory education in his native province, he entered Allegheny College, Meadville, Pa. (A. B. 1889). His course in divinity was taken at Drew Theological Seminary (B. D. 1895). Entering the ministry of the Methodist Episcopal Church in Canada, he served in the pastorate until 1883, when he was transferred to the Detroit Conference of the Methodist Episcopal Church in the United States. For some years he affiliated with the Prohibition party, and was a delegate to the national conventions of that party in 1888 and 1892. Joining the Anti-Saloon League at the time of its organization in Michigan, he became a member of the field force in 1910, and served for several years in that capacity. He was also for some time editor of the Michigan edition of *The American Issue.* What he did not get an opportunity to say in the churches on Sunday, he dispensed through the columns of his paper during the week, and by reason of this double-barreled armament, the people of Michigan found it difficult to get beyond reach of this Canadian-born orator and editor.

DEANS, JOSEPH. English clergyman and temperance advocate; born at Leeds, Yorkshire, June 17, 1843; died in 1922. He was educated at New Church College, Islington, and Owen's College, Manchester; entered the ministry of the New Church, and served pastorates at Bolton (1868-73); Brightlingsea (1873-84); Leeds (1885-92), and Glasgow (1893-97). During 1897-1910 he held the appointment of missionary minister. Deans joined the Independent Order of Good Templars in 1874, and served in a number of important official positions. For many years he was a member of the New Church Temperance Society, and served as committeeman and president on various public occasions. He was a frequent and effective speaker for the United Kingdom Alliance and other temperance organizations.

DEATH AND DRINK. The association of death with the use of alcoholic beverages. This subject is conveniently dealt with under two heads: (1) The Use of Intoxicants Prior to or in Connection with the Obsequies of a Deceased; (2) Drink as a Mortality Factor.

1. *The Use of Intoxicants Prior to or in Connection with the Obsequies of a Deceased.* The use of intoxicating liquors in connection with funeral rites is mentioned by some of the earliest writers. Homer states in the Iliad, xxiv, that after the body of Hector, the hero of Troy, had burned on the funeral pyre for 24 hours the smoldering embers were extinguished "with a libation of wine." In ancient Egypt the permanent presence of bread and beer beside the body of the deceased in the tomb was considered of such importance that "servants of the *ka*" (*ka* has been interpreted to mean the necessity of food and drink) were provided for in the last wills of the deceased; or, to make sure that the body would never be in want of them, legal contracts were made with the priesthood of a neighboring temple, by which the priests were bound to supply part of the offerings to the gods after they had been used for the divine cult. These contracts were, as a rule, minutely fulfilled. In China the ritual for mourning relatives of a deceased demands, even at the present time, that they abstain from meat, wine, and public gatherings for three years. In Greece the dead are carried to the tomb in an open coffin; the body is washed with wine, and crowned with a wreath of flowers.

Probably the most widely prevalent custom linking death with drink is found in countries inhabited by the Anglo-Saxon race, especially by the Irish. This is generally known as the "wake," the word being derived from the Anglo-Saxon *wacan.* Originally the wake was an annual festival celebrating the anniversary of the day on which a parish church was consecrated and dedicated to a saint, the celebration being begun on the preceding day (the eve of vigil). On the eve of the anniversary the parishioners attended service in the church, the floor of which was strewn with flowers and rushes, while the altar and pulpit were decorated with boughs. Tents were pitched in the churchyard to shelter the people from surrounding parishes, who were expected on the morrow, that day being observed as a holiday. These celebrations gradually degenerated into mere county fairs, and were long characterized by wild riot and licentiousness. Statutes were framed at various times to prohibit the holding of markets in churchyards and the display of any goods except necessary refreshments on the occasion of great church festivals, but they seem to have been little regarded. Country wakes on some saints' days are still kept in certain English parishes.

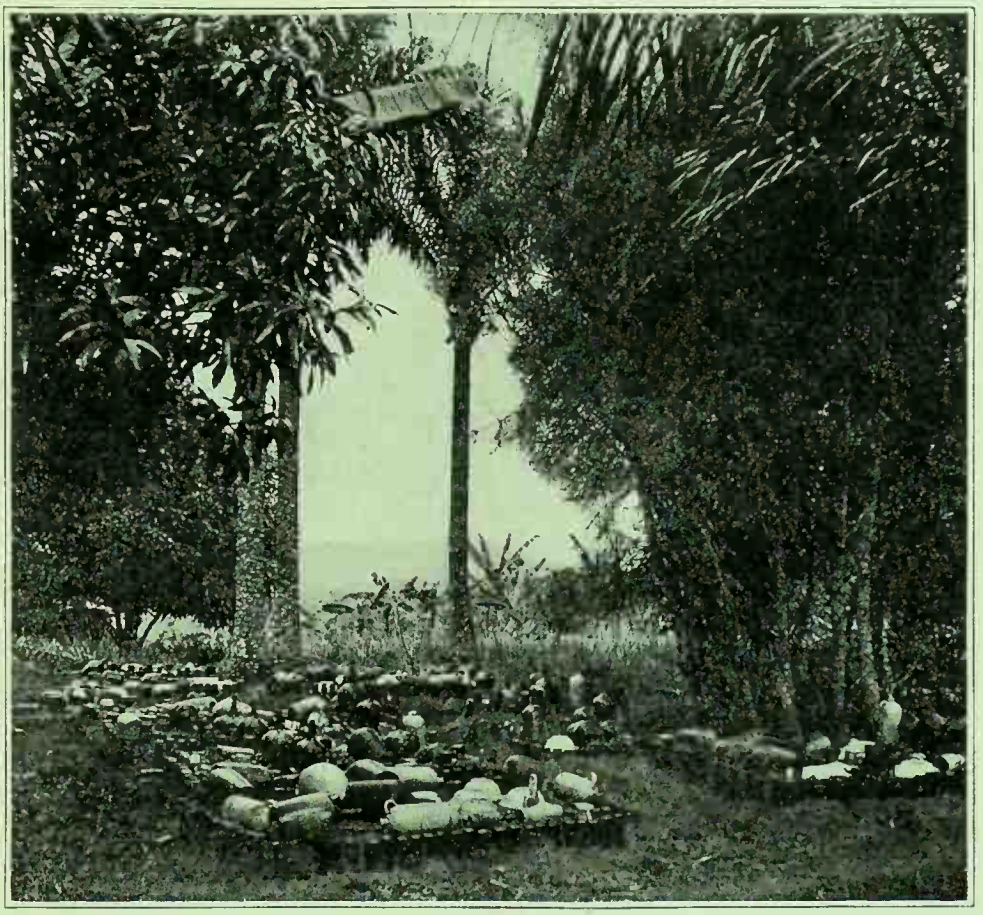
Irish Wakes

A *lyke* or *liche* wake (Anglo-Saxon *lîc*, a corpse) is the watching of a dead body at night by the relatives and friends of the deceased. This custom probably had its origin in the fear of remaining alone with the dead, and in the superstition that evil spirits would interfere with the body, or that it might be attacked by rodents or vermin. While originally, with the advent of Christianity, these wakes had consisted mostly in the offering of prayers, formal mourning chants, and recitals of the life-story of the deceased, it eventually became a custom to make them the scene of the most disgusting orgies. To such an extent were these excesses carried that during the reign of Edward III the provincial synod of London ordered that only prayers for the dead should be offered, and that nobody but the relatives and intimate friends should attend.

The penalty for disobedience was excommunication. With the Reformation and the discontinuance of prayers for the dead, the holding of wakes died out more or less in non-Catholic lands.

A description of the customs observed at an Irish wake is described by Maria Edgeworth in one of her novels. She says: "A wake is a midnight meeting held professedly for the indulgence of holy sorrow, but usually is converted into orgies of unholy joy." The Irish novels and songs of the first half of the nineteenth century afford many pen-pictures of these disreputable scenes. Pipes and tobacco were first distributed to the assembled guests—it would be a mockery to call them mourners—and then, according to the means of the family, cake and ale, followed by whisky,

each person present drank two or three cups. Butler, the keeper of a tavern in London, had told him that at the funeral of his wife a tun (252 gals.) of red port wine had been drunk, besides mulled white wine. This fact is especially noteworthy, because, according to an English custom, the burial of a woman was attended by women only, while men exclusively were present at a man's interment; consequently the beverages served at the Butler funeral had been consumed by women. Jorevin, another foreign visitor to England, of that period, said that while a clergyman delivered the sermon at a funeral, a pot of wine was on the coffin, from which everyone present drank to "the health of the deceased." A note by Bishop Bennett on Aubrey's "Gentilism and



A KONGO GRAVEYARD

THE GRAVES ARE DECORATED WITH DEMIJOHNS AND DECANTERS

were passed about. After a general demonstration of sorrow and the comfort of a dram all around, the scandals of the neighborhood occupied the "mourners." The young lads and lasses romped with one another, and when their elders were finally overcome by sleep and liquor the enterprising youths turned to love-making. It is said that more matches were made at wakes than at weddings.

The custom of serving intoxicating drinks at the funerals of either men or women added materially to the general expense of the occasion. Fynes Morison, who wrote on the subject, stated that in the seventeenth and eighteenth centuries it would cost less to portion off a daughter than to bury a deceased wife. Misson, a French writer of that period, related that guests at funerals were offered, before and after the ceremonies, red or white wine, often boiled with sugar and spices, or some other liquor, of which

Expensive Funerals

Judaism," preserved among the Lansdowne MSS., states that in Oxfordshire it was the custom to present the officiating minister with a cake and a flagon of ale at the church porch.

The drinking customs of the northern counties of England seem to have found their way across the border from Scotland. Even in the first half of the nineteenth century, a contemporary record states concerning funerals in Cumberland, that the concourse of people—friends, relatives, and neighbors, swelled by visitors from near-by villages—was so great that the house resembled a tavern, it being considered a mark of disrespect not to attend. There was little or no restraint upon the noisy tendencies of many of the assembly, and wine- and spirit-drinking was indulged in to a lamentable extent. Concerning the drinking customs of Perthshire, the "Statistical Account of Scotland" says that the company which assembled on the occasion of a funeral sat

Scotch Funeral Customs

around temporary tables formed by boards laid upon whatever would support them, in a barn, as they were too numerous for the house. "First," says the writer, "there was a drink of ale, then a dram, then a piece of shortbread, then another dram of some other species of liquor, then a piece of currant bread, and a third dram, either of spirits or wine, which was followed by loaves and cheese, pipes and tobacco." From another source one learns, without surprize, that by the time the corpse was carried out of the house many of the guests were unable to walk to the burial-place.

In "Sketches of Scotland" (cited in Reid's "Temperance Encyclopedia," pp. 165-166) the narrator thus writes of the funeral of a distinguished Scotch army officer:

> A man of the country, pointing out to me the place of interment, spoke of the circumstances with characteristic animation. "Oh, sir, it was a grand entertainment; there were five thousand Highlanders present, and we were very jolly. Some did not quit the spot till next morning, some not till the day following; they lay drinking on the ground; it was like a field of battle." . . .
>
> At a late interment on Rossshire the mourners engaged in a general row, and the loss of lives was the result, a consequence by no means uncommon. Nor are such excesses confined to the Highlands and the Islands. They occurred a short time ago at the funeral of one of the lairds of Cantyre, near Campbelton, on which occasion the mourners were so intoxicated that they jostled each other on their way to the grave. The funeral and festal preparations are inseparably blended in the mind of the Highlander.

Funerals in the Isle of Skye

In the Isle of Skye the inhabitants openly showed their delight at learning of a death, in view of another opportunity to fill up with whisky; and the friends of the deceased were eager to solemnize the funeral with a great feast. Great quantities of liquor and victuals were consumed on such occasions, and the practise was so general and of such long standing that persons of advanced years manifested great concern in saving a sufficient sum of money for their funeral. Even on their death-bed they would not forget to arrange details for this event. To the surviving relatives the carrying out of the directions given was a point of honor. While on other occasions people would walk 20 or 30 miles without either food or drink, yet at funerals the people present must be treated to excess, though the place of interment might not be a mile distant. Scores of men must be invited; everyone had to be served four or five glasses of strong whisky and some food before they moved. Wagon-loads of bread, cheese, dressed fowls, beef, and whisky went along with them to the burying-ground. The funeral procession marched along in high spirits, preceded by a piper. After the corpse had been laid in the grave the mourners sat down in some convenient place in the open air, frequently even in the church itself, when the minister was generous enough to grant his permission. Then the feasting started. Food and drink were dispensed with the most reckless extravagance. Bread and beef were tossed to the boys, always producing scuffling among them to the great amusement of the assembly, and to the great "honor" of the deceased. As the drinking advanced the mourners became tumultuous, so that the noise they made could be heard at a great distance. When the day had almost passed, and the guzzling of ardent spirits had produced general intoxication, there ensued fighting and

DEATH AND DRINK

bloodshed. The men of different clans would form themselves into parties, and would furiously attack each other. Many would be so overcome with drunkenness that they could not move. The greater the excesses of the day, the more they contributed to a lasting memory of the deceased. At a gentleman's funeral five or six ankers of whisky would be consumed. Most of the ministers countenanced the custom with their presence, and none made a vigorous effort to suppress or abolish it.

In colonial America drinking was quite common at funerals, even among the Puritans. Something very like a wake was observed among these New Englanders. Nathaniel Hawthorne has recorded the conviviality which usually accompanied a funeral among these otherwise stern and sober people: "They were the only class of scenes, so far as my investigation has taught me, in which our ancestors were wont to steep their tough old hearts in wine and strong drink and indulge in an outbreak of grisly jollity. Look back through all the social customs of New England in the first century of her existence . . . and find one occasion other than a funeral feast where jollity was sanctioned by universal practise."

New England Customs

Miss Alice Morse Earle ("Customs and Fashions of Old New England," p. 310) quotes the following bill for the mortuary expenses of David Porter, of Hartford, who was drowned in 1678, which shows how universally liquor was served to all who had to do with a funeral:

By a pint of liquor for those who dived for him	1s.
By a quart of liquor for those who bro't him home	2s.
By 2 quarts of wine & 1 gallon of cyder to jury of inquest	5s.
By 8 gallons and 3 qts. wine for funeral	£1 15s.
By barrel cyder for funeral	16s.
1 coffin	12s.
Windeing sheet	18s.

Not only were visitors at the home of the deceased treated to generous drafts of liquor on the night before the funeral, but liquor was freely dispensed at the funeral itself. It would seem that a supply of liquor must have been regarded as one of the prime requisites of a decent burial, for even town paupers had two or three gallons of rum or a barrel of cider given by the town to be drunk at their funeral. The town usually paid for the liquor at the funeral of a minister.

The early Knickerbockers also were accustomed to soothe their grief on the death of a friend or relative with specially prepared alcoholic beverages. In New York and Albany each house had its *dood-kamer*, or dead-chamber, where the dead were placed until the funeral. The Dutch ladies took a special interest in such occasions, and, if the deceased were of their sex, burnt wine was served to them in silver tankards. It was customary among the burghers for each to have a pipe of wine spiced in reserve for his funeral, and, judging from contemporaneous accounts, the mourners were often in a mournful condition after the event.

Knickerbocker Funerals

Generally speaking, it may be said that in nearly every land where intoxicating liquors are known they have had some part in the burial customs. To enter into all of the national and tribal practises in this connection is beyond the

scope of this article. The subject finds a place, however, in many of the articles in this work dealing separately with the countries.

2. *Drink as a Mortality Factor.* In their relation to vital statistics, alcoholic beverages are classified as narcotic drugs and poisons. The use of them produces structural and functional disturbances of the human body. Science endeavors to determine the extent of these effects, which are direct and indirect—direct upon the drinker himself, and indirect upon his offspring or associates. Substantial evidence regarding the extent of the effects of indulgence in alcoholic beverages is furnished by the statistics of life-insurance companies. Edward B. Phelps, for many years editor of *The American Underwriter* and a member of many scientific societies, made an exhaustive study of data in relation to death and drink. He attempted to determine, on a scientific basis, the effect of alcoholic beverages on longevity in the United States, and this class of research work was eventually taken up by most of the great life-insurance companies. Their actuaries made comprehensive investigations of the problem, in consequence of which some of them established separate premium rates for abstainers. While numerous experiments had been made by unbiased scientific investigators to determine the effect of alcohol on physical strength and mental processes, it remained for the insurance companies to show by actual statistics its effect on longevity. These companies can not be charged with bias in the matter, because their whole object is to determine the facts. In order that there may be no injustice in the treatment of applicants for life insurance many prominent companies have tabulated their experiences and have thereby found what types of cases may be accepted, what types should be rejected, and on what types an extra premium should be charged. It is from these records that the most reliable and the least biased information is to be obtained.

The medical directors of insurance companies, generally, have been of the opinion that it is not necessary to discriminate against persons who take alcohol daily, provided it is in very moderate quantities. As to what constitutes moderation, the life-insurance companies, generally speaking, consider that the person who takes daily more than Anstie's Limit (one and a half ounces of alcohol) is not a moderate drinker. This is equivalent to about two glasses of whisky, or about six glasses of beer of the size of a kitchen tumbler, assuming that American beer contained about 4 per cent of alcohol. If only beer is taken, many companies consider that Austie's limit is too large a daily consumption.

What Is "Moderation?"

Medical directors are unanimous in the opinion that total abstinence from alcohol in the past is a very favorable feature in considering longevity, since all statistics show a lower mortality among abstainers than among non-abstainers. Medical practitioners have also testified to the fact that a larger percentage of abstainers than non-abstainers recover from serious illness and from major operations, and that the former recover more speedily than the latter. In regard to whether a long-lived family history, a healthful occupation, or other favorable feature should offset a fairly free use of alcohol daily, the general opinion has been that such free use of alcohol is a distinct detriment to longevity, and that only slight credit can be allowed for exceptionally favorable features as, for instance, outdoor life in a healthful environment. It is pointed out that, apart from the detrimental effect on longevity of taking alcohol liberally each day, there is great danger of a marked increase in the daily consumption, followed by inability to restrain the appetite. The medical men feel that, while there is a markedly favorable effect on longevity through a first-class family history, it is not an offset to a habit of three glasses of whisky daily, which in a goodly percentage of the cases will be exceeded in the future.

Abstainers Live Longer

In deciding the question of longevity of those who drink very moderately each day, but who occasionally drank to excess several years previously, the factor of age is of considerable moment. If the applicant were 55 years of age, and had drunk occasionally to excess until ten years ago, many companies would charge an extra premium or decline to issue insurance. If, however, he were 35 years of age, and prior to his marriage ten years ago occasionally drank to excess, the companies in general would accept him at the regular rates of premium, provided his home life is satisfactory. The latter represents probably the best type among the men who occasionally drank to excess in the past, and their falls from grace were largely youthful indiscretions. Taking all types, by and large, the opinion of medical directors is that there will be an extra mortality among very moderate drinkers, who occasionally exceeded the bounds of propriety several years ago. This opinion is based on statistics.

Age Factor

In the cases of persons who took a cure for alcoholism several years ago, and have been total abstainers ever since, it is believed that such men will be, as a rule, poorer risks than the normal, and that, therefore, they should be charged a substantial extra premium, or the granting of the insurance should be postponed during a protracted period of probation. When there have been ten years of total abstinence, the practise of the companies depends upon the nature of the previous excesses, and the age of the applicant for insurance. One medical director states that men who have drunk over a number of years to excess, though they have been abstainers for the following five or ten years, will show a high mortality in direct proportion to the past history of excess.

Until a comparatively short time ago not much information had been published by American insurance companies regarding mortality among total abstainers. Only in recent years has it been to the interest of the companies to make a special class or to deal with abstainers as a group. There are now sufficient statistics available, based on actual mortality, to make it certain that total abstainers from alcohol are longer-lived than non-abstainers, and that total abstainers have a lower mortality than persons who stated at the date of application for insurance that they took alcoholic beverages in moderation. The prineipal evidence in favor of

Total Abstainers and Mortality

the abstainers has been drawn in the past from the records of British insurance companies. These statistics have been questioned by friends of the liquor interests on the ground that the conditions which prevailed in Britain were not the same as those in the United States during the saloon era. However, in the discussion which follows, it will be clearly indicated that the American experience corroborates that of the British companies. For many years abstainers have been placed in separate classes by three British companies. Only applicants who had been lifelong abstainers were eligible for these classes; they had to continue to be total abstainers in order to obtain the advantages of the abstainers' section. Dividing the experiences of these British companies and of one Australian company into two classes, (a) abstainers, and (b) non-abstainers, the mortality among the former was from 25 to 40 per cent less than among the latter.

Prudential Company's Statistics

Under date of May 21, 1921, Frederick L. Huffman, third vice-president and statistician of the Prudential Insurance Company of America submitted to THE STANDARD ENCYCLOPEDIA the data on alcoholism and wood-alcohol poisoning contained in the accompanying tables I to IV, which are based on the experiences of the Company from 1915 to 1920. Mr. Huffman cautions that these tables be interpreted with extreme care, since the selection is not merely on the ground of habits but on other grounds as well. Men who do not drink, he says, represent, broadly speaking, an element which has itself under more perfect control in the matter of restraint, while, conversely, it is largely for relief from strenuous conditions that many men indulge in alcoholic drinks without, however, the slightest tendency to overindulgence.

TABLE I

INDUSTRIAL MORTALITY FROM ALCOHOLISM

YEAR	APPROXIMATE NUMBER OF PERSONS EXPOSED	DEATHS FROM ALCOHOLISM	DEATH RATE PER 1,000,000 PERSONS
1915	8,090,466	328	40.5
1916	8,681,925	524	60.4
1917	9,259,024	515	55.6
1918	10,127,079	217	21.4
1919	10,430,071	145	13.9
1920	11,519,887	88	7.6

TABLE II

ORDINARY MORTALITY FROM ALCOHOLISM

YEAR	APPROXIMATE NUMBER OF PERSONS EXPOSED	DEATHS FROM ALCOHOLISM	DEATH RATE PER 1,000,000 PERSONS
1915	828,660	27	32 6
1916	907,543	26	28.7
1917	1,009,958	29	28.7
1918	1,133,445	21	18.5
1919	1,282,600	15	11.7
1920	1,460,810	6	4.1

The Prudential company also gave the "ordinary mortality" experience from alcoholism and wood-alcohol poisoning classified by age periods and sexes, for the year 1920, as shown in Table III.

Details of the Prudential's "industrial mortality" experience in alcoholism and wood-alcohol poisoning, classified by age periods for the year 1920, are given in Table IV. Here the estimated number of persons exposed to risk was 11,519,887; the death rate from alcoholism per 1,000,000 persons exposed to risk, 7.6; and the death rate from wood-alcohol poisoning per 1,000,000 persons exposed to risk, 5.6.

DEATH AND DRINK

TABLE III

ORDINARY MORTALITY EXPERIENCE

A. DEATHS FROM ALCOHOLISM

	AGE PERIODS						
	30–34	35–39	40–44	45–49	50–54	55–59	ALL AGES
Males	2	2		1		1	6
Females							0
Total	2	2		1		1	6

B. DEATHS FROM WOOD-ALCOHOL POISONING

	AGE PERIODS						
	30–34	35–39	40–44	45–49	50–54	55–59	ALL AGES
Males	2		1	2		2	7
Females		1					1
Total	2	1	1	2		2	8

TABLE IV

INDUSTRIAL MORTALITY EXPERIENCE

A. DEATHS FROM ALCOHOLISM

	AGE PERIODS						
	20–24	25–29	30–34	35–39	40–44	45–49	50–54
Males	3	2	6	9	18	11	5
Females		1	1	2	2	3	
Total	3	3	7	11	20	14	5

	AGE PERIODS						
	55–59	60–64	65–69	70–74	75–79	80–84	ALL AGES
Males	8	7	4	2			75
Females	2	1	1				13
Total	10	8	5	2			88

B. DEATHS FROM WOOD-ALCOHOL POISONING

	AGE PERIODS				
	15–19	20–24	25–29	30–34	35–39
Males		3	7	8	12
Females	1		1	2	2
Total	1	3	8	10	14

	AGE PERIODS				
	40–44	45–49	50–54	55–59	ALL AGES
Males	10	9	1	3	53
Females	4	2			12
Total	14	11	1	3	65

Percy H. Evans, actuary of the Northwestern Mutual Life Insurance Company, furnishes some interesting data on the experience of his com-

pany with regard to the drinking habits of its policy-holders. The experience submitted is the result of an attempt to classify insured lives by amount and kind of alcoholic beverages used as indicated by the answers given to the following typical questions in the applications for insurance: (*a*) If you use wine, spirits, malt liquors or other alcoholic beverages, state kind used and how much in any one day at the most? (*b*) How frequently do you use the amount stated? (*c*) If you use them daily, weekly or monthly, state kind and average for the past two years? (*d*) Have you used any of them to the extent of intoxication during the past ten years? (*e*) If a total abstainer how long have you been so?

The Northwestern Mutual's Experience

The material was grouped under four definitions which must be construed broadly as indicated by the sub-heads consisting of rulings made in the course of classification. It is believed that while nearly all users take various forms of alcoholic drinks on occasion there is a tendency to favor some particular kind, brewed, fermented or distilled. It will be noted that group "B" (Moderate Users) consists as nearly as may be of those whose statements indicated that their consumption was less than Anstie's physiological limit of 1½ ounces of absolute alcohol per diem. The classification was as follows:

A. *Total Abstainers*, exclusive of a small number where the period of abstinence was short and the cases were classified in accordance with previous habits, for the most part in "B."

B. *Moderate Users.*—Users of wine only, not exceeding four glasses of light or three of heavy wine daily.

Beer or light ale, not daily or more than three in any one day at most.

Porter or heavy ale, not daily or more than two in any one day at most.

Light wine, not daily or more than four in any one day at most.

Heavy wine, not daily or more than three in any one day at most.

Whisky, brandy, etc., not daily or more than two in any one day at most.

Daily, one glass, either beer or wine or whisky.

C. *Regular Beer Drinkers.* — Persons taking four or more glasses of beer or ale in any one day, or five or more a week, or a daily use of one or more.

Regular beer-drinkers who also take wine or whisky occasionally, but not enough for class "D."

No "wine only" cases in this group.

D. *Regular Spirit Drinkers.*—Whisky, brandy, gin, etc., daily, or three or more "in any one day at most."

Wine daily, five glasses light wine, four of heavy, or more.

Two glasses which may be either whisky, wine or beer daily.

Without doubt many criticisms may justly be made of this classification. Any two persons going over the material would inevitably disagree as to a considerable percentage. Groups "C" and "D" contain cases excluded from "B" and were generally more liberal users. The relatively small numbers in "C" and "D" suggest the weight given to the habits statement in selection and the general results indicate that no admittedly heavy drinkers were taken. Notwithstanding the evident difficulties of classification on the plan outlined it is believed that the groups are fairly homogeneous and represent real differences. The experience supports this view in so far as the rates of mortality vary in a consistent manner.

There is a notion extant that as the rate of alcohol consumption increases there follows an increasing tendency, exclusive of any conscious misrepresentation, to underestimate the amount. If so the fact must be considered in interpreting statistics on the subject since the farther we go from the abstainer class the greater is the element of misrepresentation and the less accurately do the classifications represent the facts. A relatively bad result in the group approximating the company's limit of allowable consumption does not necessarily prove that such limit is too high but may indicate that the inevitable percentage of excessive drinkers accepted has been unequally distributed, to the detriment of the unsatisfactory class in question. Excessive drinkers rarely claim to be abstainers, hence, it is submitted, the higher mortality among temperate users may be due to an infusion of risks impaired by habits and not to the absolute effect of alcohol in definite quantities within the company's limit.

It is commonly assumed that the consumption of alcohol among those who use it at all tends to increase with age. It would perhaps be more accurate to say that the individual rate of consumption is extremely variable. In this particular the use of alcohol differs from other consumption habits and the difference is important. Among those who are free users at the younger ages the individuals who become excessive drinkers find an offset in those who, with the maturity of their intelligence, materially reduce or eliminate their indulgence. On the other hand free users observed in the middle ages of life possibly include a larger proportion of cases that graduate into the excessive class and a smaller proportion whose habits improve. The outstanding consideration is the instability of this habit in consequence of which a classification based on representations made at the time of application can tell us very little of the influence of a given alcohol consumption on longevity. The general reader must therefore be warned that nothing better than broad inferences concerning the effects of alcohol can be drawn from data based on original applications where the subsequent histories have not been traced and periodical reclassification made on some significant basis.

The following experience covers 286,392 policies issued by The Northwestern Mutual Life Insurance Company, 1885 to 1900 inclusive, during which period the policies contained not only a warranty but a so-called "temperance clause" providing that if the insured became habitually intemperate, or so far intemperate as to induce delirium tremens, the Company might cancel the policy during the insured's lifetime. From December 1, 1889, to August 1, 1900, the restriction was limited to five years. This clause and the knowledge of competing agents as to the Company's strictness doubtless explains the relatively large proportion (95 per cent) classed as abstainers and moderate users.

TABLE V

EXPERIENCE OF THE NORTHWESTERN MUTUAL LIFE INSURANCE CO. 286,392 POLICIES ISSUED 1885-1900. EXPOSED TO 1915. CLASSIFIED BY ANSWERS TO QUESTIONS CONCERNING USE OF ALCOHOLIC BEVERAGES

BY AGE AT ISSUE				BY POLICY YEARS			
AGES AT ISSUE	ACTUAL LOSSES	PER CENT OF ACTUAL TO EXPECTED		POLICY YEAR	ACTUAL LOSSES	PER CENT OF ACTUAL TO EXPECTED	
		AMER.	M.-A.*			AMER.	M. -A.*
GROUP "A" (168,756 Policies, 15,722 Deaths)							
15 to 29	$ 7,114,600	50.3	86.4	1st	$ 1,563,700	43.3	89.1
30 to 39	10,506,800	57.0	85.3	2d	1,531,600	50.1	80.1
40 to 49	10,890,000	69.0	84.2	3d	1,454,300	49.0	75.7
50 to 59	6,990,000	73.5	79.8	4th	1,483,600	51.8	77.8
60 and over	1,491,200	87.1	90.4	5th	1,489,600	53.0	78.0
				6th and later	29,469,800	66.6	85.4
Total	$36,992,600	62.1	84.3				
GROUP "B" (102,268 Policies, 12,239 Deaths)							
15 to 29	$ 4,942,400	59.4	102.3	1st	$ 1,506,300	46.1	92.7
30 to 39	11,858,300	68.5	102.8	2d	1,418,800	49.3	77.1
40 to 49	14,022,700	79.4	97.5	3d	1,445,000	51.0	76.8
50 to 59	9,609,000	84.2	91.5	4th	1,599,500	57.5	83.8
60 and over	1,740,800	78.3	81.7	5th	1,716,700	62.1	88.5
				6th and later	34,486,900	81.3	100.9
Total	$42,173,200	74.1	97.2				
GROUP "C" (13,387 Policies, 1,739 Deaths)							
15 to 29	$ 745,200	66.7	114.6	1st	$ 171,200	44.0	89.9
30 to 39	1,744,400	73.6	110.6	2d	177,700	51.3	81.7
40 to 49	1,759,500	91.9	113.3	3d	148,400	43.7	67.2
50 to 59	1,200,400	99.6	108.8	4th	231,600	69.6	103.7
60 and over	154,500	97.6	102.2	5th	221,100	66.9	97.5
				6th and later	4,654,000	92.6	117.7
Total	$ 5,604,000	82.8	111.3				
GROUP "D" (1,981 Policies, 369 Deaths)							
15 to 29	$ 48,500	53.1	91.2	1st	$ 125,700	115.5	214.9
30 to 39	434,000	98.8	149.3	2d	105,200	108.1	158.7
40 to 49	609,800	103.0	128.1	3d	80,100	84.7	119.3
50 to 59	646,900	106.4	116.1	4th	91,300	98.5	134.2
60 and over	182,000	143.5	161.1	5th	79,300	85.8	113.4
				6th and later	1,439,600	105.0	124.1
Total	$ 1,921,200	103.4	128.9				
Grand total	$86,691,000	69.3	92.4				

*The abbreviation "M.-A." indicates the Medico-Actuarial Mortality Table. It was constructed twelve years ago or thereabouts from the experience of a number of American companies and is quite frequently used as a standard in measuring company experience with special classes.

The Equitable Society's Findings

The Equitable Life Assurance Society established an Abstainers' Class in 1900, and admitted new entrants to it until the end of 1906. Applicants for admittance to that class were not limited to life-long abstainers from alcoholic beverages; persons who had been total abstainers for a number of years, using alcohol very moderately prior to that time, were also eligible. In all cases the dividends were deferred ten or more years, and depended upon the mortality in the Abstainers' Class. Under policies issued with 10 and 15 year deferred dividend periods the dividends were considerably higher than in the General Class. The cases studied indicate that the mortality in the Abstainers' Class has been at least 25 per cent lower than in the General Class.

A report covering the Medico-Actuarial Mortality Investigation made by the Association of Life Insurance Medical Directors and the Actuarial Society of America contains some interesting facts concerning the mortality of policy holders who made a "steady free use of alcohol." As there were known to be considerable differences in the interpretation placed by the companies on the latter term, the statistics were divided into two sections, according to whether a conservative or a liberal interpretation had been adopted. In the former section were placed the risks from those companies which considered that two or more glasses of beer or one glass of whisky or their equivalents per day constituted a steady free use. In the latter section were placed the risks from those companies which used a standard as high as or higher than two ounces of alcohol per day. The ratio of actual deaths to expected deaths in these cases, as determined by the investigation, was as follows:

STEADY FREE USE OF ALCOHOL	ACTUAL DEATHS	EXPECTED DEATHS	RATIO OF AC. TO EX.
Conservative Interpretation	1,725	1,460.25	118%
Liberal Interpretation	698	374.43	186%

In the "liberal" section the death rate from cirrhosis of the liver was five times the normal, and from diabetes, tuberculosis, pneumonia, and suicide twice the normal. The investigation showed that in the case of insured persons of former

intemperate habits, who had reformed without treatment, the ratio of actual to expected deaths was 132 per cent; and the death rate from Bright's disease, pneumonia, and suicide was higher than the normal. Among those who had taken a cure for the drink habit and remained total abstainers thereafter, the ratio of actual to expected deaths was 135 per cent. In this class the death rate from cirrhosis of the liver, Bright's disease, and suicide was high.

Drinkers' Diseases

The Mutual Life Insurance Company published on two occasions their experience with regard to the mortality among abstainers and non-abstainers. The first statement prepared by Mr. Emory McClintock, aetuary, covers the period of fifteen years from 1875 to 1889, from which it appears that the relative mortality was 23 per cent less among abstainers than among non-abstainers. The company investigated separately the non-abstainers who stated that they drank beer only, and the following conclusion was reached:

> The difference between those who drink beer and those who drink water is unmistakable, while the loss on beer drinkers has been almost the same as among wine and spirit drinkers.

The second investigation which was prepared by the company's medical director, Dr. W. E. Porter, and covered the policies issued during the years 1907 to 1912, carried the experience to the anniversaries of the policies in 1913. This investigation covered a short period of time, each case having been under observation on the average of about three years. The mortality experience was prepared on the basis of the amount of death losses as well as on the number of applications, but when the amount of data was small, and when the period covered was short, the experience by amounts insured was open to wide fluctuation, and therefore not reliable. The policy holders were divided into three classes: (a) Total Abstainers, (b) Temperate, and (c) Moderate users. Applicants who admitted they drank or were found to drink to excess were not accepted. It was considered that those who drank more than one and one half ounces of alcohol

DEATH AND DRINK

daily came within the group of rejected cases. The relative mortality among the total abstainers was 17 per cent less than among the temperate, and it was 25 per cent less than among the moderate users. These figures however, represented the mortality within a few years following the application for insurance, and should not be considered as representing the entire working years of life.

Canadian insurance companies also show experiences favoring the total abstainer, as a risk, over the drinker. During 29 years the Manufacturers Life Insurance Company of Canada has had an Abstainers' and a General section. The majority of the policies were issued to persons resident in Canada, the greater part of the remainder being issued in the United States. The experience of this company is sufficiently large to justify confidence in the results. Applications accepted on persons who have been abstainers for at least one year prior to the date of application are placed in the Abstainers' section, the other applicants accepted being placed in the General Section. Practically all those in the former section have been life-long abstainers. The same standard in the selection of risks is maintained for the Abstainers' Section as for the General Section. About one half the business is in the Abstainers' Section. The mortality experience of the company for ten years is indicated by these figures: 1906-1910, 40 per cent less in the Abstainers Section than in the General Section; 1911-1915, 35 per cent less in the former than in the latter. It may be mentioned that the mortality experience of the General Section of the Company was very favorable, and that in the opinion of the actuary the remarkably lower mortality among abstainers than among non-abstainers was due in great measure to the difference in their attitude towards alcoholic beverages; occupation also may have had some effect in producing the lighter mortality.

Canadian Experience

In Great Britain the most important and comprehensive experience comparing total abstainers with moderate drinkers is published by the

TABLE VI

UNITED KINGDOM TEMPERANCE & GENERAL PROVIDENT INSTITUTION'S MORTALITY EXPERIENCE UNDER ORDINARY WHOLE LIFE POLICIES, 1866-1920

YEARS	TEMPERANCE SECTION				GENERAL SECTION			
	EXPECTED CLAIMS		ACTUAL CLAIMS		EXPECTED CLAIMS		ACTUAL CLAIMS	
	POLICIES	SUMS ASSURED	POLICIES	SUMS ASSURED	POLICIES	SUMS ASSURED	POLICIES	SUMS ASSURED
		£		£		£		£
1866-70 (5 years) ..	549	100,446	411	72,676	1,008	196,352	944	230,297
1871-75 (5 years) ..	723	139,819	511	97,773	1,266	257,450	1,330	255,062
1876-80 (5 years) ..	933	193,748	651	126,142	1,485	311,326	1,480	322,644
1881-85 (5 years) ..	1,179	268,272	835	168,003	1,670	367,214	1,530	327,100
1886-90 (5 years) ..	1,472	359,061	1,015	259,114	1,846	429,046	1,750	388,913
1891-95 (5 years) ..	1,686	430,211	1,203	278,815	1,958	476,558	1,953	462,201
1896-00 (5 years) ..	1,900	505,332	1,402	370,374	2,058	535,686	1,863	477,145
1901-05 (5 years) ..	2,021	574,144	1,456	378,487	2,221	613,207	1,961	522,820
1906-10 (5 years) ..	2,291	739,414	1,504	441,838	2,282	681,932	1,900	544,946
1911-15 (5 years) ..	2,609	859,332	1,638*	520,974	2,228	767,157	1,870*	641,139
1916-20 (5 years)† .	4,073	1,665,261	3,153	1,258,714	2,738	1,268,224	2,262	1,098,322
Total, 55 years ..	19,436	£5,835,040	13,779	£3,972,910	20,760	£5,904,152	18,843	£5,270,589

*Including 23 War claims for £20,250, Temperance Section; and 21 for £19,900, General Section.
†These figures include Endowment assurances.

United Kingdom Temperanee and General Provident Institution. The latest statisties of this eompany, eompiled in 1923, appear in Table VI. By eomparing the Temperanee Seetion with the General Section in this table it will be seen that the ratio of aetual elaims to expeeted claims is mueh lower for the abstainers than for the drinkers throughout the entire period under eonsideration.

British Findings

The officials of British insurance eompanies have frequently called attention to the superiority of temperance lives as risks. At the Ordinary General Meeting of the Eagle, Star, and British Dominions Insurance Company, Limited, in 1921, Sir Edward M. Mountain, J.P., ehairman and managing director, made this statement:

> The mortality experience of the closed "Sceptre Fund" for the past year produced the following interesting rcsults. In the General section out of 114 deaths expected only 83 occurred, or just 73 pcr cent, whilst in the Temperance section out of 149 deaths expected only 63 occurred, or a little over 42 per cent, showing a balance in favour of the Temperance lives of some 30 per cent. The superiority of this class of life in that fund is not, however, peculiar to last year, since for the past 37 years out of 4,597 expected deaths in the General section, 3,614 deaths occurred, or nearly 79 per cent, whilst in the Temperance section for the same period, out of 3,762 deaths expected only 1,905 occurred, or barely 51 per cent. . . . Not only is the rate of mortality in the general section light, but that in the temperance section remarkably so. Under the new tables of the Sceptre abstainers' section, the abstainer of course obtains an immediate advantage in the low premiums charged, but notwithstanding that, it is hoped that with the growth of this new section the bonuses will be quite satisfactory.

In a recent address to the shareholders of the Abstainers' and Gencral Insurancc Company, Ltd., Mr. Walter Pricstman, J.P., said:

> It is claimed for alcoholic beverages that in hot weather they cool; in cold, they warm; that they are preventative against snake-bite and influenza, and where these have occurred are equally good as a cure. Nevertheless, all Life Assurance actuaries know that the man who abstains entirely from alcoholic liquors will, on the average, better preserve his health, escape epidemics, be more amenable to cure however drastic a surgical operation, and in all cases of prolonged strain, outclass the alcohol drinker. No one can read the review of the physiological action of alcohol, prepared by the Advisory Committee of the Central (Liquor Traffic) Control Board without recognizing that this impartially prepared and thoroughly up-to-date booklet is the most powerful plea for total abstinence which has been issued by medical experts. Thc Company's mortality experience has again been remarkably favourable, notwithstanding the inroads of war, supplemented during two periods (happily short) by the influenza epidemic. . . . The difference between the Abstainers' and the "General" Divisions is thus: 12 lives saved per 100 deaths anticipated according to the Actuaries' Table, and this after each class of assured lives has been brought to the highest standard and equalised by medical examination and actuarial selection. In 1918 it is estimated that 441,000 persons aged 25 years and upwards were resident in Birmingham. If I assume that their vitality was not lower than that of the lives assured in this Company's "General" Division, it would appear that out of the 8,573 deaths which occurred last year from amongst that population that 1,000 would have survived into the present year, had Total Abstinence been the universal practice of the adult population of the city. To carry forward 1,000 adult lives per annum continuously would reduce the death rate of this section of our population from 19.4 to 17.1 per 1,000 living.

There has always been a general impression that saloon-keepers do not live as long as persons in non-hazardous occupations, but it is not so generally known that most elasses which are conneeted with either the manufacture or the sale of liquor have a high mortality. The experienee of the American insurance eompanies shows that among saloon proprietors, whether they attended bar or not, there was an extra mortality of 70 per eent; and the eause of death indieated that a free use of alcoholic beverages had caused many of the deaths. The hotel proprietors who attended the bar, either oeeasionally or regularly, had as high a mortality as the saloon-keepers, *i. e.*, the lifetime was reduced about six years in the average on aeeount of their occupation. The mortality among those eonneeted with breweries was about one third above the normal. The large elass of proprietors of wholesale liquor houses had an extra mortality of about one fifth. In the fourteen subdivisions of the trades eonnected with the manufaeture or sale of alcohol which were investigated by the Actuarial Society of America and the Association of Life Insurance Medical Directors, there was only one class whieh had a normal mortality, and that was the distillery proprietors. The forcgoing facts were brought out in an address delivered at a meeting of The Association of Life Insurancc Presidents in New York (1914) by Arthur Hunter, Actuary of the New York Life Insurance Company. "The facts regarding the adverse effect on longevity of engaging in the liquor trade," said Mr. Hunter, "are such that, if they were generally known, young mcn who are easily tempted would be deterred from entering this business."

Mortality in the Liquor Trades

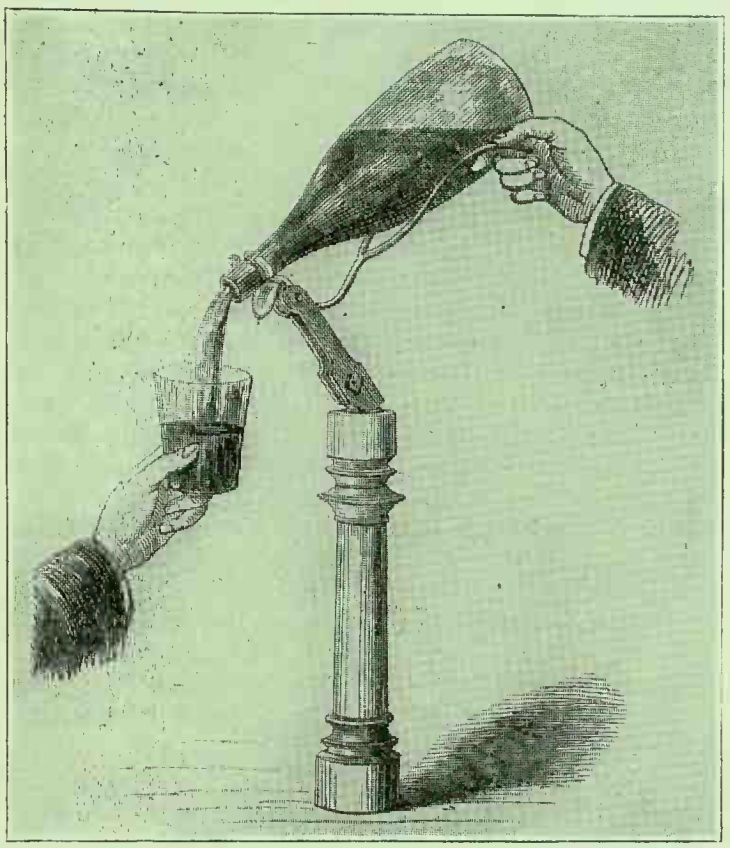
BIBLIOGRAPHY.—John Brand, *Observation of the Popular Antiquities of Great Britain,* London, 1903; Alice Morse Earle, *Customs and Fashions of Old New England; Encyclopaedia Britannica,* 11th ed., xxviii, p. 248; Arthur Hunter, *Life Insurance and Drinking Habits,* reprint from *Proceedings of the Forty-third Annual Meeting of the National Conference of Charities and Correction,* Chicago, n. d.; idem, *Can Insurance Experiencc Be Applied to Lengthen Life,* address delivered to The Association of Life Insurance Presidents, New York, 1914; Sir Edward M. Mountain, extract from address published in The Times, London, May 13, 1921; William Reid, *Temperance Cyclopaedia,* 1851; statistics courteously supplied by The Equitable Life Assurance Society of the United States, The Northwestern Mutual Life Insurance Company, The Prudential Insurance Company of America, and the United Kingdom Temperance & General Provident Institution.

DEBASH. A Hebrew word rendered "honey" in thc Old Testament, as in Gen. xliii. 11. This honey is supposed by many scholars to have been the sirup obtaincd by boiling down the newly expressed juice of grapes. Dr. Adam Clarke, commenting upon thc above-cited text, wrote:

> Most translate "honey," others "date-juice"; but neither of these can be meant, as Egypt abounds in the best honey, and is rich in palm dates. The opinion of Shaw [Dr. T. Shaw, F. R. S., the eminent traveller] is most probable, that the Hebrew *debash* means a juice of the consistency of honey, prepared from dried grapes, and called by the Arabs *dibs,* the same name. This, in our day, is produced only in a tract of land about Hebron, and yearly sent to Egypt to the amount of three hundred camel-loads. Kaempfer describes a similar juicc. A great part of the grapes is reduced by boiling to a syrup, which upon thc tables of the poor supplies the place of butter, and, with abstemious persons, of winc, being mixed with water. Gesenius, in his lexicon, derivcs *dcbash* from a supposed verb *dabash*—Greek *depso,* "to work up a mass"; hence *debash,* "so called as being soft like a kneaded mass;" and having refcrrcd to several passages where he considers "the honey of bees" is intended, he observes, "(2) Honey of grapes, *i. e.* must or new wine boiled down to a third or half (Greek *hepseema;* Latin, *sapa, defrutum;* Italian, *musto cotto),* which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (compare Russell's "Natural History of Aleppo," p.

20), (Lees and Burns, "The Temperance Bible-Commentary," pp. 20-21, London, 1868).

DEBOVE, GEORGES MAURICE. French professor and temperance advocate; born in Paris March 11, 1845; died there Nov. 19, 1920. He was educated at the Lycée Louis le Grand in Paris and became successively professor and dean of the Faculté de Médecine of Paris. Both as dean and as permanent secretary of the Académie de Médecine he used the powerful influence of his



DECANTING-MACHINE

position to the fullest extent against alcoholism. His ability as an orator and as a writer, coupled with his unswerving fidelity to the temperance cause, made him one of the most redoubtable adversaries of the liquor interests in France. He told people the scientific truth about the use of alcohol without regard to the bitter personal animosity which was aroused against himself. He was the author of the famous antiliquor advertisement which was posted in places controlled by the Department of Public Assistance, and which denounced alcohol in such forceful language that the incensed liquor men threatened the officials of the Department with court proceedings. In 1907 he married Henriette Reguault.

Debove contributed materially to the success of the First National Congress Against Alcoholism by lending the rooms of the Faculté de Médecine to the organizers of that gathering. On Jan. 1, 1912, he was unanimously chosen to succeed M. Félix Voisin as president of the Ligue Nationale contre l'Alcoolisme, and he served in that capacity for eight years. Despite his advanced age, he presided personally at the various provincial assemblies of the Ligue, even when these meetings were held at distant points, and his presence never failed to contribute to the life and success of the occasion.

He was author of numerous articles in the medical journals and in the bulletins of the sci-

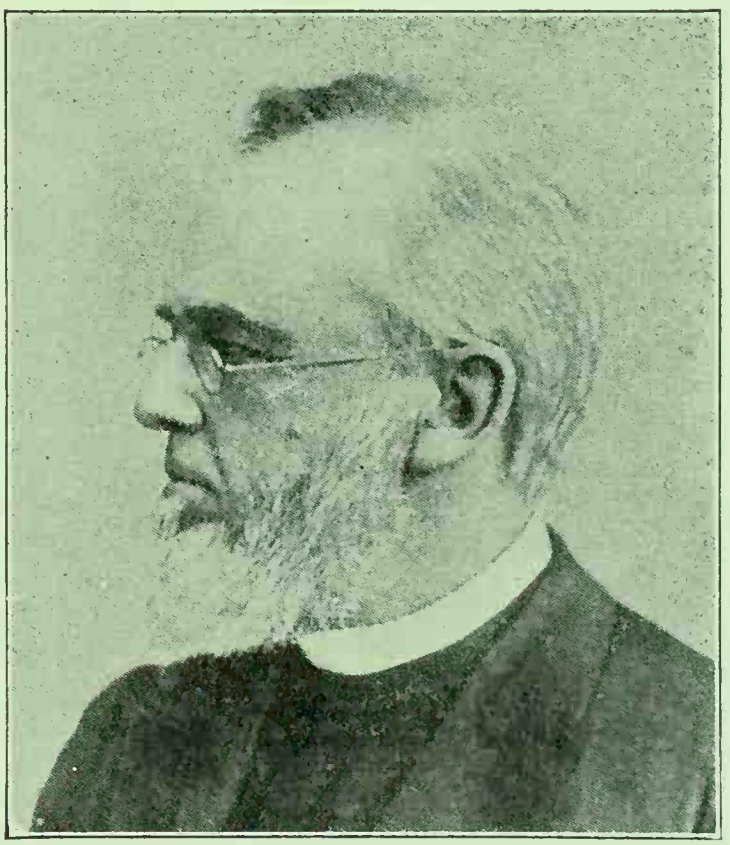
entific societies of which he was a member. He collaborated, too, in several works, among which were: (with Charcot) "Bibliothèque Charcot-Debove," 60 vols.; (with Achard) "Manuel de Médecine," 8 vols., and "Manuel de Thérapeutique," 3 vols.

DECANTATION. The act of decanting; a pouring of an overlying liquid from dregs or sediment, so as to obtain the liquid clear and to leave the dregs or sediment in the original vessel. To decant wine that is old in bottle requires a very steady hand which few persons possess. To meet this difficulty a decanting-machine has been invented.

See DECANTER.

DECANTER. A vessel, usually of ornamented glass, for wine or spirits; a decanting-machine; a person who decants. In a mechanical decanter the bottle is placed upon a frame and tightly screwed in at the neck, so that the cork can be easily withdrawn without shaking the bottle. The frame is then raised by the hand and the liquid can be gradually poured off without disturbing the sediment.

DEEMS, CHARLES FORCE. American clergyman, educator, and author; born in Baltimore, Md., Dec. 4, 1820; died Nov. 9, 1893. He was educated at Dickinson College, Carlisle, Pa., graduating in 1839. Entering the ministry of the Methodist Episcopal Church in New Jersey,



REV. CHARLES FORCE DEEMS

he soon afterward became general agent for the American Bible Society in North Carolina. In 1841 he accepted the professorship of logic and rhetoric in the University of North Carolina. He was later professor of natural sciences in Randolph-Macon College, Va., pastor at New Berne, N. C., president of Greensville (N. C.) Female College, and presiding elder of the Wilmington and New Berne districts of the North

Carolina Conference of the Methodist Episcopal Church, South. In 1865 he went to the city of New York, where he was at first engaged in literary pursuits. Then, resuming the pulpit, he founded The Church of the Strangers, and continued in the pastorate of that congregation until the end of his life. His interest in the temperance reform, positive and outstanding through all the changes of his earlier career, was intensified in his years of struggle in New York to build up from small beginnings the great church whose fame became nation-wide long years before its founder passed to his reward. His pulpit fulminated, not only against the vendors of strong drink, but against the spineless voters and the conscienceless municipal officials who were responsible for the fearful conditions then existing in that city. Deems was chosen to preside over the great National Temperance Congress held in the Broadway Tabernacle, New York, June 11-12, 1890. Well and widely known as lecturer and preacher, he served for years as editor of *Christian Thought*, a monthly magazine, and also edited Frank Leslie's *Sunday Magazine*. He published a number of volumes on various subjects, including a series of sermons preached in the pulpit of The Church of the Strangers. He received the degree of D. D. from Randolph-Macon College in 1852, and that of LL. D. from the University of North Carolina in 1877.

DEFRUT. An obsolete English form of the Latin word "defrutum." Palladius ("Husbondrie," p. 204) says:

> Defrut, carene, and sape in oon manere of must is made.

See DEFRUTARIUM.

DEFRUTARIUM. Among the Romans, the place in which the boiling of must took place. Henderson ("History of Ancient and Modern Wines," pp. 41-42) writes:

> When the juice of the grapes was deemed too thin and watery for the production of a good wine, as was almost always the case in rainy seasons, it was boiled down to a greater consistence, and a small portion of gypsum was added to it. . . . The place where this operation was performed was called the *defrutarium*. When the must was inspissated to one-half, it acquired the name *defrutum;* when two-thirds were left, the liquor was denominated *carenum;* and, when reduced to one-third, it received the appellation of *sapa*. . . . The last-mentioned liquor, when obtained from rich grapes, appears to have been drunk as a wine, and may be regarded as corresponding to the boiled wines of the moderns; but the two former were chiefly employed for correcting weak must, and for preparing various condiments.

Compare CARENE; DEFRUT.

DEFRUTUM. See DEFRUTARIUM.

DeKAY, GEORGE HERBERT. American Congregational clergyman, missionary, and temperance worker; born near Monticello, in Sullivan County, New York, May 22, 1861; educated in the public schools, at the University of Southern California (one year), and at Oberlin (Ohio) College, from which institution he was graduated with the Theological Seminary class of 1890. He was ordained a Congregational minister at Greenwich, Ohio, on June 2, 1890, and was then placed in charge of the two pastorates of Greenwich and Fitchville, Huron County, Ohio, where he remained until July 1, 1892. On July 9, 1892, he was married in San Francisco to Miss Carrie M. Young, of Jerseyville, Illinois. Removing to California in 1892, he was located at Tulare from Oct. 1, 1892, to May 1, 1894, and from June 1, 1894, to Oct. 1, 1896, he was in charge at Santa Monica, Los Angeles County, during which time the Prohibition Congregational Church of Santa Monica was organized. Other pastorates which he held in California were as follows: Norwalk (1896-1900); Lodi (1900-05); and Lockeford (1900-1906). For some time he was employed as the official organizer of the California Grand Lodge of the Independent Order of Good Templars, and he was also frequently engaged as a lecturer and campaigner by such temperance organizations as the Woman's Christian Temperance Union, the Prohibition party, and the Anti-Saloon League of America. In 1908 he conducted a campaign in eastern Oregon to bring about local option in Wallowa County, and in 1910 he carried on a three months' campaign, also for the Anti-Saloon League, to secure State Prohibition for Oregon. Largely due to his untiring efforts in 1908, 21 out of the 33 counties of Oregon voted to abolish the saloons under the county local-option law. In 1910, although the two State Prohibition measures submitted to the people of Oregon were defeated, a measure providing for home rule for cities was adopted, so that his efforts in that year were also rewarded. He was largely responsible for the passage in 1902-03 of the first local-option ordinance in one of the largest counties of California (San Joaquin), by which the licensing power was taken out of the hands of supervisors and given to local communities under petition.

From 1906 to 1916 DeKay was in business in Berkeley, Cal., but he still acted as "supply" for many churches during that period. In 1916 he was appointed Sunday-school field-worker for the Congregational Sunday-school and Publication Society, and in June, 1917, he entered the service of the Young Men's Christian Association, serving in camps around San Francisco until April, 1918, when he was transferred to overseas service, in which department he acted as Transport Secretary until Jan. 1, 1920. During this period he crossed the Atlantic Ocean twenty times, and the Pacific four times between San Francisco, Vladivostok, Nagasaki, and Manila. In 1920 he was Service Director at Fort McDowell, Cal., and from Sept. 1, 1920, to Feb. 15, 1921, he was the California field secretary for the Near East Relief. From March 1, 1921, to June 1, 1922, he was the missionary pastor of the Hawaiian Board at Kahului, Maui, Hawaiian Islands; and on June 1, 1922, he was appointed superintendent of the Anti-Saloon League of Hawaii, with headquarters at Honolulu.

DELANO, HENRY ADELBERT. American Baptist clergyman and Prohibition advocate; born at Oneida, New York, in 1847; died Sept. 11, 1896. He was educated at Denison University, Granville, Ohio; afterward taking a theological course at Rochester, N .Y. Entering the ministry of the Baptist Church, he held pastorates at Geneva, Ohio, Mount Morris, N. Y., Dayton, Ohio, Zanesville, Ohio, Norwich, N. Y., South Norwalk, Conn., Evanston, Ill., and the Belden Avenue Church, Chicago. He united the qualities of an evangelist with those of a devot-

ed pastor, and in every community where he resided he was a leader in Prohibition campaigns. During his pastorate at Zanesville, Ohio, a great FRANCES MURPHY movement swept the place under the direction of the Rev. E. P. Hammond, in association with Delano as one of the leaders. He affiliated with the Prohibition party, and was twice nominated for the Assembly and once for Congress.

DELANO, WILLIAM H. American clergyman and Prohibition advocate; born in Herkimer County, N. Y., in 1816; died at Bedford, Ohio, in 1885. He was largely self-educated, becoming a close student; so that at sixteen years of age he was appointed a teacher in a district school. A year later he decided to enter the ministry, and began preaching in 1835, being duly authorized by the Baptist Church, of which he was a member. He had seen much of the evils resulting from drinking, even in his own immediate family, and he at once determined that his ministry must have as one of its leading objectives the education of public sentiment for the task of overthrowing the liquor traffic. He became connected with the Washingtonian movement and also with the Sons of Temperance and the Good Templars. While pastor at Garrettsville, Ohio, (1878-79), his pronounced opposition to the saloon led the supporters of the liquor traffic to retaliate by blowing up his church with gunpowder. He remained in the ministry, however, and continued his positive testimony against the evil until his death.

DELAVAN, EDWARD CORNELIUS. American wine-merchant and temperance reformer; born in Schenectady County, New York, in 1793; died at Schenectady Jan. 15, 1871. He was for some years in business as a wine-merchant and accumulated considerable wealth. By the time he reached middle age his eyes were opened to the evils of the rum traffic in all its branches, and he signalized his conversion to temperance by discontinuing his business and emptying his well-stocked wine-cellar. In 1829, in association with the Rev. Dr. Eliphalet Nott, he organized the New York State Temperance Society, and several years later he defrayed the expenses of the Rev. Nathaniel Hewit's temperance mission to Europe. In 1834 he persuaded Dr. Justin Edwards to draw up a temperance declaration, to which he secured the signatures of Presidents Madison, John Quincy Adams, Tyler, Fillmore, Pierce, Jackson, Van Buren, Taylor, Polk, Buchanan, Lincoln, and Johnson. The declaration was as follows:

> Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their personal benefit but the good of our country and of the world.

In a few years Delavan's varied and intense activities placed him at the forefront of the leaders of the temperance movement in New York. He was made chairman of the State Temperance Society, and was the chief supporter of the publishing interests. The *American Temperance Intelligencer* and the *Temperance Recorder*, published at Albany, were virtually under his

control, and their wide circulation made them more influential than all the other temperance journals then published. He engaged in a discussion of the Bible wine question in 1835, and his arguments attracted wide attention. In the same year he published in the *Albany Evening Journal* an article containing sensational charges against the Albany brewers. He accused them of using foul water in the making of their beer. Eight suits at law were brought against him for damages aggregating $300,000. Five years elapsed before the first case was tried; Delavan was acquitted; and the other cases were dropped. When the American Temperance Union was organized, in 1836, he became chairman of its executive committee and donated $10,000 to its treasury. In 1838 he visited Europe, taking with him to England a large supply of temperance literature, including 800 volumes of Dr.

EDWARD CORNELIUS DELAVAN

Edwards's "Permanent Temperance Documents." In France he had an interview with King Louis Philippe, who agreed to sign a declaration expressing his opinion that the habitual use of intoxicating liquors was injurious, if Mr. Delavan thought it would benefit France.

At a personal expense of $7,000 Delavan circulated throughout the State of New York 150,000 copies of Dr. Sewall's plates and temperance literature; and in his official capacity he sent out from Albany more than 13,000,000 documents on the temperance question.

DELAWARE. (1) A member of a tribe of the Algonkian stock of North-American Indians. See ABORIGINES OF NORTH AMERICA.

(2) A sweet hybrid grape of American origin. It is of a purplish-pink color.

(3) One of the thirteen original States of the United States; situated at the mouth of the Delaware River, on the Atlantic coast. It has an area, including water surface, of 2,370 square miles, and a population (1920 census)

of 223,003. The capital is Dover (pop. 4,042), in Kent County.

Discovered by Henry Hudson in 1609, it took its name from Lord De la Warr, who visited it in the following year. Under the auspices of the Dutch West India Company about twenty colonists settled in 1631 near the site of the present town of Lewes, but they were all killed by Indians. In 1638, on behalf of the South Company of Sweden, Peter Minuit formed a settlement on the site of the present Wilmington, and bought from the Minqua Indians the territory extending indefinitely to the west from the Delaware River between the mouth of the Schuylkill River and Bombay Hook. The settlement he named "Christinaham," after the infant Queen Christina, and he called the entire territory "New Sweden." The rights of the Dutch were bought out, the New Sweden Company was chartered, and in 1643 Johan Printz was sent out as governor. Peterson de Vries relates that the new governor "weighed 400 pounds and took three drinks at every meal."

Under the Swedes

Under Johan Claudius Rising, or Rysinge, Printz's successor in the governorship, the first law against slavery was enacted in America. In February, 1654, Rising decreed that:

> Whoever bespeaks the company of any slave over 14 years in service shall give besides the passage money received, 24 riksdaler, and the slave shall serve him six consecutive years, obtaining his food, shoes and so forth every year. After six years a slave shall be absolutely free. (Scharf, "History of Delaware," i. 55.)

The "New Swedes" were not particularly abstemious.

It is known that the Scandinavian colonists, following the custom of their own country, so far as their resources allowed, drank heavily. The Rev. Israel Acrelius, chaplain of the colony, writes:

> The heaviest consumption of rum comes in the harvest time, when the laborers most frequently take their sup, and then immediately a drink of water, from which the body performs its work more easily and perhaps better than when rye whisky or malt liquors are used.

The Swedes drank a "meridian" before dinner. This was a mixture of brandy and tea. They made both beer and brandy from persimmons.

Acrelius gives a prodigious list of the various drinks in common use by the Swedish colonists. Among them were the following:

French Wine, Frontignac, "Frontenag," Pontac, Port a Port, Lisbon Wine, Phial Wine (Fayal), Sherry, and *Madeira Wine.* The last-named was the most used.

Sangarce. Wine, water, sugar, and a dash of nutmeg, with some leaves of balm.

Hot Wine. Wine warmed, with sugar, cardamoms, and cinnamon. Sometimes the beaten yolks of eggs and grains of allspice were added, and then it was called *mulled wine.*

Cherry Wine. The cherries were pressed, and the juice strained from them; muscovado or raw sugar was added; the mixture was left to ferment, and after some months became clear.

Cider Royal. Several quarts of brandy were thrown into a barrel of cider, along with several pounds of muscovado sugar. If left alone for a year or so, or taken over the sea, and then drawn off into bottles, and some raisins added, it might deserve the name of "apple wine." Another kind of cider royal consisted of one half cider and the other mead, both freshly fermented together.

Raw Dram. Raw rum; a drink of rum unmixed with anything.

Mämm. Made of water, sugar, and rum. It was the most common drink in the interior of the country, and set up many a tavern-keeper.

Manathan. Made of small beer with rum and sugar.

Tiff, or *Flipp.* Made of small beer, rum, and sugar, with a slice of bread, toasted and buttered.

Hot Rum. Rum warmed with sugar and grains of allspice; customary at funerals.

Mulled Rum. Rum warmed with egg-yolks and allspice.

Hotchpot. Warmed beer with rum in it.

Sampson. Warmed cider with rum added.

Sling, or *Long Sup.* A mixture of half water and half rum, sweetened with sugar.

Mintwater. A distillation from mint, mixed in rum, to make a drink "for strengthening the stomach."

Egg Punch. A mixture of yolks of eggs, rum, sugar, and warm water.

Sillibub. Warm milk, wine, and sugar.

Mead. Made of honey and water boiled together. The liquor fermented of itself in the cask. The more honey, the longer it took to ferment. Drunk too soon, it caused "sickness of the stomach and headache."

Brandy made from peaches or apples, without the addition of any grain, was not considered so good as rum. Beer was brewed in the towns. It was thick and unpalatable, and was drunk by the common people. Small beer was made from molasses; table-beer, from persimmons.

In 1655 the colony came under the control of the Dutch, and was administered for several years by a "vice-director" or "commandant," acting under Governor Peter Stuyvesant of New Amsterdam (New York). Almost immediately upon their conquest the Dutch inaugurated a lively business in brewing and distilling. The beer was sold extensively to the people of Maryland, who had no brewery and who gave tobacco in exchange.

Under the Dutch

On assuming charge (1655) Vice-director John Paul Jacquet instituted the following excise, laid "after the laudable custom" of Holland:

For a hogshead of French or Rhenish wine	20	florins
For an anker of French or Rhenish wine ..	4	"
For an anker of brandy, Spanish wine, or distilled spirits	7	"
For a tun of imported beer	6	"
For a tun of New Netherlands beer, larger or smaller quantities in proportion	4	"

His instructions also provided that:

> He shall also demand this excise from those who drink in company or drinking-bouts, but from those who lay it up for house use he shall demand no excise until further orders.

On Dec. 20, 1655, the following duties on liquors were imposed:

French wine	20	guilders	per hogshead
Brandy and distilled water	6	"	" tun
Holland or foreign beer ..	4	"	" tun

At the same time the sale of liquor to Indians was absolutely prohibited.

Troubles arising from the abuse of liquor soon manifested themselves. In "Documents Relating to the Colonial History of New York" (pp. 137-138) several cases of soldiers charged with misconduct in 1656 are recorded, in which the accused asked for mercy on the ground that their offenses were committed while they were "in a state of intoxication." About the same time complaint is made that "Five savages, two women and a boy" were obtaining beer illegally (*id* p. 158). On July 31, 1656, Dirck Michielson and Cornelius Maurits on were sent to jail for selling beer to Indians (*id.* p. 128).

Liquor Troubles

There was also trouble with the licensed liquor-dealers.

Under date of Jan. 12, 1657, it is recorded (*id.* p. 158) that:

Cornelius Mauritson at different times and very earnestly and submissively has petitioned for permission to sell liquor again, that he has nothing to live upon and without it he would have to suffer want with his wife and children; therefore, having considered this on account of his infirmity, and as he was the first caught contravening, he shall this time be pardoned. Provided, however, that he pay over for the poor 25 guilders and promise to take care against a recurrence, else, if the same shall happen again, he should atone for the one as well as the other.

Strangely enough, of the many illicit liquor-sellers in the colony, the one who gave the most trouble was Jan Juriaen Becker, the chaplain. In 1658 a new vice-director, Wilhelm Beecgman, came into office, and he soon made complaint of the liquor-selling parson to Governor Stuyvesant (*id.* p. 283). On Nov. 6 he wrote:

Coming back to Altena with our Sergeant from the aforesaid Court-martial, I found most of our soldiers intoxicated. I was told that Jan Becker has at different occasions offered liquor to the fellows upon their accounts, which I have forbidden. Yesterday, an hour after evening, the neighbors of Jan Juriaensen came and complained of the great noise made by drunken savages.

The Sergeant having been sent there with three men found six, who were quite drunk, near Jan Juriaensen's house; they made attempts to resist, so that they could not be brought to the guard house and run into the bushes; about an hour later they quietly returned to the house and stole from Sandy Boyer 2 blankets from his bed and the Honorable Company's musket.

In January of the following year Chaplain Becker was the subject of another letter of complaint from Acting Vice-director Beecgman, who wrote Governor Stuyvesant:

I have to inform your noble Worship again of the irregularities of Jan Juriaen Becker in selling strong drinks. He incites the soldiers to drunkenness as he offers to sell them brandy on account or to give them credit and some, principally of the new men, have already spent for drinks 2 or 3 months' wages before they have been here 6 or 7 weeks, while he takes their bond, wherein is set forth, that he had advanced such a sum for the necessaries of life. I have secretly warned him not to do it, whereas they often come to the fort at night singing and boisterous, also several times quarrels among them have been caused; nevertheless, it was continued and I have finally been compelled to forbid him not to sell any more strong drink by the small measure. Yet it goes on still, although secretly. The said credit has caused that two soldiers, being drunk, burned a little Indian canoe, whereupon the savages threatened to set fire to a house or kill some cattle, so I was obliged to satisfy them immediately. . . . If Your Honor required him in another place, I can, under correction, miss him very well here.

On April 1, 1660, Chaplain Becker was indicted at New Amsterdam, was fined, and sent to jail.

Under the English

In 1664 the English conquered the colony and, except for a very short period (1673-74), Dutch rule ended. In that year King Charles of England granted the Duke of York the territory in and about the New Netherlands. The consideration named in the charter was the payment, within 90 days after demand, in each year, of 40 beaver skins. Payment in these skins was a common practise of the time.

For some years the liquor traffic was left to the tender mercies of the early governors, and the drink-sellers had things pretty much their own way. In 1665 all duties were removed from liquor in order to promote trade. In 1668 drunken Indians murdered some servants of settlers near the present site of Burlington, N. J. Says Scharf (*op. cit.* i. 14):

The Indians, when sober, appear to have been ever anxious to live on terms of friendship with the whites.

In this case they voluntarily delivered the murderers over to the whites for justice and then "the Indians themselves requested that an absolute prohibition of sales to the Indians should be ordered along the entire length of the Delaware." In June, 1668, Governor Nichols and Col. Francis Lovelace reported the same desire of the Indians in a letter to Captain Carr at New Castle. They wrote:

Since ye last to you by the Swedes Ensigne, concerning the Nantas Indyans, who committed the late Murther upon the servants of Mr. Tomm, & Peter Aldricks, there is come Peter Rambo, who Informes us that ye Indyans in those parts, have desired that there should be an absolute Prohibicion upon ye whole River of selling Strong liquors to the Indyans. ("Documents," p. 462.)

That ye distilling of Strong liquor out of corne being ye Cause of a great consumption of that Graine, as also of ye Debauchery of ye inhabitants, from whence inevitably must follow their poverty and Ruine, be absolutely Prohibited or Restrayned.

That ye number of Victuallers or Tappers of strong Drinke be ascertained, That is to say, Three only for ye Towne & some few up ye River, who ye officers shall think fit to approve of & noe more than will be found convenient, who may have Lycense to doe ye same, whereby disorders will be prevented & travellers may have better accomodacion.

That no Quantities of Liquors be sold to ye Indyans undre a quarter of an Ancker, or a whole anckre. (*Id.* 431-432.)

These recommendations were substantially enacted into an ordinance by the Council June 14, 1671. It was then further decided to tax distillers one guilder per can for all strong liquors to repair "ye new block house." Before the year was endcd, however, the secret fears of Captain Carr and of the Indians themselves were realized. Depredations by drunken savages became so frequent that Governor Lovelace prohibited selling liquor to Indians under penalty of death.

In the same year New Castle made a proposal for a distillery, but the court refused except the grain "be unfit to grind and boult" because the process consumed such an immense amount of grain. In 1675 the special court sitting at that place prohibited the sale of liquor to Indians as well as the distilling of grain on the river under penalty of five pounds.

On Sept. 22, 1676, the Duke of York's Code of Laws was introduced into the colony. Under this Code an elaborate system of licensing was for the first time inaugurated in the colony, and this marked the foundation of the late licensing system of Delaware. In the restrictions placed upon the sale, and in other respects, these laws were very similar to the modern restrictive legislation of the States. They do not seem, however, to have diminished the evils of the liquor traffic. During the next few years numerous petitions to the Governor were sent to New York complaining of the situation and begging relief and protection. The following petition, dated April 12, 1680, graphically describes the existing conditions:

Licensing Inaugurated in the Colony

To ye Worthy Governor of New Yorke:

Whereas wee ye inhabitants of ye new seated towne near ye falls of Delaware (called Crewcorne) findeing ourselves aggreived by ye Indyans when drunk informeth that we be & have been in great danger of

our lives, of our houses burning, our goods stealing & of our wives and children affrighteing informeth that we are affeared to go about ouer Lawfull occasions, least when we come home we find ye & our concearnes damnified, these things considered we do humbly and jointly desire that ye selling brandy and other strong liquors to the Indians be wholly suppressed, which if done we hope we shall live peaceably.

(Signed) WILH. BILES
RICH. REGNIRSEN (?)
SAMUEL F. FEILD
JOHN AKARMAN
ROBERT ————
ROBT. SCHOLEY
THO. SCHOLEY
DARIUS BRINSON
WILLIAM COOPER
GEORGE BROWNE.

Mr. Gilbert Wheeler's house brocke open by Indians & Peter Aldrixman's house on the island & another house.

During the fourth and last period of her colonial history, Delaware was under the proprietary government of Pennsylvania, administered by William Penn. This régime was characterized by the efforts of Governor Penn to promote the wine and beer industry as a financial measure and also as a sort of antidote for the evils of spirit-drinking. Penn built a brewery at Pensbury even before he constructed his famous mansion at the same place. He next planned a vineyard at Springettsbury, and imported a French *vigneron* to operate it, but the experiment did not prove to be a success.

Under Government of Penn-sylvania

While the experiment failed from a financial and agricultural standpoint, the attitude of those in authority proved to be a powerful stimulant to social drinking, and Delaware went through a period of social excess in drinking that has probably not been surpassed in her history. Speaking of the drink practises of the period, Scharf says (i. 167-168):

It was the custom then; and remained so until long after the present [nineteenth] century, for every house to be provisioned as if to stand a siege. The cellars had great bins for potatoes and other roots and apples: there were tiers of fresh barrels of cider, and casks for vinegar to ripen in, and in a locked recess were usually some casks of Madeira, sherry, port, rum, brandy, gin, etc. for the master and his guests, with Marsala and Malaga for the women and children. There was an astonishing amount of drinking going on all the time; all drank something, if it was only ale or small beer.

The impetus given to social drinking customs under the Pennsylvania administration reached its climax in the middle of the eighteenth century. From the diary of William Black, a valuable insight into the social customs of this time is obtained. In 1744 Black was secretary of the joint Committee of Virginia and Maryland to treat with the Six Nations. This mission took him into Delaware territory. From the diary of his movements in Delaware, it appears that the duty of hospitality required treating about every hour. There was "bread, cider and punch for lunch." "rum and brandy before dinner." Then came "punch, madeira, port and sherry at dinner," after which followed "bounce and liquors with the ladies *ad libitum* till bed time." Black states that his party was welcomed with a bowl of lemon punch big enough to have "swimmed half a dozen young geese." After five or six glasses had been "poured down their throats" they rode to the Governor's house "where they were presented with a glass of wine"; and it was punch, spirits, or a "few glasses of wine" wherever they went. His friends were as liberal with good wine "as an apple-tree of its fruit on a windy day."

Drinking Customs

Scharf relates that Penn's province imported annually 400,000 gallons of rum, at a cost of more than 50,000 pounds sterling. To save some of this vast expenditure, and to promote the use of liquors which were regarded as less pernicious, was the purpose of Governor Penn. The fearful drink epidemic which followed augured ill for a doctrine that was expounded even long years after.

In 1673-74 the Dutch were in control of the territory for a short period. In the latter year the "three counties on the Delaware" once more became, by the Treaty of Westminster, part of the English possessions held by the Duke of York (afterward James II). It was not until 1683 that King Charles's formal grant to the Duke was received. The Duke, in 1680-82, leased the territory for 10,000 years to William Penn. Internal political quarrels and disputes with Maryland over boundaries continued until 1767 when the line now dividing Delaware and Maryland was adopted.

Delaware became an independent State in 1776, in which year a State Government was inaugurated. The designation "State of Delaware" was first used in the Constitution of 1792. At first the colonial laws were continued. The early laws contained, among others, the following provisions relating to liquor and the liquor traffic:

As a State

Justices of the peace were not to hold court at an inn. (Laws, 1792, p. 1052.)

Tavern-keepers or any persons promoting horse-racing, foot-racing, cock-fighting or shooting-matches, and selling liquor to those assembled thereat, were to have their licenses suppressed, and be fined £10. (Laws, 1802, p. 230.)

Tavern licenses cost $12. (Laws, 1809, p. 261.) The penalty for permitting tippling, drunkenness, and gambling was placed at $10 for the first offense, $20 for the second, and $30, with forfeiture of license and disqualification for three years for a third.

For selling without a license spirituous liquors in quantities less than a quart, or punch or other mixed liquors in any quantity whatsoever the penalty was $14. (Laws, 1827, chap. 28.)

Among later laws were the following:

1833. It was made unlawful for the Court of General Sessions to grant any recommendation to the Governor for license to keep a public house of entertainment, tavern, or ale-house within the city of Wilmington without the petition of ten respectable freeholders (chap. 208).

1841. Applications for inn licenses in Wilmington were required to pass the city council (chap. 301).

1845. Tavern licenses with the privilege of selling spirituous liquors were fixed at $12; without such privilege $5. The penalty for selling liquor by licensees of the latter class was placed at $14 with forfeiture of license (chap. 83).

1847. A local-option law was passed in this year. Section 1 provided for the use of the ballot. By section 3 a majority for "no license" prohibited the court from issuing a license for the sale of liquor (liquor for medicinal, sacramental, or art purposes excluded, and also liquor sold in the original cask or package in which imported). Section 4 provided that in the event of a "no-license" majority, licenses for temperance houses should be issued at half the cost of liquor licenses. A license to sell intoxicating liquors for art purposes was to require the recommendation of twelve citizens. By section 5, one fourth the number of county voters who voted at the previous election might apply for a new vote, which should be taken on the next succeeding first Tuesday in April (chap. 186).

This law was declared unconstitutional, as be-

ing a delegation by the legislative authority of the power to make laws (Rice *v.* Foster).

1851. Selling liquor as a beverage by keepers of public houses was prohibited, under penalty of $20 fine for the first, and $50 for the second offense (chap. 597).

1853. The recommendation of a majority of the voters in any school district was required for a license to sell liquor, together with a recommendation to the governor, by the judges of general sessions. The fee was fixed at $25; penalty for violation, $20. Tavern-keepers were exempted from this provision, but were allowed to sell only for consumption within their houses. Ale-houses were prohibited. Records of applications for license were required to be kept by the clerks of the peace. In 1855 a Prohibitory Liquor Law was passed (chap. 255). This measure and the one immediately preceding it, were repealed by chapter 330 of the Laws of 1857.

1857. A new liquor law was passed, which was slightly amended in 1861. The following were its provisions:

Sec. 2. Any free white citizen, twenty-one years of age or upward, being a licensed retailer of goods, whose stock was worth $300 or upwards, might apply to the clerk of the peace for a license to sell liquor in quantity not less than a quart. On payment of a fee of $20 the clerk should grant the license. (In 1861 it was enacted that the clerk should hand the application to the grand jury, who should have the deciding power.)

Sec. 3. For a license to sell intoxicating liquors alone the fee to the clerk was $50 (similarly amended in 1861). For this a license might be issued to sell in quantities not less than one quart (amended to one gallon in 1861).

Sec. 4. For selling in quantity less than that prescribed, or to a drunken man, slave, or minor, the penalty was to be, for the first offense, a fine of $5 or imprisonment from one to ten days; for the second, $10 or three to twenty days' imprisonment; for the third, $10 or from five to thirty days' imprisonment, with forfeiture of license for one year.

Sec. 6. The fee for a license to keep a tavern was assessed in accordance with the value of the house and premises varying from $20 to $50. The Governor held the power to grant the license, which required the endorsement of twelve white citizens (in 1861 the power to grant the license was placed in the hands of the grand jury).

The license for an ale-house was placed at $10. The penalty for violating the law in respect to taverns and ale-houses, which was made the same as that for a violation of the wholesale license provisions, was made slightly more stringent in 1861.

By section 13 a fine of $20 was imposed for each sale of liquor on Sunday. Fees from licenses went to the state schools (sec. 16). The license was to be hung in the bar-room (sec. 18).

1863. Selling or distributing liquor in a concert-saloon was prohibited (chap. 295).

1864. Recommendation by judges of the court of general sessions was substituted for that of the grand jury (chap. 413).

1866. The fine for tavern-keepers who allowed gaming or tippling on their premises, and that imposed upon ale-house-keepers who sold anything except malt liquors, was raised to $50, $75, and $100 for the first, second, and third offenses respectively, with the option of terms of imprisonment. The third offense involved forfeiture of license and disqualification from renewing it for five years. The penalty for selling without a license was raised to $100, and $200, for first and second offenses respectively, with the option of imprisonment (chap. 22).

1867. The clerk of the peace for each county received the right to grant licenses without recommendation from the grand jury or court of general sessions (chap. 117).

1871. It was forbidden to give or sell liquor to any student of Delaware College, or to sell within two miles of the College. The penalty was $25 for the first offense, $50 for a second, and $100 for the third. Imprisonment was the alternative, until the fine was paid. Half the fine went to the informer, and half to the constable serving the warrant.

1873. The following provisions were enacted:

The Secretary of State was to furnish licenses to the Clerks of the Peace to issue. All officers having knowledge of violations of this act were required to proceed against the delinquents. Licenses were to be conspicuously hung up in the place of business. Any retailer of goods or druggist of good character, and whose stock was worth not less than $500 might be licensed to sell liquor in the same way as a tavern; but the druggist could retail only in quantities greater than a quart, others not less than a half-gallon, not to be drunk on the premises, upon penalty of $50 to $100. Applications for a tavern-keeper's license had to be made to the clerk of the peace, describing the applicant's premises, stating that he had tavern accommodations for travelers, and that an inn there was necessary. The applicant had to file a certificate of twelve citizens (half of them freeholders) or twenty-four in Wilmington. The application was to be laid before the court of general sessions, which approved or disapproved it.

Licensees selling liquor on Sunday or Election Day to a minor, insane person, habitual drunkard or intoxicated person were liable to a fine of $50 to $100, and on second conviction to forfeiture of their licenses with disqualification for two years. No secret door was to be allowed, nor disorderly or lewd conduct or gambling; nor could any pawn be taken for liquor under a similar penalty. No debt for liquor retailed was collectable. Any one found drunk or excited by liquor, and noisy in any public place, might be arrested without a warrant and locked up, and on hearing be recommitted for five days or fined a sum not exceeding $10. The unauthorized sale of liquor was declared a misdemeanor, and the penalty a fine of $50 to $100. This act did not apply to manufacturers of domestic liquors, wine, or cider selling not less than one quart, not to be drunk upon the premises (chap. 418).

1879. Pure cider and perry were declared non-intoxicating (chap. 49).

1881. In this year an act provided that no licenses should be granted to any person to sell intoxicating liquors, but the sale thereof in some house described in the petition was to be authorized. The owner of the house should be the petitioner for the license. Judgments for violations of the liquor laws became liens on the premises licensed. (This section was repealed in 1883.) A druggist must take oath not to sell over $75 worth of liquor during the year. If any tenant should be convicted of violating the law his lease became void if the landlord was not privy to such violation. A tax of 10 cents a gallon was laid on liquors manufactured.

The court might take official notice that spirituous, mixed, or fermented liquors, except cider, were intoxicating. Convictions of the owner or occupier of premises of unlawful sales made the continuance of the business thereafter a nuisance, which might be, by addition to the judgment of the Court, suppressed; and the sheriff was required to seize and hold the building. There was to be a special bailiff for Wilmington, for the special duty of searching out violations of the liquor laws.

Where there was no specific penalty in this act, it should be $100 and imprisonment from one to six months, and forfeiture of license. Whenever it was shown that any injury had been caused to any one of known intemperate habits in consequence of sales to him of liquor, the wife, husband, or children might recover of the vendor actual and exemplary but not excessive, damages. A verdict giving exemplary damages carried with it revocation of license (chap. 384).

1887. Provision was made for instructing all pupils in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system. Teachers were compelled to pass satisfactory examinations therein (chap. 69).

1889. Druggists were forbidden to sell intoxicating liquors unless duly licensed, and then only upon a physician's prescription. Such sales could number but one on each prescription, which itself must be filed by pasting in a book open to the public, under penalty of $100. The price of tavern licenses was fixed at $300 in cities of over 10,000 inhabitants; elsewhere, $200; druggist's license, $20. Licensed places must be kept so as to be seen, fully and easily, by passers-by, and not obstructed by screens, blinds, frosted glass, or any other device, under penalty of $50 to $100 (chap. 555).

1893. The license for a distillery or factory of spirituous or alcoholic liquor was placed at $200, or $20 a month (chap. 555).

1897. Distillers' licenses were graded from $5 a month, or $50 a year, to $40 or $400. Liquor in any quantity might be sold (chap. 378). It was made unlawful to sell cider or wine without a license in the hundreds of North West Fork and Seaford, Sussex county, under penalty of $100 to $300 fine or a year's imprisonment, or both.

In 1897 a constitutional convention adopted a provision for local option. It provided that from time to time the general assembly might submit to the qualified voters of the several election districts of the State the question whether the manufacture and sale of intoxicating liquors should be licensed or prohibited. It provided, also, that whenever a majority of all the members elected to each house of the general assembly should request the submission of the question to the qualified electors in said district, the general assembly should provide for the submission.

1899. It was made unlawful to supply liquor to a minor within the place of business of any person licensed to sell alcoholic liquors. It was unlawful for a minor to give a false representation as to his age. The penalty was placed at $50 to $100 fine (chap. 246).

Any person found guilty of selling or disposing of any spirituous liquor, wine, porter, or beer within two miles of any camp-meeting held for religious worship was also deemed guilty of a misdemeanor and might be fined not less than one nor more than twenty dollars.

In December, 1902, a mass convention was held in Dover, and the Delaware State Temperance Alliance was organized, with the Rev. Vaughan S. Collins, A. M., as president. This Alliance adopted a non-partisan plan of action, and began at once the circulation of a petition to the Legislature, requesting the submission to the qualified electors the question of license or no-license as it related to the sale of intoxicating liquors. This measure failed in the Legislature by one vote.

Under an Act of the Legislature a no-license election was held in 1907 in the four political units of the State. No-license won in Kent and Sussex Counties, while the city of Wilmington and New Castle County (which surrounds Wilmington) voted for license.

In 1909, by an Act of the Legislature, the no-license question was again submitted to the voters of New Castle County. In this election the County voted for no-license by a majority of 748. In 1911 the Legislature enacted a law known as "The Druggists' Prescription Law," to regulate the sale of liquors in pharmacies. This law reduced considerably the sale of liquors in drug-stores. It provided that all prescriptions, when filled, became public documents and, therefore, open to public inspection.

In 1913 the Hazel Anti-shipment Law was enacted. This law prohibited the shipment of liquors by citizens of Delaware into dry territory, either within or without the State. This created an anomalous condition, in that foreign dealers could ship liquor into the dry territory in Delaware, while citizens of the State could not do so. The State Supreme Court held the Hazel law to be unconstitutional in so far as it related to out-of-State liquor shipments. The law was repealed in 1915.

Twentieth-Century Legislation

In 1917 the Loose Anti-liquor Shipment Law was enacted. This act prohibited common carriers from bringing liquor shipments into the no-license sections of Delaware. Passengers on common carriers were permitted to bring in for personal use not more than one quart of spirituous, nor more than one dozen bottles of malt, liquors. From the operation of this law sacramental wines and liquors in transit were excepted. Transportation of liquors into no-license territory by automobile or other conveyance was prohibited. The act also prohibited liquor advertising.

The Legislature of 1917 repealed the "Bottle Law" which permitted taverns and inns to sell liquors in quantities of one quart or less to be drunk off the premises. The same Legislature resubmitted the no-license question to the electors of New Castle County. No-license carried by 1,270 majority.

At a special session of the Legislature, held in March, 1918, the Eighteenth Amendment to the Constitution was ratified, Delaware being the ninth State to take this action. In 1919 a State Prohibition law was enacted, effective Jan. 16, 1920—the date on which the Eighteenth Amendment became operative.

The work of the Woman's Christian Temperance Union in Delaware appears to have had its origin in a gathering of earnest and intelligent women who, on March 23, 1874, met in St. Paul's Methodist Episcopal Church, Wilmington, to consider what they could do to save the homes from the blighting effects of the liquor traffic. An organization was formed, of which Mrs. Elizabeth Smith was elected president. The pledge adopted was as follows:

W. C. T. U.

> We solemnly pledge ourselves to abstain from the use of all intoxicating and malt liquors, wine and cider as a beverage; not patronize business men, grocers, and others whom we know to be dealers in intoxicating liquors for other than medicinal purposes, or those who have signed petitions for license to drinking places.

A State W. C. T. U. was formed in 1875, and continued active work until 1877 when it seems to have disbanded. In March, 1880, through the efforts of Miss Frances E. Willard and the personal work of her secretary, Miss Anna A. Gordon, interest was rekindled and local unions were organized by Miss Willard at Wilmington, Middletown, and Dover. Efforts were then directed toward rebuilding the State organization, and on Oct. 15, 1880, the Delaware W. C. T. U. was formed. The first State officers were: President, Mrs. Sarah Bringhurst; vice-presidents, Mrs. G. W. Miller, New Castle County, Mrs. Martindale, Kent County, Mrs. Harrison, Sussex County; recording secretary, Miss Emma Smith, of Dover; corresponding secretary, Mrs. Mary L. Cox; treasurer, Mrs. Gregg Chandler. The present State president is Mrs. Georgia G. Pierce, of Milford. The Union has a membership of about 3,000. The educational phase of the organization is being specially stressed, and scientific temperance instruction is given in all the schools. The Young People's Branch and the other departments are all functioning energetically.

DELAWARE PROPHET. See ABORIGINES OF NORTH AMERICA.

DELAWARE STATE TEMPERANCE ALLIANCE. An organization formed at Dover, Delaware, U. S. A., Dec. 18, 1902. It took its name from an older Alliance, founded in 1880 to secure temperance legislation by non-partizan methods. This Alliance, failing to secure results, had become resolved into a "Temperance Reform" party in 1886, and this, in turn, became identified with the national Prohibition party. By means of diligent effort the State and counties were organized and on Feb. 5, 1903, a petition signed by more than 15,000 persons was presented to the General Assembly, praying that body to grant to the voters of the State the privilege of voting on the question "whether the manufacture and sale of intoxicating liquors should be licensed or prohibited." A bill embodying this privilege was drafted on March 10, but Speaker Henry S. An-

thony declared it unconstitutional, and would not permit the House to vote upon it. The bill was ultimately referred to the attorney-general and the attorneys of the House, who unanimously agreed that the bill was constitutional. It was then submitted to the vote, and defeated by a majority of fifteen to fourteen.

The purpose of the Alliance was to enlist and direct the united efforts of the people of the community against the liquor traffic. A pledge was exacted from members to do what they could against the liquor traffic according to their best judgment and ability.

See COOPER, RICHARD MONTGOMERY.

DELBRÜCK, ANTON. German abstaining physician, active in the antialcohol movement; born at Halle-on-the-Saale, Jan. 23, 1862; educated in Halle and Munich. Since 1886 he has been director of St. Jürgen's Asylum for Mental and Nervous Diseases, in Bremen. While in Zurich he became interested in the alcohol question through Dr. Auguste Forel, and became an abstainer in 1892. In the same year he became a member of the Alkoholgegnerbund in Zurich, and later of the same society's Bremen branch. He is, also, an active member of the Union of German-speaking Abstaining Physicians. Delbrück presided at the Ninth International Congress against Alcoholism, held at Bremen in 1903, and was a member of the Tenth and Sixteenth International Congresses, held at Budapest and Lausanne in 1905 and 1921 respectively. He has been a contributor to *Internationale Monatsschrift zur Erforschung des Alkoholismus und Bekämpfung der Trinksitten* (Basel) ("International Monthly Periodical Against Alcoholism and Drinking-Habits") and to *Die Alkoholfrage* ("The Alcohol Question") (Berlin). He contributed the chapters on *Hygiene des Alkoholismus* to Weyl's "Handbuch der Hygiene," published in 1901 and 1917.

DELEHANTY, JAMES. Australian missioner-evangelist and temperance advocate; born in County Tipperary, Ireland, Feb. 2, 1854; died at the Kingscote Methodist Manse, Kangaroo Island, Australia, July 8, 1920. He was educated at the local National School. At ten years of age he removed with his parents to Australia, where he attended the Presbyterian School at North Sydney, N. S. W., afterward engaging in business as a manufacturer in Queensland and then becoming a journalist. Interested in the temperance cause from his youth, he became a member of the Band of Hope, the Sons of Temperance, and the Independent Order of Good Templars. In Australia he took an active part in various pledge-signing and Prohibition campaigns, in connection with evangelistic work. From 1908 to 1914 he was general secretary of the South Australian Temperance Alliance, and was instrumental in a considerable quickening of the movement. Under the local-option law he instituted campaigns for the reduction of licenses, and was successful in a number of localities. In association with the Rev. J. C. Kirby he started the movement for the closing of liquor-bars at 6 P. M., an effort which was finally successful, effecting a decided improvement. He also took a leading part in the agitation to introduce temperance text-books into the public schools. For a number of years he edited *The Patriot*, the official organ of the South Australian Temperance Alliance. He was subsequently employed as missioner-evangelist in connection with the Australasian Chapman-Alexander Bible Institute of North Unley, Adelaide. He was twice married: (1) to Elizabeth Ann Hosking, of Cornwall, England, April, 1877 (d. Feb. 25, 1915); (2) to Edith Adeline Hewitt, Dec. 12, 1916.

DELIRIUM INEBRIOSUM. See MANIA À POTU.

DELIRIUM TREMENS. A malady induced by prolonged, excessive indulgence in alcoholic liquors. The term is derived from the Latin *delirare*, to be mad (literally, to wander from the *lira*, or burrow) and *tremens*, from the trembling of the muscles which generally accompanies the disease. It does not always attend excessive drinking of alcoholic liquors. Many heavy drinkers are never attacked by it. In Liverpool, England, in the years 1913-16, there were 30,606 convictions for drunkenness and 1,137 cases of delirium tremens treated in the Poor Law Infirmaries—a fact indicating that approximately 1 out of every 27 drunkards is attacked by delirium tremens.

An attack of this disease rarely follows a single debauch by persons unaccustomed to drink. It is sometimes alleged that the condition is induced by an unwonted abstinence from drinking. It is much more true to say that some warning of impending calamity suggested the abstinence; that the relation is that of a *post hoc*, not a *propter hoc;* and that, but for the abstinence, the attack would have been earlier, and the symptoms more severe.

Among the premonitory symptons of an approaching attack of delirium tremens are digestive disturbances, sleeplessness, and terrifying dreams. The attack is characterized by terrifying hallucinations and trembling of hands, arms, and tongue, inarticulate speech, and, in some instances, aversion to food and drink. The attack usually lasts from three to six days, subsiding gradually. Its cessation is marked by a profound sleep, from which the patient awakens in his right mind. Recovery generally follows, although in some cases coma and convulsions follow, with fatal results. Occasionally, the attack is attended with violence, and sometimes with permanent mental derangement. The customary regimen is complete withdrawal of the liquor supplies and a liberal administration of light nutriments.

The following is LUTHER BENSON'S famous account of his sufferings from delirium tremens:

> Do you know what is meant by delirium tremens, reader? If not, I pray God you may never know more than you may learn from these pages. I pray God that you may never experience in any form any of the disease's horrors. It was this, the most terrible malady that ever tortured man, that was laying its ghastly, livid, serpentine hands upon me. All at once, and without further warning, my reason forsook me altogether, and I started from Dr. Moffitt's house to go to my boarding place. The sidewalks were to me one mass of living, moving, howling, and ferocious animals. Bears, lions, tigers, wolves, jaguars, leopards, pumas—all wild beasts of all climes—were frothing at the mouth around me and striving to get to me. Above and all around me I heard screams and threatening voices. At every step I fell over some furious animal. When I finally reached the door leading to my room, and just as I was about to enter, a human corpse sprang into the doorway. It opened full upon me its dull, glassy, lusterless eyes; stark, cold and

hideous it stood before me. It stiffened a lifted arm and struck me a blow in the face with its icy and almost fleshless hand, from which reptiles fell and writhed at my feet. . . . I jumped into my room and tore off my clothes, but as I threw aside my garments each separate piece turned into something miscreated and horrible, with fiendish and burning eyes, that caused my own to start from their sockets. My room was filled with menacing voices, and just then a mighty wind rushed past my window, and out of the wind came cries, and lamentations, and curses, which took shapes unearthly, and ranged about the bed on which I lay shuddering. I was commanded to hold my breath, and they threatened horrors unimaginable if I did not obey. . . . I beheld the face of a black fiend grinning on me through a window. In the center of his forehead was an enormous and fiery eye, and about his sinister mouth the grin which I at first saw became demoniacal. He called the fiends, and I heard them come as a rushing tornado and surround the house. Everything I attempted to do was anticipated by them. If I thought of moving my hand I heard them say, "Look he is going to lift his hand." No matter what I did, or thought of doing, they cursed me.

On another occasion his delusions took other forms.

I found myself standing on a railroad track, and when I tried to move off the track I found I was tied with a hundred ropes. The cars were coming closer and closer, faster and faster; I could hear the rush and rattle of a thousand wheels; it was coming right on me with the rapidity of lightning. I could feel the beating of my heart, and my hair stood up and shook and shivered. The engine ran up to me and stopped, the hot smoke and steam choking and smothering me. The devils cursed and howled because the cars did not run over me; they said the next time there would come sure death; then they opened the doors of the engine and threw in cats and dogs, men, women, and children. I could hear them scream as the hot flames wrapped themselves about them, until they would burst open; and that engine was red-hot. . . . When morning came the devils left me, swearing that they would come back at night, and thus I was tortured all day with the dread of what was coming again at night. That day I was walking, hens and chickens would turn into little men and women; they were dressed up in bloody clothes; they would surround me, and pick my body full of holes; then they would pick my eyes out, and I could see my eyes dropping from their bloody bills.

When night came I went to my room. I could hear voices talking in all parts of the house. They would gather about me and whisper and talk about some way in which they would kill me; then the windows would be full of cats, and I could feel little kittens in my pockets, and they would mew, and the old cats would howl and burst through the windows, and claw me to pieces. Then devils would take live, howling, squalling cats, and pound me with them until I was surrounded and walled in with dead cats. The room would be full of every loathsome insect; they would crawl, fly and buzz around me, stinging me in the face and eyes.... No language can give the least idea of the horrid sights and sufferings in the drunkard's madness.

The foregoing passages sufficiently convey the sufferings of a victim of delirium tremens. One of the most remarkable and terrible accounts of human torture ever written is J. Root's narrative of his own suffering, a book of nearly 500 pages entitled "The Horrors of Delirium Tremens" (New York, 1844). From the scientific standpoint, the latest contribution to the subject is a report by Francis Hare, M.D., medical superintendent of the Norwood Sanitarium, London, entitled "The Causation and Treatment, Preventive and Abortive, of Delirium Tremens" (London, n. d.).

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., vii, 963; G. R. Wilson, *Drunkenness*, pp. 48-50, London, 1893.

DEMAREE, THOMAS BASCOM. American educator and Prohibitionist; born near Harrodsburg, Ky., Oct. 25, 1844; died Sept. 16, 1916. While attending school at Mackville, in 1862, he enlisted as a private in Company C., Eleventh Kentucky Cavalry, U. S. A., serving to the close of the Civil War. In 1863 he became a member of the staff of General Stoneman, whom he accompanied on his famous raid into middle Georgia. In August of that year he was captured near Athens, Ga., and was in prison until exchanged in February, 1864. After his discharge from the army he returned to Mercer County, Ky., and became a teacher in the public schools. It was during this period that he joined the Independent Order of Good Templars, later being employed as lecturer and organizer for the Order. He was popular and highly successful in that work, so that while still in mid-career a published estimate credited him with having already organized about 1,400 lodges and initiated more than 320,000 members into the Order. Joining the Prohibition party, also, he attended the national convention of that party at Pittsburgh in 1876, and was made a member of the national committee. During the same year, in association with Gen. Green Clay Smith, he issued the first call to organize the party in Kentucky, and was successively its candidate for various offices, including that of governor. In more recent years he affiliated heartily with other organizations and with the great body of good citizens in their splendid efforts to free Kentucky from the curse of saloon domination. A recent letter from a prominent temperance leader in that State contains this tribute: "He was 'faithful unto death' . . . We miss him every day. You could always count on him every time and everywhere; and he did not turn to the right hand nor to the left, but kept steadily with his face to the front."

DEMIJOHN. A large glass vessel or bottle with a bulging body and small neck, usually cased in wickerwork. The connection with the name John is in accordance with the English custom of applying the term "jack" to anything which can be made to serve the purpose of a "jack," "jake," or menial.

DEMME, RUDOLF. Swiss pharmacologist, physician, and specialist in children's diseases; born at Bern, Switzerland, in 1836; died June 17, 1892. The son of Dr. Herman Demme, professor of surgery in the University of Bern, he pursued his medical studies at that university and in the schools and hospitals of Vienna, Paris, and London, becoming assistant to the physiologist Valentin. Later he assisted in the medical clinic directed by Biermer. In 1862 he qualified as privat-docent in diseases of children, and became physician to the Jenner Hospital at Bern, holding the position until his death. In 1877 he became clinical professor of children's diseases, and in 1878 professor of pharmacology in the University of Bern.

It was at the Jenner Hospital that a number of cases of severe alcoholism, admitted in 1878, led Demme to investigate the family life with reference to the condition of descendants. As a part of the annual report of this hospital he published, from 1862, clinical reports on child health and therapeutics which were recognized as of international value. Among these were several dealing with alcohol and children and their diseases, such as "Missbrauch des Alkohols mit Rücksicht auf die Erkrankungen des Kindesalters" (Misuse of Alcohol in the Diseases

of Children), 1883; and a report (1885) "Ueber die Nervösebelastung der Kinderseitens dem Alkoholgenusse ergebener Eltern: ueber die schädliche Einwirkung des frühzeitigen Alkoholgenusses, sowie die Alkoholmissbrauchs der Kinder auf ihre körperliche und geistige Entwicklung; Mitteilung einiger Beobachtungen von Leber cirrhose, von Epilepsie, Chorea minor infolge toxischer Alkoholwirkung" (On the hereditary nervousness of children of drinking parents, the injurious influence on the physical and mental development of children of their premature or immoderate use of alcohol, with observations of liver cirrhosis, epilepsy, and chorea as a result of the toxic effect of alcohol). In 1885 he had published in the *Wiener medizinische Blätter* (vol. 8, nos. 50, 51, and 52) a series of articles "Ueber erbliche Uebertragung des Alkoholismus und ueber die diätetische und therapeutische Verwendung des Alkohols im Kindesalter" (On hereditary transmission of alcoholism and on the dietetic and therapeutic use of alcohol in infancy). Meanwhile (1878-89) he had been giving intensive study to two groups of families similarly situated and comparable except in regard to sobriety. In ten of the families the parents were intemperate; in the other ten, they were temperate (not necessarily abstinent). The comparative condition of the children in the two groups of families was analyzed and reported on by Demme at the Third International Congress against the Abuse of Alcoholic Liquors, held at Christiania, in 1890, and also the same year in an address given as rector of the University of Bern on the fifty-sixth anniversary of its foundation. The classification of the defective children varied slightly in the two reports, but the totals remained the same. In the temperate families there were 5 dead children (8.2 per cent), 6 slightly defective (9.8 per cent), and 10 normal (81.9 per cent). In the ten intemperate families, there were 25 dead children (43.8 per cent), 22 defective (38.6 per cent) and 10 normal (17.5 per cent). In several other addresses Demme reported many striking cases of the influence of alcoholic parentage on descendants which had come under his observation.

DEMOCRATIC PARTY. A political party of the United States. The citizens of the United States were first divided into parties in 1787. The political group then known as "Nationalists," afterward as "Federalists," through the powerful influence of President Washington, and the skillful leadership of Alexander Hamilton, of New York, was in control of the Federal Government. It favored a strong central authority to which the States should be distinctly subordinated. In order to secure it the members of this group prepared a constitution well calculated to accomplish their desires, and successfully championed its adoption.

After an unsuccessful attempt to defeat the ratification of the Federal Constitution, the various groups of Anti-Federalists gathered together in one party in 1792, under the leadership of Thomas Jefferson of Virginia, and adopted the name "Republican party." The term "Democrats," applied to them in derision by their more aristocratic opponents, was accepted by them, and the party was known as the "Democratic-Republican party." In 1828 the word "Republican" was dropped, and the party has since been known as the "Democratic party."

Origin and Name

Jefferson, the first President elected by the party, in his Inaugural Address announced its future policy to be: (1) Careful fostering of the State Government; (2) restriction of the powers of the Federal Government to their lowest constitutional limit; and (3) reduction to the lowest available point of the army, the navy, taxes, and duties on imposts. The party, however, did not always stand by these principles and policies. It held continuous control of the Federal Government from 1801 to 1825. The passage of the Embargo Bill, the Non-Intercourse Act, and the purchase and annexation of Louisiana, during this period, show that the Democratic-Republican party itself, when in power, did not hesitate to declare for and adopt a strong national policy.

Principles

The party, which came into power in 1801, retained power almost continuously until 1861. During these sixty years its opponents held complete national power for one month only (March 4 to April 4, 1841). Its oldest opponent, the Federalist party, disappeared from American politics during Monroe's first term; hence the Presidential campaigns of 1820 and 1824 were factional, not partizan. The Democratic-Republican party was alone in the field. At the Presidential election of 1824 Andrew Jackson, of Tennessee, won fifteen more electoral votes than were cast for John Quincy Adams, of Massachusetts. There being no majority in the Electoral College, the election was thrown into the House. Adams had hitherto shown Federalistic leanings. This secured for him the support of the Federalistic remnant in the House, which, added to the Democratic votes from the northeast States, gave him a plurality over Jackson and elected him.

Early History

Dissatisfaction over the defeat of the popular candidate led to a new alinement of the voters in 1828, with Jackson and Adams as rival leaders. The faction following Jackson dropped the word "Republican" from the party title and its members were known as "Democrats"; and the faction following Adams, known at first as "National Republicans," afterward became the Whig party. Jackson's faction adopted the principles and traditions of the Jefferson Republicans. It championed State Rights, and a strict construction of the Constitution; hence it opposed the United States Bank, the protective tariff, and the policy of internal improvements carried on by the Federal Government. On this platform Jackson defeated Adams by 178 to 83 votes in the Electoral College.

From its beginning the party was dominated by its Southern members. During the first 52 years of its dominance in national affairs it nominated but two Northern men for the Presidency, John Quincy Adams and Martin Van Buren, both of whom served but one term, and neither of whom remained long in the party. The Southern people were led to believe that their safety lay in the doctrine of State sovereignty, and the slaveholders were told the Union was not worth much to them unless it protected the slave system. Meanwhile, in the North the sentiment against slavery was growing rapidly. In 1835 Congress, with

both Houses overwhelmingly Democratic, despite the Constitutional safeguards to the right to petition, resolved to lay all petitions on the subject of slavery on the table, and the following year Jackson in his message recommended a bill to stop the sending of abolition literature through the United States mails.

These manifest leanings of the party to the Southern side of the slavery question led to the formation in 1840 of the Liberty party. This party never polled a large vote; but it emphasized in the minds of the American people the growing subservience of the Democratic party to the slave oligarchy, and prepared the way for the later exodus from the party which elected Abraham Lincoln. By 1852 slavery had become the one dividing issue in national politics, and party lines were reconstructed on the question of the extension of slave territory. In that year the Democratic party, aided by the proslavery Whigs, carried every State in the Union except Massachusetts, Vermont, Kentucky, and Tennessee. This crushing defeat buried the Whig party forever. Charles Sumner, of Massachusetts, and William H. Seward, of New York, both uncompromising foes of slavery, came into the leadership of the Antislavery Whig remnant which afterward became the principal nucleus for the rallying of slavery's foes in one party in 1856, and which led to the victory of the friends of freedom in 1860.

Another element disturbing to party integrity was gathering force at this time. During the decade ending with the year 1852, aliens numbering 2,229,466 were landed in the United States. This great influx of foreigners alarmed many citizens. A secret society, organized to protect the nation from any evils which might come from these aliens, spread rapidly throughout the country and brought forth a new political party, known as the "American" or "Know-Nothing" party. It opposed the nomination and election of Roman Catholics to political office; contended against naturalization until after twenty years residence; and claimed that all offices should be held by native-born citizens. It carried several of the States in 1854; but in the Presidential election of 1856 it polled less than a million votes, and it disappeared thereafter. Its voters evidently merged with others discontented with Democratic party rule in forming the Republican party. Since the organization of the Republican party 68 years ago at the present time of writing only three Democratic Presidents have occupied the White House; namely, James Buchanan, of Pennsylvania, Grover Cleveland, of New York, and Woodrow Wilson, of New Jersey, neither of whom received a majority of the popular vote.

Americanism

During the years of Democratic party rule the Embargo Bill and the Non-Intercourse Act were passed; the Missouri Compromise, the Wilmot Proviso and the Compromise Bill of 1850, all in the interest of the slave-owners, were adopted; squatter sovereignty was established; and the spoils system was nationalized. On the other hand, the piracy of the Barbary States was suppressed; the sea was made safe for American shipping; the present method of electing the President was established; the Second War with England was successfully fought, as were the Mexican, the Seminole, and the Black Hawk wars; the Dorr Rebellion was suppressed; the Subtreasury system was established; and the Monroe Doctrine was promulgated.

Achievements

The Democratic Party and the Liquor Question. In its early days the Democratic party was evidently in sympathy with the purpose of the leaders of the temperance reform. From 1785 until 1835 this reform was a moderation movement. The public conscience at that time accepted the moderate use of intoxicating liquor as permissible and sensible, and it was fitting that laws written in accord with that public conscience should provide for the manufacture and sale of such liquors. Restriction by regulation, not by prohibition, was then the accepted method of dealing with the liquor traffic. Two acts, regulatory and restrictive in character, were passed during President Jefferson's first term. In addition to signing these acts Jefferson in 1801 wrote to the Territorial Legislature of Ohio asking it to enact legislation prohibiting the sale of intoxicating liquors to Indians. In 1802 he urged Congress to prohibit the sale of intoxicating liquors to Indians; and Congress, in return, gave to him and his successors in the White House authority to take such measures to prevent the sale or distribution of intoxicating liquors among the red men as might seem necessary. Whatever may have been Jefferson's attitude to the temperance reform at the beginning of his administration, he was strongly in sympathy with it before his term of office expired. A short time before his death he said, "Were I to commence my administration again, with the knowledge which, from experience I have acquired, the first question I would ask with regard to every candidate for public office should be, 'Is he addicted to the use of ardent spirits?'" Every Democratic President but one (Monroe), from Jefferson to Buchanan, inclusive, signed a statement which read in part:

Attitude of Presidents

> Ardent spirit as a drink is not only needless, but hurtful . . . The entire disuse of it would tend to promote the health, the virtue, and the happiness of the community . . . Should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our own country and of the world. (See PRESIDENTS' DECLARATION.)

In 1813, the President and both Houses of Congress being Democratic, an act was passed providing that no license should be granted to any person to sell wines, distilled liquors, or merchandise, who was prohibited to sell the same by any State. In 1814 under the same President and Congress, an additional tax of 50 per cent was levied upon retail liquor-dealers. In 1817 John C. Calhoun (Democrat), Secretary of War, issued an order prohibiting the use of intoxicating liquors in the United States army. In 1830 John E. Eaton (Democrat), Secretary of War, under the authority of President Jackson, issued a departmental order discontinuing the regular spirit ration. In 1832 Lewis Cass (Democrat), Secretary of War, issued an order forbidding the introduction of ardent spirits into any fort, camp, or garrison of the United States, and prohibiting their sale by any sutler to troops. In 1833, the President and both Houses of Congress being Democratic, the Congressional Temperance Society was formed, with Democratic officers; and in 1834,

the same President and Congress being in office, an act was passed prohibiting the introduction or sale into the Indian country of any spirituous liquors or wine to be supplied to Indians by gift or otherwise. This act was amended and made more stringent in 1847.

Early State legislation also showed sympathy toward the temperance reform by the Democratic party. Both the first Maine Law (1846) and the revised and strengthened Maine Law (1851) were passed by Democratic Legislatures. The party also passed prohibitory laws in Illinois (1851), Minnesota (1852), Michigan (1853), Ohio (1854), and Iowa (1855). Altogether, during the decade beginning with 1846, laws supposedly helpful to the temperance cause were passed chiefly by Democratic Legislatures and signed by Democratic governors in 24 States.

Early State Legislation

Then came the change for which observant temperance workers were looking—a change inevitable because of the changing character of the constituents of the Democratic party. The withdrawal from the party of the Protestant element by the American party, and of the friends of freedom who made up the Liberty and Free Soil parties, nearly all of whom were friendly to the temperance reform, and the influx of naturalized citizens not in sympathy therewith left the Democratic party in the control of the slave and liquor powers. The results were soon felt. The Prohibition laws were repealed or nullified wherever the party retained power, and the party became the main reliance of the liquor forces in all of their movements against Prohibition.

The declarations of Democratic national platforms were as follows:

1876. For "the liberty of individual conduct unvexed by sumptuary laws."
1880. "No sumptuary laws."
1884. "We oppose sumptuary laws which vex the citizen and interfere with individual liberty."
1888. Reaffirmed the platform of 1884.
1902. "We are opposed to all sumptuary laws as an interference with the fundamental rights of the citizen."

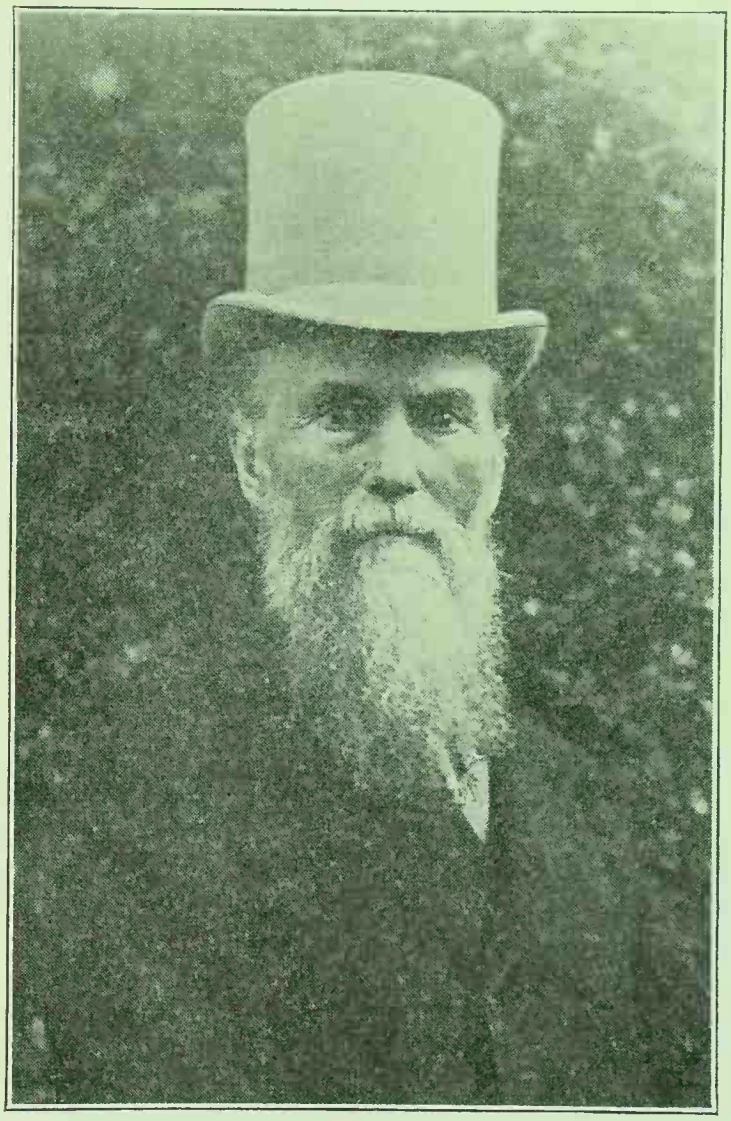
The declarations of State Democratic platforms were:

Indiana. "The Democratic party of Indiana is now, as it has always been, opposed in principle to all sumptuary laws and prohibitory legislation."
Iowa. "We are opposed to all sumptuary legislation."
Kentucky. "We are opposed to all sumptuary laws. We contend that there are already on our statute-books sufficient general laws having a local application to protect the public morals without infringing on private rights."
Minnesota. "Resolved, that the party is opposed to all class and sumptuary legislation."
Illinois. "The prohibition by constitutional or general law of the manufacture or sale of vinous, malt, or spirituous liquors, would be in violation of individual and personal rights, and contrary to the fundamental principles of good government."
Nebraska. "We denounce prohibition and regard the attempt of the prohibitory party to force sumptuary laws on this state as dangerous to the liberty of the citizens and hostile to the welfare of the people."
New York. "We oppose all sumptuary laws needlessly interfering with the personal liberty and reasonable habits and customs of any portion of our citizens."
Virginia. "Reaffirms the traditional opposition of the Democratic party to all sumptuary laws, or laws unduly interfering with individual liberty."

St. Joseph (Mo.) *Gazette:* "Prohibition and Democracy can not live in the same latitude together."
Cincinnati (O.) *Enquirer:* "The Democratic party is not a prohibition party, and has never professed to be. It has not even professed to be friendly to prohibition ideas."

St. Louis (Mo.) *Republican* (Dem.): "If the fight against Prohibition is not made distinctly and emphatically the fight of the historical Democracy, on the lines of its historical principles, it is a losing fight from the beginning."
Brooklyn (N. Y.) *Eagle:* "Democrats are opposed to Prohibition in the Legislature and out of the Legislature. Moreover, Democrats are in principle agreed that Prohibition is a subject on which the people have no right to vote."
New York Star: "There need be no mistake in Democratic doctrine. Democrats do not believe in what may be called moral legislation. . . . The Democratic party absolutely and imperatively rejects the whole scheme of forwarding temperance by law."
Atchison County (Mo.) *Mail:* "Let it be known once and for all that Democrats will kill off all Democrats who are nominated simply because they meet the requirements of this arch-enemy of the Democratic party."

At the present writing the strength of the temperance sentiment in the Southern States is favorably modifying the attitude of the party and many of its ablest leaders toward Prohibition; but since 1856 the party, nationally and in such States as embrace a large foreign element in their population, has been the main reliance of the liquor forces in their efforts to prevent the enactment of prohibitory liquor legislation.



WILLIAM JENNINGS DEMOREST

DEMOREST, WILLIAM JENNINGS. American publisher and Prohibition leader; born in New York city June 10, 1822; died there April 9, 1895. He was educated in the public schools, and at twenty years of age began his business career as a dry-goods merchant, later becoming interested in publishing enterprises. In 1850

he issued *The New York Illustrated News* (in English and German) and also *Young America*. In 1864 his publications were merged into *Demorest's Family Magazine*, which became the leading fashion periodical of the country. His wife, formerly Miss Curtis, of Ballston Spa, N. Y., contributed largely to its popularity. In the years preceding the Civil War Demorest came into prominence as an active worker in the anti-slavery movement, and in the same period he wrote extensively against intemperance. Successful investments in New York real estate put him in possession of considerable wealth, which he used largely in promotion of reform enterprises. He was active in the Washingtonian movement, and was one of the founders of the Sons of Temperance. In 1884 he joined the Prohibition party, and later established the National Prohibition Lecture Bureau. He also organized the NATIONAL CONSTITUTIONAL LEAGUE, for the purpose of pressing a test suit through the Supreme Court of the United States to sustain his contention that the liquor-license system was unconstitutional, and he published in this connection a monthly periodical called *The Constitution*. His death occurred before the issue was determined. He was the Prohibition party candidate for mayor of New York in 1888, and later for lieutenant-governor of the State. He devised and instituted the DEMOREST MEDAL CONTESTS, and printed and circulated about 50,000,000 tracts and leaflets on reform subjects.

DEMOREST MEDAL CONTESTS. A system of public oratorical competitions, founded as a means of Prohibition propaganda by WILLIAM JENNINGS DEMOREST, of New York, in April, 1886. It was his idea to make these contests promote directly the growth of Prohibition sentiment by enlisting the effort and winning the sympathy of boys, girls, young men, and young women. The first contest was held in Bedford Street Methodist Episcopal Church, New York, on May 9, 1886; and in the following year Mr. and Mrs. Demorest introduced the plan into California. In less than three years it had spread throughout the various States and into Canada, Nova Scotia, New Brunswick, Australia, Honolulu, South Africa, China, Burma, and Norway. Under the plan, competition was first local and among a class of six or more, for a silver medal; then, over a wider territory, between at least six winners of silver medals, for a gold medal; later still, among the winners of gold medals, for a diamond medal, in final competition. Upon every medal the word "Prohibition" was plainly inscribed; and all recitations by contestants avowedly supported the Prohibition policy and party. All contestants were required to use recitation books, compiled from the best writings and speeches of the ablest Prohibition orators and advocates, and issued by the Medal Contest Bureau. Thousands of these books were circulated. The popular methods of these contests, the manner of their preparation, and the local interest aroused in them, insured large attendances wherever they were held, and thus multitudes of men and women, not previously concerned or sympathetic, were led to hear Prohibition discussed from the view-point of Prohibitionists. The motto of the medal itself, "From Contest to Conquest," was suggestive of Demorest's own faith and of the purpose held by him and his political associates.

The original Demorest medals were furnished free of charge to any one who would drill a class of contestants, on condition that no admission fee was charged and that no collection should be taken from any contest audience. At the time of Demorest's death (1895) it was estimated that he had expended on medals (silver, gold, and diamond) and in maintaining the Medal Bureau more than $100,000. After his death the Demorest medal system was merged with that of the Woman's Christian Temperance Union, and Mrs. Demorest was placed in charge of the Medal Department. She, however, died a few months later (March, 1898), and Mrs. Adelia E. Carman became head of the Medal Department, which position she held until 1922. Mrs. Carman was succeeded by her daughter, Mrs. Maude Carman Cathcart. See WOMAN'S CHRISTIAN TEMPERANCE UNION.

DEMOSTHENES. Athenian orator and patriot; born in 384 (or 383) B. C.; died in October, 322 B. C. In an age when drunkenness had become a common vice among the Greeks, Demosthenes was a total abstainer. Pytheas comments on the fact that the great orator was a "water-drinker, and devoted his nights to contemplation," while the demagog, Demades, was "a debauchee, and is drunk every day, and comes like a great pot-bellied fellow, as he is, into our assemblies."

DEMOSTHENES
—*Photographed from the statue in the Vatican Museum, Rome*

DENATURATION

DENATURATION, DENATURIZATION, or **DENATURALIZATION.** The altering of anything in such a way as to change its nature. The term, in its first form, is applied to the rendering of spirits unfit for beverage purposes. The denaturation of alcohol is usually effected by the addition of pyridin or methyl alcohol. In the United States of America denatured alcohol is not subject to the internal-revenue tax.

DENDRITES. See DIONYSOS.

DENMARK. A kingdom of northern Europe, consisting of the islands of Zealand, Funen, Lolland, numerous smaller islands, the northern and greater portion of the peninsula separating the North Sea from the Baltic, and the outlying island of Bornholm. Peninsular Denmark consists of Jutland and North Schleswig, the latter territory having been returned to Denmark by Germany in 1920, following a plebiscite of the inhabitants. The area of Denmark proper is 15,042 square miles; population 3,283,000. The Danish colonial possessions include the Faroe Islands and Greenland, the Danish West Indies having been sold to the United States in 1916. The seat of government is Copenhagen, on the east coast of Zealand. The form of government is a limited monarchy, the king sharing his power with the Parliament *(Rigsdag)*, which comprises the Senate *(Landsting)* and the House *(Folketing)*. The latter body consists of 149 members returned in direct elections by universal suffrage for the term of four years. The Landsting consists of 72 members, 56 of whom are elected by the Andrae (Hare) method of Proportional Representation, and 19 on the principle of Proportional Representation by the members of the outgoing House. Members of the Landsting serve eight years. The reigning king is Christian X, who succeeded to the throne May 14, 1912. Danish manufactures are, for the most part, for home consumption; the chief exports are agricultural produce.

History

The Romans, near the beginning of the Christian era, had a very vague knowledge of the region which is now Denmark, for Pliny speaks of three islands called "Skandiai," and describes the inhabitants of the Jutish peninsula, which he calls the Cimbric Chersonese. Up to the beginning of the ninth century, however, the story of the country is mostly legendary, with here and there an occasional glimpse of historic truth. From the time of the Viking raids on the coast of England, Danish history becomes authentic. The conversion of the country to Christianity is usually dated from the baptism of King Harold Bluetooth (980). Denmark reached the height of her power among the nations of Europe in the sixteenth century, at which time the country occupied almost twice its present area. In the following century a long period of decline began, and there commenced a progressive shrinkage of territory which continued down to 1864 when Schleswig-Holstein was lost to Prussia. During the World War (1914-18) the Danish people had to contend with serious economic and political problems, but they maintained their neutrality. They benefited from the War by securing the return to Danish sovereignty of North Schleswig, which added 1,496 square miles to the area of the country.

DENMARK

Drink in Norse Mythology

The ancient Danes, in common with all of the other Scandinavian races, were famous in fable and in history for their drinking proclivities. There is scarcely a Danish legend which does not contain some allusion to drink; indeed, it may almost be said that the exploits of the festal board, where the heroes of Norse mythology vied with each other in the consumption of mead and ale, rivaled in popularity those of the hunt and the battle-field. To drink and to battle were ambitions amounting to an ideal. The man who had taken many lives, and he who always emptied the drinking-horns, were assured of everlasting life with the gods in Asgard. Only the coward and the laggard at the drinking-table were condemned to torment after death. Deceased warriors were supposed to be conducted by the valkyrs from the battle-field to the great hall, Valhalla, where they found their abode and entered into a state of eternal bliss which was characterized chiefly by a perpetual orgy of killing and drinking. It is significant that in Helheim, the abode of the damned, there was no mention of intoxicating beverages. (See MYTHOLOGY AND ALCOHOL.)

Intemperance in Denmark did not cease with paganism, but continued on through the Christian era down to the last century. Religion changed, customs changed, but the love of conviviality and the absurd admiration of punch-bowl prowess was peculiarly persistent. Peasants, priests, landlords, and kings drank. The nobles held great feasts at which liquor flowed in abundance. Weddings were celebrated by carousals which lasted for weeks, and at funerals the mourners drank long and deeply to life beyond the grave. He who drank sparingly, or not at all, was held in contempt. At a royal feast, Christian IV proposed 35 toasts, and the community drank them all. The king wrote in his diary that it had been the happiest day of his life.

Early Temperance Workers

The Temperance Movement. The first effort toward starting a Danish temperance movement was made in the thirties and forties of the nineteenth century in the duchies of Schleswig and Holstein, where 44 "moderation" societies were established. These societies worked through a central organization at Hamburg, which distributed a large number of pamphlets against intemperance. In 1840 Dr. ROBERT BAIRD went to Denmark as a representative of American temperance workers. He obtained an audience with the king, and his book "The History of the Temperance Movement in the United States," was, at the expense of the Americans, translated into Danish. Two thousand copies were distributed in Denmark and Norway. The same year the schoolmaster and reformer Rasmus Sörensen, of Vensloy, published a pamphlet on the drink evil, and lectured on the subject at a national feast held at Himmelbjerget. On Sept. 3, 1843, another schoolmaster, Ole Syversen, founded a *total-abstinence* society in Copenhagen, the first in Denmark and the first on the European continent. Another society, advocating moderation in drinking, was founded on Oct. 8 by the Rev. Mr. Mohl, the Rev. Mr. Visby, and Professor Otto. Syversen labored

diligently for the principle of total abstinence, and contended vigorously against that of moderation. His society secured a membership of 600 in Copenhagen, and he established about ten branches in the provinces. He died in 1847, and a few months afterward the movement expired. The society of moderate drinkers soon followed it. In the fifties and sixties some scattered efforts were made against intemperance, but without any lasting results.

A new movement sprang up in 1878-79, when several temperance missionaries began working independently and without any knowledge of each other in different parts of the kingdom. Notable among these were the Danish-American clergyman, the Rev. CARL F. ELTZHOLTZ, the Norwegian-American Quaker missionary, JOHN F. HANSSON, Senator CLAUS JOHANNSEN, a wandering teacher of languages named Fredrik Estrup, and a goldsmith named Guldbrandsen. The field for the work was now better prepared. On April 17, 1879, Eltzholtz founded a society at Vejle, the first to figure in the latter-day movement. Branches of this society soon followed, and the cause gathered tremendous momentum. Peasants put away their tools and wandered barefooted from village to village preaching the gospel of temperance. The workmen in the cities championed the cause and joined the ranks in great numbers. By 1885 there were 21,860 members of temperance societies in Denmark; this number increased to 54,658 in 1895, 137,436 in 1905, 172,916 in 1910, and 202,504 in 1917. According to A. Hansen in *Fraternité* for July-August, 1923, the total membership in 1923 was 181,563.

Revival of Temperance Sentiment

Several educators were among the pioneers in the movement, and there are still many temperance workers in the teaching profession. The priests have not come forward until within the last few years; now a fourth of them and half of the bishops are temperance advocates. The physicians as a body have not given great support, only 50 out of 2,000 being total abstainers. Of these, the most prominent is the world-famed authority on nutrition, Dr. M. Hindhede. Since the Finlander Matti Helenius-Seppälä read a thesis upon the alcohol problem for his doctor's degree at the University of Copenhagen, in 1903, there has been a rising interest in the question in academic circles. The most prominent man of science who has joined the movement is Harald Westergaard, professor of sociology at the University of Copenhagen. Most of the newspapers outside of Copenhagen are friendly to temperance, but in the capital only two out of twenty are in sympathy. Publie sentiment in favor of temperance and Prohibition is strongest in Jutland; in the islands between Jutland there is strong opposition.

The following are the more important Danish temperance organizations:

NAME OF ORGANIZATIONS	DATE OF FOUNDATION	NUMBER OF MEMBERS (1922)
Afholdssamfundet ("Society of Temperance")	1889	6,500
Afholdsselskab Det blaa Kors ("Blue Cross Temperance Society")		800
Blaa Baand ("Blue Ribbon")	1890	1,700
Blaa Kors ("Blue Cross")	1895	28,000
Danmarks Afholdsforening ("Danish Total Abstinence Society")	1879	55,000
Danmarks Good Templar Orden ("Danish Good Templar Order") (abbreviated D. G. T. O.)	1893	4,200
Danmarks National Good Templar Orden ("Danish National Good Templar Order")	1889	3,200
Danmarks Studerende Ungdoms Afholdsforbund ("Young Danish Students' Temperance Society") (abb. D. S. U. A.)	1903	500
Dansk Templar Orden ("Danish Templar Order")	1906	1,600
Danske Jernbaners Afholdsselskab ("Danish Railroads Temperance Society")	1903	1,700
Danske Laegers Afholdsforening ("Danish Medical Men's Temperance Society")	1903	20
Det hvide Kors ("The White Cross")		1,100
Det Internationale hvide Baand ("The International White Ribbon")	1888	400
Det Nationale hvide Baand ("The National White Ribbon")	1902	400
Evangelisk Afholdsforbund ("Evangelical Temperance Society")		4,500
I. O. G. T. ("International Order of Good Templars")	1880	9,000
Nordisk Good Templar Orden ("Northern Order of Good Templars")	1892	27,000
Socialdemokratisk Afholdsforening ("Social-Democratic Temperance Society")		500
Templar Ordenen ("Templars of Temperance") (abb. T. O.)	1886	2,600
Religious Temperance Associations (Baptist, Methodist, etc.)		18,000
Miscellaneous		2,000

Most of the above named organizations are affiliated to the Danske Afholdsselkabers Landsforbund ("Danish Temperance Societies Central Union"), which was formed in 1903. Many of the societies are treated in separate articles.

The representative organ of the Danish temperance forces is the daily paper *Afholdsdagbladet* ("The Temperance Daily"), founded in 1906. Its editor-in-chief is Lars Larsen-Ledet. There are some 25 weekly or fortnightly temperance papers, of which the more important are: *Folkevennen* ("The People's Friend"), editor, Ferdinand Nielsen; *Blaa Kors* ("Blue Cross"), editor, Sophus Edholm; *Nordisk Good Templar* ("Northern Good Templar"), editor, Jorgen Lund; *Dansk Good Templar* ("Danish Good Templar"), editor, Mrs. Larsen-Ledet; *Afholdssamfundet* ("The Temperance Union"), editor, H. J. Hansen; *Jernebaneafholdsbladet* ("The Railroaders' Temperance Paper"), editor, A. Hagild; *D. S. U. A. (Danmarks Studerende Ungdoms Afholdsforbund*, "Young Danish Students' Temperance Society"), editor, W. Pontoppidan; *Agigatoren* ("The Agitator"), editor, V. Figge; *Fyrtaarnet* ("The Lighthouse"), editor, Rev. A. Bast; *Nordens Broderskab* ("Northern Brotherhood"), editor, Eigil Solve.

Temperance Papers

In Copenhagen, a general bureau of information relating to temperance work and the alcohol problem, known as the "Danske Afholdfolkenes Oplysningskontor," is maintained under the management of C. C. Heilesen. There is also a temperance library in the capital. The librarian is Anton Schmidt. There is a wealth of Danish temperance literature, of which some of the best known works are: "Alkoholspoergsmaalet" (The Alcohol Question); the treatise by Helenius-Seppälä mentioned above; "Odruelighedskommissionens Betonkning (Report of the

Temperance Commission); "Afholdsbevaegelsens Verdenshistorie" (World History of Temperance), by Anton Schmidt; "Haandbog i Alkoholspoergsmaalet" (Handbook of the Alcohol Question), by Larsen-Ledet. Denmark has several recluse homes for drunkards, and there are one or more temperanee hotels in every city and county. The hotels are consolidated under a union of which S. Sorensen is president. The State grants a subsidy to temperance and rescue work of 60,000 kroner ($16,200) yearly.

Liquor Legislation. The principle of lieensing the sale of liquor was established in Denmark long before there was any temperance movement worthy of the name. Licenses were limited to some extent in the cities in 1873, when a Government commission, appointed to investigate civic conditions, reported that poverty was increasing as the result of unlimited licensing. In the rural districts, however, the matter of licensing remained in the hands of the Minister of the Interior, who could issue as many licenses as he pleased. In 1892 the temperance forces first began to voice their demand for local option. By 1903 the agitation of the subject had reached a point where the Government deemed it advisable to appoint a commission to consider a reform of the licensing laws.

The commission, after a far-reaching investigation, reported the following important facts bearing on the alcohol problem in Denmark:

22.8 per cent of all men and 2.9 per cent of all women over 15 years of age died of drink either as a direct or indirect cause.

66.6 per cent of all criminals were drunkards or had committed their crimes under the influence of alcohol.

29 per cent of the male and 6.3 per cent of the female patients in the lunatic asylums came there as the result of drink.

43.2 per cent of all male and 9.8 per cent of all female suicides were drunkards.

32 per cent of the divorces of the country were attributable to drink.

17 per cent of the male and 1 per cent of the female paupers had drink as the direct cause of their poverty.

Proposed Licensing Reforms

The commission, which was composed of temperance workers and opponents, unanimously agreed that reforms were necessary, and recommended that the number of saloons be reduced in towns and cities to a fixed maximum. It was also recommended that local option should be adopted in the rural communities, under a plan whereby a two-thirds majority of the men and women should have the power to prevent the opening of any new liquor-shops, and to abolish old licenses upon the death of the proprietor or the sale of the shop to another person. It was further recommended that the licensing laws should come up for revision every five years. In January, 1907, before the commision had finished its work, the temperance people, under the leadership of Larsen-Ledet and with the active cooperation of his daily paper, *Afholdsdagbladet*, began holding contests on the licensing question in every parish, on their own initiative. On January 17, 1908, a Government Bill embodying the recommendations of the commission was introduced into the Folketing, but although it had the backing of 445,000 petitioners, it failed to beeome law on account of opposition in the Landsting. Notwithstanding the rejection of this bill in 1908 and again in 1909, the opponents of the liquor traffic were afforded eonsiderable solace by the promise of Minister of the Interior P. Munch, that he would arrange for a vote to be taken in the parishes, and would in every case be governed by the will of the people in respect to the issue of licenses. This promise was faithfully carried out by Herr Munch as well as by his successors. Up to May, 1918, contests had been held in 261 parishes. In 219 parishes the majority was against licenses, and the aggregate vote against licenses was 59,134 out of 79.034 votes cast. The number of dry parishes rose from 68 in 1907, to 174 in 1918. (The total number of parishes is 1,154.) In many parts of the country a vote on the licensing question is no longer considered necessary, as the councils know that public opinion is overwhelmingly against the saloons, and therefore close them up as fast as the old licenses expire.

Gain in Number of Dry Parishes

In 1912, after four years' discussion of the licensing question by Parliament, press, and people, a committee representing both Houses was appointed to consider the matter further. It presented a compromise bill, which was unanimously adopted in both Houses April 12. This law, which became effective Jan. 1, 1913, refers all licensing matters to the town, county, or parish councils (all of which are eleeted by universal suffrage). There have been wide variations in the rulings of the different councils, especially with regard to the period of duration of licenses and the number of saloons allowed per capita of population. Nine towns decided that new licenses should be issued for life (as before 1913); other town and county councils fixed the maximum period at eight and ten years, while 42 towns, and all of the rural districts with the exception of one county and half of another, ruled that the licensing period should not exceed five years. The number of saloons allowed per capita ranges from 1 to 1,000 in one town, to 1 to 350 in 39 towns, and 1 to 200 in another town. Hours of closing vary all the way from 9 to 1 o'clock.

Since 1907 about 1,200 saloons have been closed. The local-option movement and the reduction in the number of saloons resulting therefrom caused a falling off in the per capita consumption of alcohol from 7.70 liters (1 liter =1.06 quarts) in 1906 to 7.28 liters in 1911. There was a slight increase in 1912, but with the coming into effect of the new law in 1913, the consumption fell to 6.12 liters. War-time prosperity increased the figures to 6.45 in 1916, but the rigid restriction adopted by the Government in 1917 lowered the consumption to 3.15. For quinquennial periods the average annual consumption, in liters, has been:

1891–95	1896–1900	1901–05	1906–10
8.7	8.9	8.2	7.4

1911–15	1916–20	1921–23
6.5	3.5	2.7

It is interesting to note that, as a result of war-time restrictions, the arrests for drunkenness in Copenhagen fell from 10,216 in 1916 to 2,133 in 1918. Furthermore, the moral crimes committed in the capital decreased from 305 in 1916 to 198 in 1917; the number of drunkards in the rescue homes dropped from 135 in 1916 to 50 in 1918; and the cases of delirium tremens were redueed from 777 in 1916 to 40 in the first eight

months of 1918. There were but 7,602 liquor-dealers in Copenhagen in 1917 as against 8,095 in 1916.

Up to 1912 the taxes on alcoholic liquors were as follows: Brandy, 19 öre (1 öre = ¼ cent) per liter of absolute alcohol; beer containing more than 2¼ per cent of alcohol, 6 kr. 47 öre per hectoliter; wine, 48 öre per liter; whisky, rum, and cognac, 45 öre per liter of 50 per cent alcohol. Since 1912 the following taxes have applied: Brandy, 60 öre per liter of absolute alcohol; beer containing more than 2¼ per cent of alcohol, 9 kr. 50 öre per hectoliter; wine, 80 öre per liter; whisky, rum, and cognac, 51 öre per liter of 50 per cent alcohol. During the War an additional tax of 10 kr. per liter was imposed on brandy, whisky, rum, and cognac. There was also an additional tax on wines, while beer containing less than 2¼ per cent of alcohol was taxed 5 kr. 70 öre per hectoliter, and beer containing more than 2¼ per cent of alcohol was taxed 18 kr. per hectoliter. The cost of obtaining a license to sell alcoholic liquors varies in the different communities from 5 to 400 kr. a year.

According to Mr. Larsen-Ledet, in 1918 there were 22 distilleries in Denmark; 4,246 saloons, bars, inns, and hotels, where liquor was retailed for consumption on the premises; and 12,647 shops where it was sold for consumption off the premises. These are classified as follows:

	BARS, INNS, ETC.	LIQUOR-SHOPS	PER 10,000 INHABITANTS
Copenhagen	1,183	4,159	88
Other towns	2,121	3,786	98
Rural districts in the islands	467	2,824	41
Rural districts in Jutland	475	1,878	25
	4,246	12,647	58

The country's drink bill for 1916 was 136,000,000 kr. In spite of the great reduction in consumption in 1917, the enormous increase in the cost of liquors brought the drink bill for this year up to 300,000,000 kr. In 1916 it was estimated that 100,000,000 kilograms (1 kg. = 2.20 lbs.) of foodstuffs, valued at 40,000,000 kr., were used in the production of alcoholic beverages. In the distilleries 625 workers were employed and 4,186 in the breweries.

The drink bill for 1922 was about 440,000,000 kroner ($74,800,000).

BIBLIOGRAPHY.—*Encyclopaedia Britannica*, 11th ed., s. v.; *The Statesman's Year Book*, 1922; *Whitaker's Almanack*, 1923; manuscript material courteously supplied by Mr. Lars Larsen-Ledet, of Aarhus, Denmark.

DENMARK'S ABSTAINING STUDENTS' SOCIETY. See DANMARKS STUDERENDE UNGDOMS AFHOLDSFORBUND.

DENMARK'S TEMPERANCE SOCIETY. See DANMARKS AFHOLDSFORENING.

DENMARK'S TOTAL ABSTINENCE SOCIETY. See DANMARKS AFHOLDSFORENING.

DENNING, MARGARET BEAHM. American missionary and temperance worker; born at Harrisburg, Pa., Oct. 17, 1856; educated at Illinois Wesleyan University (Ph. B.). Miss Beahm married Dr. John Otis Denning, M. A., on May 4, 1886. In early womanhood she had accepted an appointment to India, as a missionary of the Presbyterian Church. She was stationed at Gonda, United Provinces, where she became active in temperance work in connection with her mission enterprises. The need was urgent, since the "social glass" was a long-established feature of intercourse of even the better classes of European settlers. In 1911 Mrs. Denning was elected president of the National W. C. T. U. of India, and she retained that office until 1919. For some years preceding her election as president she had been corresponding secretary of the Union, which at that time had a membership of about 4,000. She has continued to work, also, in connection with the Independent Order of Good Templars, holding various positions in that body. Besides delivering frequent addresses, Mrs. Denning has found time to write a number of temperance pamphlets, as well as a book entitled "Mosaics from India."

DEPAS. Among the Greeks, a vessel used for libations in Homeric times. It was an ordinary drinking-cup, usually with two handles, and sometimes the interior was divided into two parts.

DEPHLEGMATION. The operation of separating water from spirits or acids by repeated evaporation or distillation.

DEPHLEGMATOR. An apparatus for stills in which water is separated by distillation or evaporation. The term is applied also to the particular part of the apparatus in which a partial separation of the vapors of alcohol and water is effected.

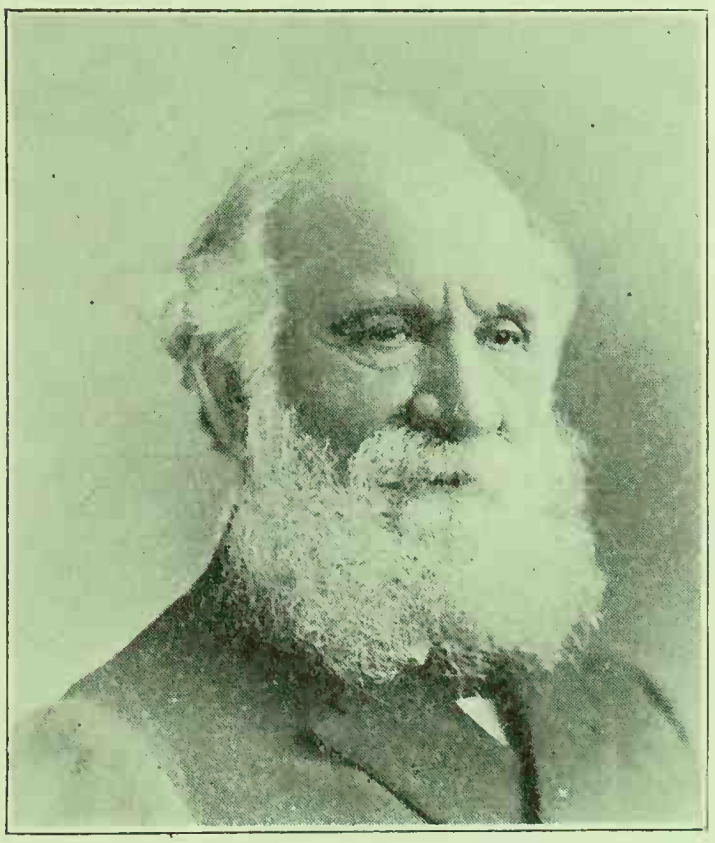
De QUINCEY, THOMAS. English essayist; born in Manchester Aug. 15, 1785; died in Edinburgh, Scotland, Dec. 8, 1859. He was educated in the Manchester Grammar School and at Oxford University, graduating in 1808. The remarkable quality of his English prose composition began to be manifest in his boyhood, and the product of his mature years fully met the expectations of his friends. He is justly ranked among the foremost masters of English style, developing a method peculiarly his own, while at the same time illuminating every subject upon which he writes. He was the first of the English masters to emphasize the distinction between "the literature of knowledge and the literature of power"; and strongly contended that to move men to action is a higher function than simply to teach them. Literature was his calling from the outset, and he never had any other profession. The most of his work was done for the magazines, and even his celebrated "Confessions" was first published serially in the *London Magazine*. For a time he edited the *Westmoreland Gazette*. During his student life at Oxford he fell under the influence of opium. Taking the drug at first to ease neuralgic pains, he reached the point where it seemed impossible to live without it. Through medical assistance and a mighty effort of will power he broke away from the habit, only to fall again and again under its demoralizing spell. All of this is narrated in his celebrated "Confessions of an English Opium Eater." He was never addicted to intoxicating drinks; but he assumed that emancipation from the liquor habit must proceed along substantially the same lines as that prescribed for drug users. Briefly stated, his treatment recommends the daily reduction of the amount of liquor taken, the building up of the

system by proper regimen and exercise in the open air. De Quincey himself found great help in rapid walking, and finally, mental discipline, without which all else is useless. In 1845 De Quincey wrote his famous essay on "The Temperance Movement," in which, after noting the coincidence of the great revolutionary movement from political causes, with the new development of the power of steam, he refers to the temperance movement in the following words:

> At the opening of such a crisis, had no third movement arisen of resistance to intemperate habits, there would have been ground for despondency as to the amelioration of the human race; but, as the case stands, the new principle of resistance nationally to bad habits has arisen almost concurrently with the new powers of national intercourse; and henceforward, by a change equally sudden and unlooked for, that new machinery, which would else most surely have multiplied the ruins of intoxication, has become the strongest agency for hastening its extirpation.

DERONDA COCKTAIL. A mixture composed of calisaya and Plymouth gin.

DERRINGTON, JOSIAH. British temperance leader; born at Birmingham March 12, 1835; died Dec. 4, 1920. He received his education at King Edward's School in Birmingham. In October, 1855, he married Caroline Pearce of Evesham. About 1859 he started in business in Birmingham as a brickmaker, which calling he continued to follow until his retirement from active business, about 1900. His father, the Rev. Edwin Derrington, instituted the first Band of Hope in the city in 1852, and Josiah was the first secretary. He signed the temperance pledge at the age of twelve, and from that time until his death he was known as one of the most loyal and devoted temperance workers in England. He paid his first subscription to the United Kingdom Alliance in 1854, thus being one of the oldest members of that organization, and for many years he was one of its vice-presidents. For 60 years without a break he attended the Annual Council Meeting of the Alliance at Manchester. He was also an active member of the Birmingham Auxiliary, of which he was honorary secretary for about 20 years, and afterward president. He was a generous and regular supporter of many other temperance organizations, which he served in numerous ways. For eight years he was Grand Treasurer of the Independent Order of Good Templars. He served six years as a member of the Birmingham town council, was later on the Yardley district council, and at the time of his death was a governor of Yardley Charities. From his youth he was an ardent worker in the Congregational Church. He was the father of JOSIAH PEARCE DERRINGTON.



JOSIAH DERRINGTON

DERRINGTON, JOSIAH PEARCE. British temperance worker; born at Birmingham, England, Aug. 26, 1856; educated at King Edward's School, and succeeded to his father's business as a brick manufacturer and dealer in builders' supplies. In the temperance field he has been a worthy successor of his father, JOSIAH DERRINGTON, and his grandfather, the Rev. Edwin Derrington, both noted temperance workers. When he was four years old his name was signed to the temperance pledge by his father, and during his boyhood he engaged very actively in Band of Hope and other temperance work. He joined the Good Templars in 1872 and at one time or another held most of the offices in the local lodge. He married in October, 1879, Miss Ellen Eliza Fry, of Bristol. About 1880 he became a member of the executive of the Birmingham Auxiliary of the United Kingdom Alliance, and in 1900 he took his father's place as honorary secretary of that organization, which he has held continuously to the time of writing. For several years he was a member of the National Executive of the U.K.A., and a member of its "Council of Forty." He has been a representative of the West Midland Baptist Association at the conferences of the Baptist Total Abstinence Association. For three years he served as chairman of the Birmingham Executive, Band of Hope Union. In 1912 he was made a justice of the peace.

DÉSIRADE. See GUADELOUPE.

DEUTSCHE GEMEINSCHAFT FÜR ALKOHOLFREIE KULTUR (German Society of Alcohol-free Culture). A German temperance society, founded at Vienna July 19, 1919, for the purpose of "struggling against the indulgence in alcoholic drinks, regenerating the youth, raising the moral and intellectual standard by means of total abstinence from alcoholic beverages, and by culture." The territory covered by the society includes the whole of Austria, and the membership is approximately 2,000 at present. The headquarters of the organization are located at Grätz, Austria, at which city the president of the federation, Stephen Schöck, resides. One of the largest branches of the organization is located at St. Pölten. It is the only association of its kind in that city which opposes alcoholism, and its first aim is the complete extermination of the drink habit. It is the belief of the society that genuine culture can thrive only on the basis of total abstinence. Any one who desires to join this society must promise to abstain from the use of alcoholic beverages personally, and must also pledge

himself not to give spirituous liquors to any other persons. Members of the organization attempt to further their cause by themselves setting the example of carrying out unconditional total-abstinence principles; and their most valuable weapons in the fight against alcoholism are personal discussion, lectures on the nature of alcohol and its action on the individual and the group, and the circulation of antialcoholic pamphlets. The present officers of the St. Pölten Branch are: Dr. Wilhelm Richter, president, and Edeltraut Stübchen-Kirchner, chairman. The society has no publication of its own, but the *Südmark*, an Alpine monthly, permits them to have space in its columns.

DEUTSCHER ABSTINENZ ORDEN (German Abstinence Order). A German society formed for the purpose of fighting alcoholism. It was founded May 27, 1923, in Charlottenburg, near Berlin, and includes in its work Berlin and its suburbs, especially Charlottenburg. It stands for the principle of total abstinence, and has both rules and a ritual. It is neutral in political and religious matters, and carries on its fight for temperance through lectures, organizations, and propaganda literature. The Order has about 500 members, most of whom are former adherents of the International Order of Good Templars. It has a mother lodge, "Germania," and a Young People's, or Defense, lodge, "Wartburg." The Juvenile work, inclusive of the Defense lodge, is conducted by the Grand Master of Juvenile Work of the Order. In furtherance of this work the Order, by agreement with the Minister of the Home Department, secured a lease of a site near to both water and forest in the vicinity of Ruhleben near Spandau, where it will provide recreation camps for its members and carry on temperance work among the young people. On the site were baths, a canteen, and a number of shelter rooms, or barracks. The Order maintains headquarters at Cauverstrasse 34, Charlottenburg, Berlin. Its chief officers are: Grand Master, Max Hoffheinz; general secretary and lodge deputy, Moritz Gilmeister. The Order does not publish an official organ, but from time to time issues temperance placards and tracts. The following placard was circulated by the Order in 1923:

WE HAVE NO FOOD SHORTAGE!

POTATOES should not serve for producing SCHNAPS. They are good for FOOD.

GRAIN is needed for BREAD and not for BEER.
SUGAR and EGGS our CHILDREN must do without, so that the gluttons may drink WINE, CHAMPAGNE and LIQUOR.

THEREFORE, AWAY WITH ALCOHOL.

Every thoughtful person who has the well-being of our people at heart should join the GERMAN ABSTINENCE ORDER

DEUTSCHER BUND ABSTINENTER FRAUEN. For an account of this society, see the article GERMANY. In the same article will be found data relating to the following other German temperance organizations, namely:

Deutscher Alkoholgegnerbund.
Deutscher Arbeiter Abstinenten-Bund.
Deutscher Lehrerbund gegen den Alkoholismus.
Deutscher Verein Abstinenter Kaufleute.
Deutscher Verein Abstinenter Pastoren.
Deutscher Verein Abstinenter Studenten.
Deutscher Verein Enthaltsamer Eisenbahner.
Deutscher Verein Enthaltsamer Lehrer.
Deutscher Verein für Gasthaus Reform.

DEUTSCHE REICHSHAUPSTELLE GEGEN DEN ALKOHOLISMUS (German Central Office Against Alcoholism). See GERMANY.

DEUTSCHER VEREIN DES BLAUEN KREUZES (German Union of the Blue Cross). See FÉDÉRATION INTERNATIONALE DES SOCIÉTÉS DE TEMPÉRANCE DE LA CROIX-BLEUE.

DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS (German Society Against Alcoholism). New name adopted in the summer of 1921 by the Deutscher Verein gegen den Missbrauch geistiger Getränke (German Society Against the Abuse of Spirituous Liquors). This organization is the oldest active temperance society in Germany. It was founded at Cassel, Prussia, March 29, 1883, by Dr. ABRAHAM ADOLF BAER, Dr. WERNER NASSE, and AUGUST LAMMERS. It was the first attempt to interfere with the liquor traffic in Germany by means of legislation, and it was also the first properly organized effort put forth to promulgate temperance principles. There had been progressive temperance sentiment in Germany as early as 1837, when Robert Baird made his visits to Europe as the agent of the American Temperance Society, but these total-abstinence movements came to a sudden end when the political upheaval of 1848 disrupted the Fatherland. There had been no important temperance societies in Germany from 1848 to 1883, so that the new society found itself the first on the field. It was felt by later temperance advocates that the object of the earlier societies was too rigorous and exacting, as moderation and not total abstinence was the end to be accomplished. Several books were written against the dangers of alcoholism by some of the most prominent scientific men of the age, and in favor of a new movement. When this feeling was at its height, the three men mentioned above met and formed the German Society Against the Abuse of Spirituous Liquors, the object of the organization being, as a registered society, to fight the dangers of alcoholism in all districts where the German language was spoken, and among German-speaking peoples abroad. It was composed for the most part of prominent scientific men of the time, and its development was largely along scientific and industrial lines, as some of the more influential members were engaged in these two fields.

The first president of the society was Dr. Nasse, one of the founders, a doctor of mental diseases and a professor at Bonn, Prussia, who served from 1883 to 1889, when he was succeeded by Dr. Struckmann, mayor of Hildesheim (1889-1902). August Lammers, also one of the founders, was the first secretary, serving from 1883-1892; and his successor was Dr. WILHELM BODE, noted for his literary and popular writings, as well as for his trips to the British Isles and the Scandinavian Peninsula for the purpose of making investigations concerning the scope and progress of the temperance movement in those countries. Bode served from 1892 to 1899. Dr. B. Laquer, another distinguished member of the society, also spent considerable time in visiting these countries and America with the same object, and he afterward wrote several interesting and instructive articles based on his observations in those countries.

During the administration of Dr. Struckmann,

the headquarters of the society were removed from Cassel to Hildesheim, and when he was succeeded in 1902 by Dr. CARL CLEM HUGO VON STRAUSS UND TORNEY, the offices were moved to Berlin-Dahlem, where the headquarters are now located. Under the guidance of President Von Strauss und Torney and that of Prof. IMMANUEL GONSER, who was elected general secretary in 1903, the membership and influence of the society grew rapidly. The growth of the organization had been remarkable from the very beginning. In 1885 the society had a membership of 8,250, and was made up of 31 district and local societies, with 5 more asking for admittance. In 1890 there were between 11,000 and 12,000 members. These were not, however, total abstainers. The idea of total abstinence was deprecated, as the main object of the society was to fight whisky, and the only thing to be desired was moderation.

For some time past the organization has been quite actively engaged in the distribution of temperance literature throughout the German Republic; and it has been responsible for the publication of much antialcohol propaganda through its newspapers and magazines, the *Mässigkeits-Blätter*, the *Blätter zum Weitergeben*, *Die Alkoholfrage*, the *Blätter für praktische Trinkerfürsorge*, and the *Zeitungskorrespondent*.

The progress and extent of the activity of the society has assumed greater proportions during the last decade. In 1914 the organization numbered about 14,000 members, and in 1920 it included 6 provincial alliances, 5 national unions, 228 district societies, 10 women's organizations and committees, 158 representative bodies, and 16 embryo district societies. It now has approximately 35,000 members. The society educates and instructs the general public by means of written and spoken propaganda, and it also endeavors to influence legislation and government administration for the promotion of such institutions as coffee-rooms, milk-halls, temperance drinking-fountains, and restaurants and refreshment establishments where non-alcoholic beverages might be served. It has its own publishing concern, which is growing rapidly, and which issues and circulates books, pamphlets, tracts, charts, slides, and other propaganda material.

The society has been directly responsible for the founding and maintaining of several temperance organizations such as: The German Association for Hotel Reform (*Deutscher Verein für Gasthaus Reform*), established by Dr. Bode in 1902; the International Society Against the Abuse of Spirituous Liquors (*Internationale Vereinigung gegen den Missbrauch Geistiger Getränke*), founded in Berlin in 1906; and the German Central Office Against Alcoholism (*Deutsche Reichshaupstelle gegen den Alkoholismus*), founded recently by representatives from the more important temperance societies of Germany. The officers of the society also hold the more important positions in these newer organizations.

The length of the name of the society, "Deutscher Verein gegen den Missbrauch geistiger Getränke," had always caused much inconvenience; and the name itself evoked questions difficult to be answered; for example, "What is the abuse of spirituous liquors," and "Where shall be fixed the boundary-line between permissible use and abuse?" A further consideration was decisive in the determination to change the society's title. In the course of years there had been back of the society's activities two strong endeavors: work for children and youths and work for confirmed alcoholics. In addition there was to be considered the healthy adult who enjoyed alcoholic beverages and whose viewpoint must be changed before unqualified total abstinence could be brought about. It was therefore decided to choose for the society a title which would designate clearly and briefly a battle with the perpetual evil of alcoholism as the problem to which the organization was devoted. The name chosen in 1921 was "Deutscher Verein gegen den Alkoholismus" (German Society Against Alcoholism). Professor Gonser, of Berlin, director of the society, writing in June, 1922, said of the alteration of the title:

> The change of name indicates in no way a change of principle in our stand upon the alcohol question in its totality or in any phase of the question. Just as formerly, we are holding fast to the principles which have been established during the years, and we are upholding the peculiar character of our society not in opposition to the total abstinence societies, but in the distinction between it and in complement to it. The society permits total abstinence, but will not become a society for total abstinence. It will not demand of a healthy adult abstinence as a condition of membership or colabor. In its ranks will be found not a few who view this as a personal problem; that is, to stop drunkenness through the abstinence of the individual, through the inner consciousness of the independence of individual tastes; through abstinence of the individual to raise the strongest possible opposition to the universal custom of drinking; to set the best possible example in the midst of the curse of drink; to wage war against the persistent drink evil with the strongest possible weapons. . . . The acknowledgment of freedom of decision will remain a guiding principle of the usefulness of the society, as formerly.

The present officers of the society are: Dr. K. WEYMANN, of Berlin, president of the judicial council; Dr. A. DELBRÜCK, of Bremen, chairman of the executive; Prof. I. GONSER, director; Dr. R. Kraut, Dr. J. FLAIG, and F. Goebel, assistant directors.

DEUTSCHER VEREIN GEGEN DEN MISSBRAUCH GEISTIGER GETRÄNKE (German Society Against the Abuse of Spirituous Liquors). See DEUTSCHER VEREIN GEGEN DEN ALKOHOLISMUS.

DE VRIES, NATHAN ALBERT. See VRIES, NATHAN ALBERT DE.

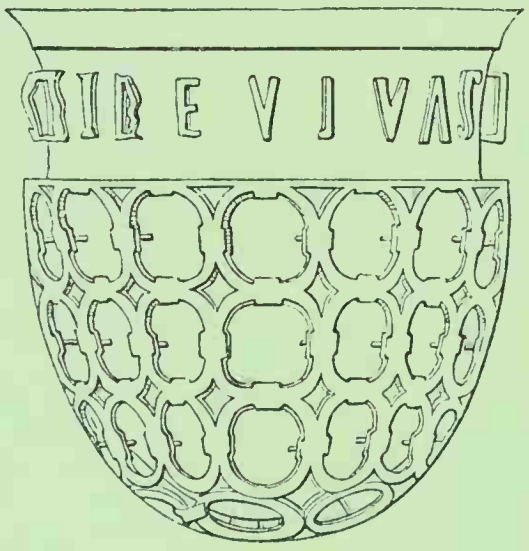
DEW CUP or **DEW DRINK.** The first allowance of beer to harvest laborers in England.

DEXTER SAMUEL. American lawyer, cabinet minister, and temperance advocate; born in Boston, Mass., May 14, 1761; died at Athens, N. Y., May 3, 1816. He was graduated at Harvard in 1781, studied law at Worcester, Mass., and was admitted to the bar in 1784. After some years of practise in Worcester and Middlesex counties, he removed to Boston, where he made his home for the rest of his life. In 1788-90 he served in the Massachusetts House of Representatives. He became a member of the lower House of Congress in 1793, and of the Senate in 1799. In June, 1800, he was appointed Secretary of War by President Adams, and later Secretary of the Treasury, holding the latter position until the inauguration of President Jefferson. He then resumed the practise of law,

his recognized ability in his chosen profession securing his retention in many of the great cases brought before the Supreme Court in Washington. Dexter was offered various political positions, among them a special embassy to Spain, by President Madison; but he preferred to confine himself to the law and the promotion of various reform movements in which he was greatly interested. In 1813 he was elected president of the newly formed Massachusetts Society for the Suppression of Intemperance. This was the first society organized in that State to restrain the growing evil of drunkenness, and the selection of Samuel Dexter as its first president was in recognition of his outstanding interest in the question. He had said in a public address that he "would pay all the taxes of Boston and of the State of Massachusetts if he might have the profit of the traffic in spirituous liquors." In 1814 he issued a statement on the drink question which was published and circulated by the temperance society of which he was president. Following are some brief excerpts from that appeal:

> The quantity of ardent spirits consumed in the country surpasses belief. By the marshal's return to the secretary's office, in 1810, of domestic manufacture in the United States, it is ascertained that 25,499,382 gallons of ardent spirits were distilled in the year. . . . a quantity of ardent spirits of nearly ten gallons to each person. The solemn fact is, more than four times as much spirit is consumed on the farm . . . as was used twenty years ago. . . . The consequence is found to be that the bloated countenance and the tottering frame is becoming a frequent spectacle among the yeomen of the country, once regarded, even to a proverb, the healthiest, the hardiest, the happiest class of the country.

Besides his published appeals on the temperance question, he issued a number of political pamphlets, a work on "The Progress of Science", and a collection of miscellaneous papers.



DIATRETA

THE INSCRIPTION READS "BIBE VIVAS MULTOS ANNOS"
—*After Winckelmann*

DEXTRIN ($C_6H_{10}O_5$). An amorphous, soluble substance, resembling gum arabic, produced by the action of dilute acids on starch. Together with maltose it is produced, also, by the action of DIASTASE on starch, as in the preparation of malt. See FERMENTATION. Dextrin is sometimes called "British gum."

DEXTROSE. A sugar found in honey and in the blood, liver, and urine of the animal organism. It is the solid product of the action of sulfuric acid on starch, the sirup so obtained being glucose. Dextrose is called, also, "grape-sugar." It is much less sweet than cane-sugar. See GLUCOSE.

DIASTASE. A white, amorphous, soluble ferment found in germinating grain, in saliva, and in some other animal fluids. It acts upon starch, changing it into dextrin, a soluble substance from which soluble and fermentable sugars are formed. This is the important process in the making of malt from barley. The grain is first allowed to germinate, in the process of which diastase is formed, which in time acts upon the starch as stated. See DEXTRIN; FERMENTATION.

DIATRETA. A glass cup in use among the ancient Romans. Being in the shape of an egg, it could not be set down, and it, therefore, had to be emptied at a draught. (Martial, xii. 70, 9.) The cup was contained in a network of glass, or precious stones ground by the wheel so that the patterns were bored through. The cup was often of great value.

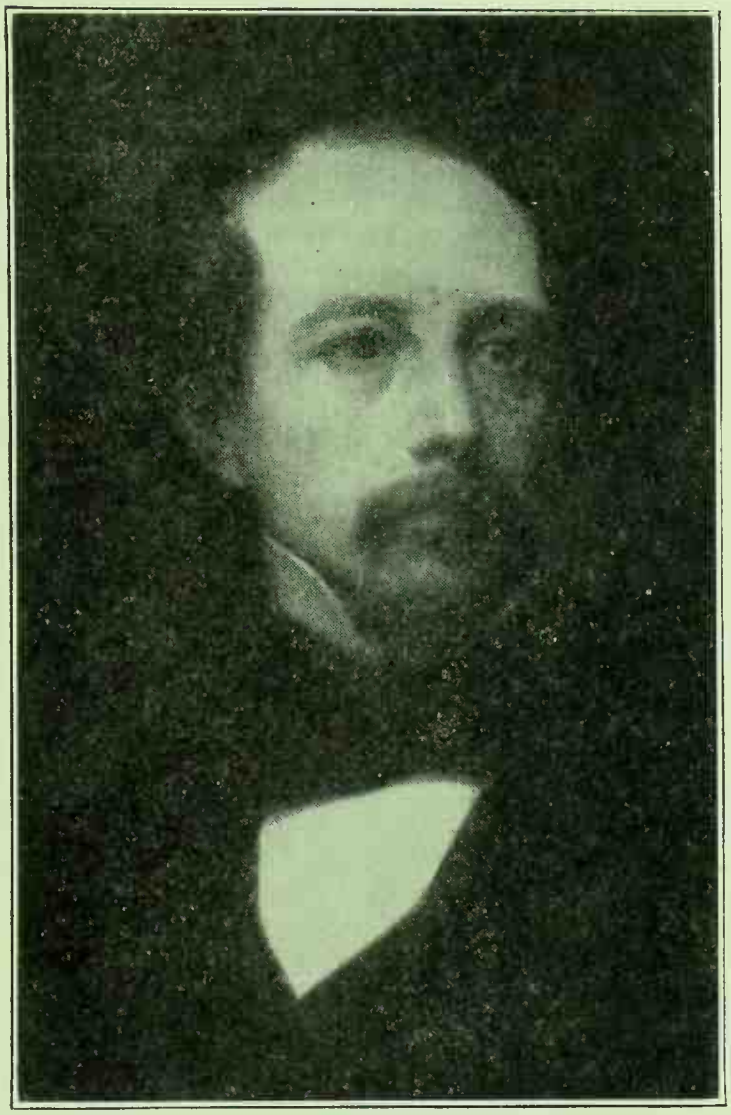
DIBS. See DEBASH.

DICK, SAMUEL MEDARY. American Methodist Episcopal clergyman and Prohibitionist; born in Darby Township, Pickaway County, Ohio, April 4, 1857; educated at Ohio Wesleyan University (A.B. 1887; A.M. 1890) and the University of Michigan (Ph.D. 1891). In 1888 he married Allie M. Luse, of Clyde, O. He was ordained to the ministry of the Methodist Episcopal Church in 1895, and held pastorates at Lowell, Mass., Providence, R. I., Worcester, Mass., and Minneapolis, Minn., Wesley Church, 1907-12; First M. E. Church, 1913—). During his student days in Ohio Wesleyan University he joined the Prohibition party, and later he assisted in its campaigns for a number of years. While serving a pastorate in Mathewson Street Episcopal Church, Providence, he opened his pulpit to Dr. Howard H. Russell, to present the work of the Anti-Saloon League of America, and he at once caught the vision of the result that must follow this line-up of the churches. From that time to the present he has been an ardent worker in the League ranks, and has been chosen for responsible positions. After serving for a number of years as a member of the Headquarters Committee of the Minnesota Anti-Saloon League, he was elected president of the League in that State in January, 1914 (which office he still holds), and was also a member of the National Board of Trustees. Whether in Eastern or Western cities, both local and national movements against the saloon have always found in him a powerful auxiliary and a courageous leader.

DICKENS, CHARLES JOHN HUFFAM (CHARLES DICKENS). English novelist; born at Landport (Portsea), Hampshire, Feb. 7, 1812; died at Gad's Hill Place, Higham, near Rochester, Kent, June 9, 1870. He was the second son of a family of eight children born to John Dickens, a clerk in the navy pay office, and Elizabeth, daughter of Thomas Barrow. The family moved from Portsea to London in 1814, and two years later to Chatham, in Kent. According to his own account, Dickens's earliest passion for reading was awakened by his mother, who taught him the rudiments not only of En-

glish, but also of Latin. His formal schooling began at a preparatory day-school in a place called Rome (pronounced "Room") Lane, and during the last two years of his residence at Chatham he attended a school kept in Clover Lane by a Baptist minister named William Giles.

As a young child, he is pictured by his biographer, John Forster, as a "sensitive, thoughtful, feeble-bodied little boy," who "told a story offhand so well, and sang small comic songs so especially well, that he used to be elevated on chairs and tables, both at home and abroad, for more effective display of these talents." His early literary companions and heroes—whom he delighted in impersonating for days at a time—



CHARLES DICKENS

—Copyright National Portrait Gallery, London

were found in his father's small collection of books, which included "Roderick Random," "Peregrine Pickle," "Humphrey Clinker," "Tom Jones," "The Vicar of Wakefield," "Don Quixote," "Gil Blas," "The Arabian Nights," "Tales of the Genii," and "Robinson Crusoe."

In 1821 the elder Dickens was recalled from Chatham to Somerset House, and the family, on account of pecuniary involvements, had to take up its abode in a mean little tenement in Bayham Street, Camden Town. The financial troubles of the father at this time represented in fact the adversities ascribed by the author in fiction to *Mr. Micawber*, the famous character of "David Copperfield." Finally, in 1822, the

creditors of John Dickens forced his consignment to the Marshalsea Prison for debt. After a forlorn attempt to "do something" for the support of the family by starting a school—a venture which seems to have progressed no further than the placing of a large brass plate on the door at No. 4 Gower Street, announcing "MRS. DICKENS' EDUCATIONAL ESTABLISHMENT"—the mother had to join her husband in his prison quarters. Charles was sent to earn his own living as a hand in a blacking warehouse, and for two years led a hand-to-mouth existence, sleeping in an attic, dining off a saveloy and a penny loaf, associating with two very rough urchins of the warehouse, Bob Fagin and Poll Green, and visiting his parents in the Marshalsea on Sundays.

The family fortunes were for a time rehabilitated by a legacy to his father in 1826, and Charles was rescued from the blacking-pots and sent two years to an academy known as "Wellington House." He then entered the employ of Mr. Blackmore, a Gray's Inn Solicitor, as office-boy, and after a year and a half in this position became a reporter in Doctor's Commons and various police courts. Meanwhile he was broadening his knowledge by reading during his spare time at the British Museum, and by studying law and shorthand. At the age of nineteen, when he became parliamentary reporter to the *True Sun*, he was considered one of the ablest young men of his calling in London. From the latter paper he went to the *Mirror of Parliament*, and later to the *Morning Chronicle*.

Dickens's first published piece of writing outside the reportorial field was a sketch of contemporary London life which appeared in the December number of the *Old Monthly Magazine* for 1833. He produced several similar sketches during the following year, the signature "Boz" being first given in August. These writings were much talked of outside as well as in the journalistic field, and the young author, whose offerings to the *Monthly* had thus far been gratuitous, soon found a more profitable opening for his sketches in the *Evening Chronicle*, an offshoot of the *Morning Chronicle* on which he was then employed (1835). In consideration of a regular series of articles which he was to write for the *Chronicle* in addition to his routine duties, his salary was raised from five to seven guineas a week. He was now settled in comfortable quarters in Furnival's Inn, and became engaged to Catherine Hogarth, the daughter of one of the *Chronicle's* proprietors, whom he married April 2, 1836.

About this time or a little earlier he seriously entertained the notion of going on the stage, but the uncertain promise of a theatrical career was soon displaced in his mind by the reality of successful accomplishment in the literary field, and his ambition to become an actor was relinquished without regret.

In January, 1836, "Sketches by Boz, Illustrative of Everyday Life" were published in two volumes, and soon afterward appeared the first number of the "Posthumous Papers of the Pickwick Club." On Aug. 22 he signed an agreement to undertake the editorship of a monthly magazine called *Bentley's Miscellany*, to be started the following January, for which he was to write

a serial story. Under this agreement he commenced work on the first chapters of "Oliver Twist," meanwhile completing the last half of "Pickwick." When the latter came out in book form at the close of 1837, Dickens's popularity as an author was firmly established, though the *Quarterly Review* morosely predicted that having risen like a rocket, he would "come down like a stick," a prophecy which, in the light of his later and lasting literary achievements, served only to throw confusion upon his critics. "Oliver Twist" and a "Life of Grimaldi" were completed in 1838, and the following year brought forth "Nicholas Nickleby," the sale of which far surpassed even that of "Pickwick."

The pecuniary rewards which Dickens's writings had brought him thus far were entirely inadequate to the merits and success of his works, and far from commensurate with the large profits of his publishers, with whom he had been somewhat hasty in entering into agreements. A realization of this fact on his part led to new publishing agreements much more lucrative to the author, in consequence of which he was enabled thenceforth to provide abundantly (and at times lavishly) for the maintenance and education of his family. Having resigned his editorship of *Bentley's Miscellany*, he began the publication of a weekly issued as *Master Humphrey's Clock*, comprising short stories, essays, etc., and patterned somewhat after Addison's *Spectator*. This was concluded in 1841, the "Old Curiosity Shop" and "Barnaby Rudge" also having made their appearance in the interim. In addition, he had found time for the charitable work of editing the "Pic-Nic Papers" for the benefit of Mrs. Macrone, the widow of one of his old publishers. To this book he contributed a preface and the opening story, the "Lamplighter."

In January, 1842, he went to America, where he was greeted on all hands with the greatest popular acclamation. His candid criticisms of certain social customs and political phases of American life and his comments on the barbarity of African slavery, for the most part just and unbiased, ruffled the national pride and stirred up a resentment which for a time after his return to England detracted from his popularity in the United States. Such displeasure as he incurred from the American public, however, was largely dispelled during the twenty-five years of momentous history which intervened between his first and second visits, and if anything had been lacking to reestablish him as a literary idol in America, his frank and complimentary acknowledgment of the great reforms which this period had witnessed, together with the natural growth of mutual understanding, would have accomplished this.

"American Notes" came out in two volumes soon after his return home, followed in 1843-44 by the "Christmas Carol" and "Martin Chuzzlewit." In the summer of 1844 he began a year of travel in southern France and Italy, writing "The Chimes" in Genoa, and collecting material for "Pictures from Italy" (published in 1846). He returned to England in 1845 in time to pen a Christmas story, the "Cricket on the Hearth." In January, 1846, he had a short experience as the editor of the London *Daily News*, but early in the spring he was again traveling in Europe, retiring to a villa in Lausanne in June to begin "Dombey and Son," which he completed in London early in 1848. His "favourite child," "David Copperfield," was introduced to the world in 1849-50. In the latter year he began the new weekly serial *Household Words*, which was carried on uninterruptedly till May, 1859. This period brought forth "Bleak House," "Hard Times," "A Child's History of England," and "Little Dorrit." The "First Library Edition of the Works of Charles Dickens" was published in 24 monthly volumes beginning in December, 1857, and ending in November, 1859. Much of his time between 1853 and 1856 was spent in Europe, and in 1858 he visited Ireland and Scotland. Early in 1856 (the year of his separation from his wife) he acquired Gad's Hill Place, which remained his permanent abode until his death.

The "Tale of Two Cities" was begun in *All The Year Round*. This weekly serial, which took the place of *Household Words*, was begun April 30, 1859, and continued until the author's death, when it passed under the management of his son. In it, also, appeared the "Uncommercial Traveller" (1860) and "Great Expectations" (1861). "Our Mutual Friend" was written in 1864, and "The Mystery of Edwin Drood," Dickens's last work, prematurely closed by his death, was issued between April and September, 1870.

Mention should be made of his paid public readings, which were given, with brief intervals, in 1858-59, 1861-63, 1866-67, and 1868-70, and which added very substantially to his fortune. His last reading was given at St. James's Hall, London, on March 15, 1870. His estate at the time of his death was calculated at £93,000 ($465,000).

His end came suddenly. After a long spell of writing he was stricken at dinner on June 8, 1870, and died in the evening of the following day.

No student of social conditions could have been more keenly alive to the menace of intemperance than Dickens; no one could have been more closely observant of all phases of the drink problem; and no one was more sincere in his desire to see the banishment of drunkenness and its train of physical and moral miseries. Yet it must be recorded at the outset that he had no faith in the total-abstinence movement. His stand on the liquor question is best explained by Forster, who writes:

> I know he wished to be remembered in his story that there was no subject on which through his whole life he felt more strongly than this. No man advocated temperance, even as far as possible its legislative enforcement, with greater earnestness, but he made important reservations. Not thinking drunkenness to be a vice inborn, or incident to the poor more than to other people, he never would agree that the existence of a gin-shop was the alpha and omega of it. Believing it to be *the* "national horror," he also believed that many operative causes had to do with having made it so, and his objection to the temperance agitation was that these were left out of account altogether. He thought the gin-shop not fairly to be rendered the exclusive object of attack, until, in connection with the classes who mostly made it their resort, the temptations that led to it, physical and moral, should have been more bravely dealt with. Among the former he counted foul smells, disgusting habitations, bad workshops, and working-customs, scarcity of light, air, and water, in short the absence of all easy means of decency and health; and among the latter,

the mental weariness and languor so induced, the desire of wholesome relaxation, the craving for *some* stimulus and excitement, not less needful than the sun itself to lives so passed, and last, and inclusive of all the rest, ignorance and the want of rational mental training generally applied.

"This," says Forster, "was consistently Dickens's 'platform' throughout the years he was known to me; and holding it to be within the reach as well as the scope of legislation, which even our political magnates have been discovering lately, he thought intemperance to be but the one result that, out of all those arising from the absence of legislation, was the most wretched. For him, drunkenness had a teeming and reproachful history anterior to the drunken stage; and he thought it the first duty of the moralist bent upon annihilating the gin-shop, to 'strike deep and spare not' at those previous remediable evils." ("The Life of Charles Dickens," ii, 51, 52.)

While this passage explains in a measure why Dickens was not in sympathy with the temperance reformers, it does not justify the manner in which he opposed the humanitarian efforts of those whose integrity of purpose he should have realized and respected, regardless of differences of opinion. The ridicule with which he treated the teetotal movement was hardly worthy of him as a man or as a writer. The feeling of the temperance workers toward him was well expressed by the Rev. Dawson Burns, who wrote as follows:

The death of Mr. Charles Dickens, June 9, deprived the world of one whose prolific creations had done so much to charm its imagination, and touch its heart. Unhappily, Temperance Reformers were only indebted to him for the stimulus derived from opposition. Nor was his opposition manly and gracious as became his character. He caricatured a cause which, fairly considered, must have appealed to his intellect and humanity. It can never redound to his credit, that his only representation of a Temperance advocate is the hypocritical "Shepherd" of the Brick Lane meeting. Mr. Dickens had seen enough of the fatal witchery of alcohol, not merely among the poor and ignorant, but on the educated and wealthy, to have made him ready to treat with respect, and goodwill, those who were labouring, and with no small success, to weaken the power of the enslaver and destroyer ("Temperance History," ii, 143, footnote).

The "Brick Lane" meeting, to which Burns alludes, is described in chapter ii of "Pickwick," and is written in the vein of satire which characterizes Dickens's treatment of temperance organizations throughout his writings. Here he pokes fun at the temperance reformers in his ludicrous "Report of the Committee of the Brick Lane Branch of the United Grand Junction Ebenezer Temperance Association," from which the following excerpts are taken:

Your committee have pursued their grateful labours during the past month, and have the unspeakable pleasure of reporting the following additional cases of converts to Temperance.

H. Walker, tailor, wife, and two children. When in better circumstances, owns to having been in the constant habit of drinking ale and beer; says he is not certain whether he did not twice a week, for twenty years, taste "dog's nose," which your committee finds upon inquiry, to be compounded of warm porter, moist sugar, gin, and nutmeg. . . . Is now out of work and penniless; thinks it must be the porter (cheers) or the loss of the use of his right hand; is not certain which, but thinks it very likely that, if he had drank nothing but water all his life, his fellow workmen would never have stuck a rusty needle in him and thereby occasioned his accident (tremendous cheering). Has nothing but cold water to drink, and never feels thirsty (great applause). . . .

Thomas Burton is purveyor of cat's-meat to the Lord Mayor and Sheriffs, and several members of the Common Council (the announcement of this gentleman's name was received with breathless interest). Has a wooden leg; finds a wooden leg expensive going over the stones; used to wear second-hand woodcu legs, and drink a glass of hot gin and water regularly every night—sometimes two. . . . Found the second-hand wooden legs split and rot very quickly; is firmly persuaded that their constitution was undermined by the gin and water. . . . Buys new wooden legs now, and drinks nothing but water and weak tea. The new legs last twice as long as the others used to do, and he attributes this solely to his temperate habits (triumphant cheers).

In another sketch, ironically entitled "A Plea for Total Abstinence," he comments on the overloading of horses which he had observed in a "Teetotal procession," and draws rather an absurd parallel between the abuse of horses and that of intoxicating liquor.

I have observed that the aggregate procession was on the whole pleasant to see. I made use of that qualified expression with a direct meaning, which I will now explain. It involves the title of this paper, and a little fair trying of teetotalism by its own tests. There were many people on foot, and many people in vehicles of various kinds. The former were pleasant to see, and the latter were not pleasant to see; for the reason that I never, on any occasion . . . have beheld heavier overloading of horses than in this public show. Unless the imposition of a great van laden with from ten to twenty people on a single horse be a moderate tasking of the poor creature, then the temperate use of horses was immoderate and cruel. . . .

Now, I have always held that there may be, and that there unquestionably is, such a thing as use without abuse, and that therefore the total abolitionists are irrational and wrong-headed. But the procession completely converted me. For so large a number of the people using draught-horses in it were so clearly unable to use them without abusing them, that I perceived that total abstinence from horse-flesh to be the only remedy of which the case admitted. As it is all one to teetotalers whether you take half a pint of beer or half a gallon, so it was all one here whether the beast of burden were a pony or a cart-horse. Indeed, my case had the special strength that the half-pint quadruped underwent as much suffering as the half-gallon quadruped. Moral: total abstinence from horse-flesh through the whole length and breadth of the scale. ("The Uncommercial Traveller," ch. xxxvii.)

Two of the "Boz" sketches are specially worthy of note as having to do with drink: "Gin-Shops" and "The Drunkard's Death." In the former, after giving a description of the typical London gin-shop and its habitués, followed by a picture of one of the customary free-for-all brawls, Dickens concludes with these words:

Well-disposed gentlemen, and charitable ladies, would alike turn with coldness and disgust from a description of the drunken, besotted men, and wretched, broken-down, miserable women, who form no inconsiderable portion of the frequenters of these haunts; forgetting, in the pleasant consciousness of their own high rectitude, the poverty of the one, and the temptation of the other. Gin-drinking is a great vice in England, but poverty is a greater; and until you can cure it, or persuade a half-famished wretch not to seek relief in the temporary oblivion of his own misery, with the pittance which, divided among his family, would just furnish a morsel of bread for each, gin-shops will increase in number and splendour. If Temperance Societies could suggest an antidote against hunger, distress, or establish dispensaries for the gratuitous distribution of bottles of Lethe-water, gin-palaces would be numbered among the things that were. Until then, their decrease may be despaired of.

"The Drunkard's Death," a short but harrowing tale of a family ruined by drink, shows up the menace of intemperance in its darkest colors. In leading up to this story, he alludes to the fallen, drink-wrecked characters familiar to all in the streets of every great city.

Is there any man who has mixed much with society, or whose avocations have caused him to mingle, at one time or other, with a great number of people, who

cannot call to mind the time when some shabby, miserable wretch, in rags and filth, who shuffles past him now in all the squalor of disease and poverty, was a respectable tradesman, or clerk, or a man following some thriving pursuit, with good prospects, and decent means;—or cannot any of our readers call to mind from among the list of their *quondam* acquaintance, some fallen and degraded man, who lingers about the pavement in hungry misery—from whom every one turns coldly away, and who preserves himself from sheer starvation, nobody knows how? Alas! such cases are of too frequent occurrence to be rare items in any man's experience; and but too often arise from one cause—drunkenness, that fierce rage for the slow, sure poison, that oversteps every other consideration; that casts aside wife, children, friends, happiness, and station; and hurries its victims on to degradation and death.

Yet, despite his recognition of the evil effects of liquor, he goes considerably out of his way to criticize the management of the "Self-supporting Cooking Depot for the Working Classes" in Whitechapel, for failing to provide beer for the working men. He says:

Another drawback on the Whitechapel establishment, is the absence of beer. Regarded merely as a question of policy, it is very impolitic, as having a tendency to send the working men to the public-house, where gin is reported to be sold. But, there is a much higher ground on which the absence of beer is objectionable. It expresses distrust of the working man. It is a fragment of that old mantle of patronage in which so many estimable Thugs, so darkly wandering up and down the moral world, are sworn to muffle him. Good beer is a good thing for him, he says, and he likes it; the Depot could give it him good, and he now gets it bad. Why does the Depot not give it him good? Because he would get drunk. Why does the Depot not let him have a pint with his dinner, which would not make him drunk? Because he might have had another pint, or another two pints, before he came. Now, this distrust is an affront, is exceedingly inconsistent with the confidence the managers express in their hand-bills, and is a timid stopping-short upon the straight highway. It is unjust and unreasonable, also. It is unjust because it punishes the sober man for the vice of the drunken man. It is unreasonable, because any one at all experienced in such things knows that the drunken workman does not get drunk where he goes to eat and drink, but where he goes to drink—expressly to drink. To suppose that the working man cannot state this question to himself quite as plainly as I state it here, is to suppose that he is a baby, and is again to tell him in the old wearisome condescending patronising way that he must be goody-poody ("The Uncommercial Traveller," ch. xxv, "The Boiled Beef of New England").

Dickens's writings abound in portrayals of the drinking customs of England and of other countries which he visited. Wherever he went he seldom failed to allude to the various kinds of liquor in common use. He delights in describing a convivial gathering, and expatiates at great length upon the charms of an alluring tavern. Thus he regales the reader with a picture of the "Maypole" bar:

The very snuggest, cosiest, and completest bar, that ever the wit of man devised. Such amazing bottles in old oaken pigeon-holes; such gleaming tankards dangling from pegs at about the same inclination as thirsty men would hold them to their lips; such sturdy little Dutch kegs ranged in rows on shelves; so many lemons hanging in separate nets, and forming the fragrant grove already mentioned in this chronicle, suggestive, with goodly loaves of snowy sugar stowed away hard by, of punch, idealised beyond all mortal knowledge; such closets, such presses, such drawers full of pipes, such places for putting things away in hollow window-seats, all crammed to the throat with eatables, drinkables, or savoury condiments; lastly, and to crown all, as typical of the immense resources of the establishment, and its defiance to all visitors to cut and come again, such a stupendous cheese! ("Barnaby Rudge," chap. xix.)

Further references in Dickens's writings to drink and drinking will be found in the article DRINK IN FICTION.

Concerning the personal habits of the novelist with regard to drink, certainly he never laid himself open to the reproach of immoderate indulgence. James T. Fields (one of his business associates in connection with his American readings) said:

He was accustomed to write and talk a good deal about eating and drinking, but I have rarely seen a man eat and drink less. He liked to dilate in imagination over the brewing of a bowl of punch, but when the punch was ready he drank less of it than any one who might be present. It was the sentiment of the thing and not the thing itself that engaged his attention. (Forster's "Life," ii. 416.)

In accepting this statement, however, allowance should doubtless be made for the fact that Fields's observation was made at a time when, Dickens was in very poor health, and neither ate nor drank with his customary enjoyment. From other sources it appears that he was accustomed to the daily use of wine or malt liquor, particularly at meals, and rather fancied himself a connoisseur in this respect. Writing to Forster from Broadstairs (Sept. 3, 1837), he reports himself just risen from an attack of illness, and says:

You will imagine how queer I must have been when I tell you that I have been compelled for four-and-twenty mortal hours to abstain from porter or other malt liquor!!! I done it though—really. . . . I have discovered that the landlord of the Albion has delicious hollands (but what is that to *you*, for you cannot sympathize with my feelings). *(Id.* i. 93.)

It is probably closest to the truth to say that Dickens drank neither more nor less than the general run of his countrymen; in short, that he was—to use a much-abused term—a "moderate drinker."

BIBLIOGRAPHY.—James Cooke, *Bibliography of the Writings of Charles Dickens,* 1879; John Forster, *Life of Charles Dickens* (the acknowledged authoritative biography); F. G. Kitton, *Dickensiana,* 1886; R. H. Shepherd, *The Bibliography of Dickens,* 1880; the bibliography by J. P. Anderson appended to Sir F. T. Marzials's *Life of Charles Dickens,* 1887.

DICKIE, SAMUEL. American educator and Prohibition leader; born in Oxford County, Ontario, Canada, June 6, 1851. In 1858 the family removed to Lansing, Mich., where the boy received his public-school education, later graduating from Albion College, Mich. (B.S., 1872; M.S., 1877; LL.D., 1900). In 1872 he married Mary Brockway, of Albion. He spent some years teaching in the public schools, becoming superintendent of schools at Hastings, Mich., and later (1877-87) he was professor of astronomy and physics at his alma mater. He then engaged in manufacturing enterprises until 1901, when he was elected president of Albion College, which position he held for more than twenty years.

Dickie was an aggressive leader in antisaloon warfare and has long been prominent in the councils of the Prohibition party. He presided at the national convention held in Pittsburgh in 1884, when St. John was nominated for the Presidency. Two years later he was the party candidate for governor of Michigan. In 1887 he managed the State campaign for a prohibitory amendment to the constitution of Michigan, and in the same year he was elected chairman of the national committee of the Prohibition party. After thirteen years of strenuous toil he resigned the chairmanship in 1900, becoming vice-chairman, and serving in that relation ever since. Dickie was mayor of Albion in 1896-97. Active in the enterprises of

the Methodist Episcopal Church, he was a lay delegate to every General Conference from 1892 to 1916, and has had much to do with framing the pronouncements of that body in opposition to the saloon and every other form of the liquor traffic.

It should be mentioned that, although at all times a very stanch temperance man, Dickie has manifested pronounced hostility to the operations of the Anti-Saloon League, even going so far as to publish a severe critieism of the organization in a eireular entitled "The Anti-Saloon League,—Its Methods" (Minneapolis, May 13, 1912).

DIDAMA, HENRY DARWIN. An American physician and medical edueationist; born at Perryville, N. Y., June 17, 1823; died at Syracuse, N. Y., Oct. 5, 1905. He was educated at Cazenovia (N. Y.) Seminary and at Albany Medieal College. He married Sarah Miller, of Danby, N. Y., in 1848. He praetised medieine at Romulus, N. Y., from 1846 to 1851, and then removed to Syracuse, where he beeame professor of clinical medieine in the College of Medieine of Syracuse University. Here he spent the remainder of his long life, becoming dean of the College of Medicine in 1888. He was made professor emeritus of the seience and art of medicine and clinical medicine in 1893, and the same year he became ehief of staff of St. Joseph's Hospital. For twelve years he held the offiee of coroner in Syracuse.

One of the most eminent physieians and teachers of his day, Didama became president of many different soeieties, as well as viee-president of the Ameriean Medical Assoeiation. It was as the offieial representative of the latter body that he published in the Syraeuse *Post-Standard*, in June, 1901, his famous letter setting forth the true facts eoneerning the action of the Assoeiation on the army canteen question. The session at which this action was taken was held in St. Paul, Minn., where, at a general meeting attended by a majority of the 1,500 members, a resolution was offered urging Congress to restore the canteen or "post exchange."

Didama's letter recites that:

> A speech in advocacy of the canteen, commenced by one of the soldiers, a member of the association, became so violent and abusive that it was suppressed by the clamor of the convention, and the resolution was not adopted, but referred to a legislative committee acting in Washington.
>
> The canteen advocates, determined to secure a decision in their favor, rallied their forces the next morning, *when not more than fifty members of the association were present*—the rest being at work in the various sections—and secured an affirmative vote, which the president declared unanimous, although he did not put the negative. This vote, secured by trick, was the heralded unanimous action of the great American Medical Association.

In this letter, which was republished in *The New Voice*, in its issue of June 27, 1901, Dr. Didama continues as follows:

> It is well enough to remember that the active principle in the soft drinks is identical with that in the strong ones. . . . People can and do get drunk on any one of these beverages. And a high medical authority holds that beer, rather than whisky, is the cause of certain forms of neuremia.
>
> The canteen is the primary school, the kindergarten for the saloons. Many a new recruit tasted alcoholic beverage for the first time in the canteen. The taste acquired there led him with boon companions to the grog shop.

Although the heavy burden of Dr. Didama's professional duties precluded his active participation in temperance work, he was much in sympathy with the cause and gave it his strong moral support.

DIEPENBROCK, MELCHIOR. A German eardinal and advocate of temperanee; born at Bocholt, Prussia, Jan. 6, 1798; died at Johannesburg, Austrian Silesia, Jan. 20, 1853. He was educated in the military school at Bonn, and served as lieutenant in the Prussian army. In 1823 he was ordained a Catholie priest, and in 1845 he was elected Prince-Bishop of Breslau. Outstanding in his opposition to strong drink, he preached and leetured on the temperance question throughout his jurisdiction. In 1850 he was made a cardinal, and continued, in this larger sphere, to advocate temperanee prineiples. The following paragraph, translated from Dr. Wilhelm Bode's *Alkohol-Album*, is one of Cardinal Diepenbrock's eharaeteristie pleas for temperanee:

> The victory over the evil of taking alcoholic drinks is a splendid example of self-denial. For a short period it appears a hard and difficult fight to drive out that venomous plant from one's life, but having done so, one is gloriously rewarded. Peace dwells in the home, concord and joy reside at your hearth, where previously there was the evil spirit of inebriety showing itself in brutality and quarrelling. Therefore I exhort you to stick to your holy pledge of abstinence, in order that you may not sink into the grave loaded with drink and that you may not wake up in hell.

DIETRICHSTEIN, SIGISMOND DE. The founder of a temperanee soeiety whieh was instituted in Germany, possibly under the auspices of St. Christopher, A. D. 1517. Ralph Barnes Grindrod, in his introduction to "Bacehus" (London, 1839), states that this was the first association of its kind, but does not name the plaee of its foundation.

Richard V. Freneh, in his "History of Toasting" (London, n. d.), says (p. 103):

> It is curious that the first historic temperance society of modern times, viz., that founded by Sigismund Diettrichstein, A. D. 1517, should have had among its main objects the abolition of the custom of pledging of healths.

DIGBY, WILLIAM. British journalist and merchant; born at Wisbeeh, Cambridgeshire, May 1, 1849; died in India Sept. 24, 1904. He was edueated privately and for three years (1868-71) did journalistie work in the eastern eounties of England. He then went to Ceylon, where, six years later, he beeame editor of the *Madras Times* (1877-79). Returning to England, he edited the *Liverpool and Southport Daily News* (1880), and the *Western Daily Mercury*, Plymouth (1880-82). He was secretary of the National Liberal Club from its foundation until 1887, and was founder of the Indian Political Agency, of whieh he became director (1887-92). He was editor of *India* in 1890-92. In 1888 he entered into business, beeoming senior partner in the firm of Hutchinson & Co., East India merchants, London. Among his philanthropie efforts was the appeal, which he originated, to England in 1877 on behalf of the famine-stricken people of Southern India, for whom nearly £800,000 ($4,000,000) was subscribed. He was decorated (C. I. E.) by Queen Vietoria for honorary services in India in connection with this fund.

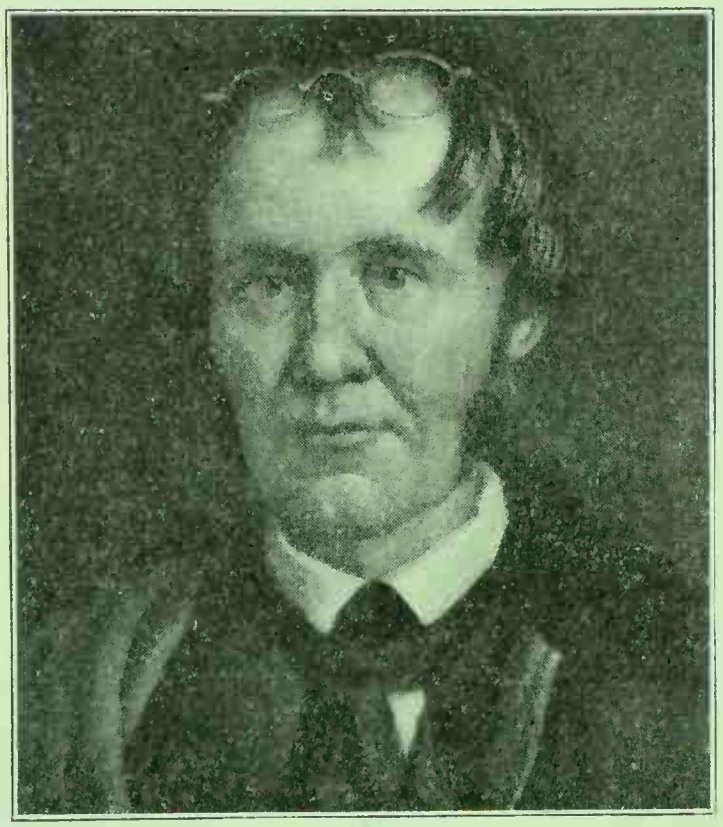
Digby was one of the first promoters of the Anglo-Indian Temperance Association and for

many years a member of its council. He wrote a number of books on Indian problems.

He was twice married: (1) in 1874 to Ellen Amelia Little (d. 1878); and (2) in 1879 to Sarah Maria Hutchinson (d. 1899).

DIGITIS MICARE. Same as *micare digitis.* See MORA OR MORRA.

DILLAHUNTY, EDMUND. American lawyer, judge, and temperance advocate; born in Richland Creek, in Davidson County, seven miles south of Nashville, Tennessee, Sept. 28, 1800; died in 1852. He was educated in the common schools of Tennessee, and at Greenville College, East Tennessee. In 1823 he commenced the study of law in the office of Robert L. Cobbs, who was an eminent attorney in the Maury circuit at that time. He obtained a license to practise law the following year, and, shortly after, entered into partnership with Cobbs, which proved quite successful. With his success came the desire to enter politics, and in 1831 he was elected attorney-general for the State of Tennessee. On the expiration of his term of office he was elected judge of the Eighth Judicial Circuit of his State, and, eight years later, he was unanimously reelected.



EDMUND DILLAHUNTY

Judge Dillahunty was made Grand Master of Masons in Tennessee in 1845, and in the following year he was reelected. In October, 1849, he became Grand Worthy Patriarch of the Grand Division, Sons of Temperance, of the State of Tennessee.

For approximately fifteen years previous to 1850 he devoted a great deal of his time to the instruction of a number of young men, who were preparing for the practise of law, and, toward the end of that period, he was a visitor and lecturer of Jackson College.

Throughout his life, the Judge was a total abstainer. During the time he was serving as attorney-general he had ample opportunity to trace the underlying causes and motives of crime, and he soon made the astounding discovery that ignorance and intemperance were the principal origins of at least 90 per cent of all the crimes which came under his supervision. Alarmed by this fact, he commenced as early as 1834 to agitate publicly the question of suppressing the evil of intemperance, and he was one of the first to enter the ranks of the Sons of Temperance, the first temperance organization of any considerable proportions in Tennessee.

The following extract is from one of Judge Dillahunty's papers, entitled "Intemperance":

> There is no law of man's nature, moral, mental, or physical, that intemperance does not violate; and most bitterly, too, does he pay for such transgressions. Its physical effects are disease, suffering, decay, death. It deranges the nervous system, poisons the blood, and corrupts those fluids nature has furnished for the health and nutrition of the body. If there is any predisposition in the system for disease, the germ is certain to be developed by the use of ardent spirits. Ask the candid, the honest physician, and he will tell you this; and he will also tell you that intemperance is the parent of well nigh every disease. Climate and local causes do much, but intemperance still more, to give the physician employment—not to speak of the thousand deaths by apoplexy, by shooting, by stabbing, by drowning, by burning, by freezing, that are brought about by drunkenness. It has done more to people the city of the dead, than fire, famine, pestilence, and the sword. It is the destroying angel upon whose footsteps death waits to glut himself with human sacrifice. Could the myriad of its slain be collected together, it would take an archangel, speaking with the dialect of Heaven, to number the multitude. ("The National Temperance Offering," New York, 1851.)

It was said that Judge Dillahunty's court was a "temple of moral training," and that his charges to juries were always sermons.

DILLARD, LELLA AUGUSTA. American temperance leader; born near Greenville, Ga., Nov. 10, 1863; educated at the Southern Female College, La Grange, Ga. (A. B. 1881). Her interest in the great war with alcohol found expression in her graduation thesis, a temperance poem, for which she received the class medal. For the next five years she was a teacher in the same institution. In 1886 she was married to the Rev. Miles H. Dillard, of the North Georgia Conference, Methodist Episcopal Church, South. In 1892, while living at Conyers, Ga., where her husband was pastor of the church, Mrs. Dillard joined the Woman's Christian Temperance Union. Returning to La Grange, where she had lived as a student, she was made president of the local W. C. T. U., retaining that office until 1909, when she removed with her family to Oxford. Serving in various State offices, first as superintendent of the Literature Department and then of the Purity Department, she was transferred to the Young People's Branch and made college secretary the same year. In 1909 she was made State vice-president of the Georgia W. C. T. U., and in 1916 she was chosen president, which office she still holds. She brought to this position, in the ripeness of their development, those qualities which had rendered her so efficient in the various offices to which her sisters had assigned her in the previous years, and in addition, the many months of actual experience in the work when her chief had been disqualified through ill-health. In defending the W. C. T. U.'s hard-won victories of earlier years, Mrs. Dillard has distinguished herself as an able leader.

The life and labors of her husband were of

great inspiration to her. As long as he lived he was a relentless foe of the liquor traffic, and his work in some sections of Georgia was a potent influence in the winning of many battles with the saloons.

DILLET, ANNIE WILLIAMSON (SMITH). British West Indies temperance worker; born in New Providence Island, Bahama Islands, Oct. 2, 1846; educated in the public schools. When the Independent Order of Good Templars was established in the Islands, in 1875, she became a member, filling each lodge office in turn. In 1880 she was married to STEPHEN ALBERT DILLET, first mate on one of the lighthouse tenders, in the Imperial Lighthouse Service. In 1881 she took the grand lodge degree and became grand superintendent of the Juvenile Temple, I. O. G. T. In 1883 she joined the Independent Order of Rechabites; and in 1890, when the Woman's Christian Temperance Union was introduced into the Islands, she became a member of that organization. She was chosen district superintendent of Juvenile Temples, I. O. G. T. in 1894, and in the same year she became president of the Nassau W. C. T. U., to which office she has been annually re-elected. In 1906 the Nassau W. C. T. U. sent her as their delegate to the World's W. C. T. U. convention in Boston. In recent years she and her husband (now Captain Dillet) have been associated in organizing and promoting the Juvenile Temperance work, and for some time Mrs. Dillet was a member of the executive committee of the Prohibition movement in the Bahamas.

DILLET, STEPHEN ALBERT. British naval officer and Prohibition advocate; born at Nassau, New Providence, Bahama Islands, March, 19, 1849; educated in the Boys' Central School, the principal public school of the colony. His term in that institution ended, however, when, at twelve years of age, he was appointed to a clerkship in the local post-office. At fifteen he decided to take up the study of navigation and entered the Imperial Lighthouse Service as a sailor on board the lighthouse tender "Georgina." In 1868 Dillet married Elizabeth M. Rae (died 1875). The same year he was appointed first mate of a new lighthouse tender, the "Richmond," on which he served until 1871, when he resigned and spent three years in the merchant service, sailing to many ports of North and South America on the Atlantic seaboard. In 1874 he reentered the lighthouse service as first mate, being at times in temporary command, and acting also as deputy inspector of lighthouses. It was during a trip to America in 1872 that Captain Dillet, then in Philadelphia, decided to abstain wholly from the use of intoxicating drinks, and in 1879 he became a member of the Independent Order of Good Templars. From that time onward he entered actively into the work of the Order, filling various offices and participating in local and general campaigns to uproot the liquor traffic. In 1882 he instituted "Provident" Tent 112, of the Independent Order of Rechabites, in Nassau, of which he has been secretary for many years. Gifted both as a public speaker and as a singer, he has been much in demand as a lecturer and in the arrangement of the musical parts of the various campaigns. In the Juvenile Templars, as in other features of the work, Captain Dillett has had the valuable assistance of his wife, MRS. ANNIE W. DILLET, whom he married in 1880, and who first induced him to work for the Good Templar Order. By their joint efforts they have led hundreds of young children into the Order and into active participation in campaign work. Captain Dillet has been a leader in law-enforcement in the Bahamas, though the local-option law, which was secured only after a most strenuous campaign, has been largely neutralized by amendments in the interest of the bibulously inclined.

After 36 years of service Captain Dillet retired from the Imperial Lighthouse Service in 1910; but, responding to his country's call at the beginning of the World War, he rendered valuable service in the Coast Patrol, as well as in the Recruiting and the Transport Service.

DILLON, CONRAD. British civil service official and temperance advocate; born in London, England, Sept. 2, 1845; died at Midhurst, Sussex, Nov. 4, 1901. He was the son of the sixteenth Viscount Dillon, and was intended for a military life. He entered Sandhurst, after a preliminary course at Eltham, but infirm health forbade his admission to the regular army. He was, however, successively connected with the militia and the volunteers. Entering the civil service, he came to be chief clerk in the Probate Registry at Somerset House. In 1872 he married Ellen, the daughter of Sir Henry Dashwood. His early association with the military establishment led him to observe the need of special work among soldiers, especially in the promotion of total abstinence. He was one of the prime movers in founding the Royal Army Temperance Association, and worked continuously to increase its membership and further its efficiency. At the instance of the National Temperance League and the Church of England Temperance Society, Dillon was appointed honorary secretary and treasurer of the Army Temperance Association, and in this position he contributed largely to make that organization one of the most successful of existing temperance societies. He was an active supporter of the London Temperance Hospital, the Band of Hope, the United Kingdom Alliance, and other similar movements. He was a delegate, from the Army Temperance Association, to the Sixth International Congress Against Alcoholism, held in Brussels in 1897.

DILLON, Sir MARTIN ANDREW. British soldier and temperance advocate; born June 19, 1826; died Aug. 8, 1913. He received a military education and entered the army in 1843. He served in the Punjab, in the Crimea, and in the Indian Mutiny of 1857-58. Frequently honored for meritorious conduct, he was created K.C.B. (1887). After 50 years of service, mainly in distant countries, he was placed on the retired list as general in 1892. He was made G.C.B. in 1902. Having always taken a keen interest in the promotion of temperance in the army, he then devoted himself more fully to the cause among the soldiers both at home and abroad. He was made chairman of the executive committee of the Royal Army Temperance Association when that body was organized and was diligent in seeking to remove temptation from the troops in foreign service as well as from those at home. He gave much time and energy to arrangements for supplying the men with aerated waters, tea, and

other refreshing drinks when on the march, and also at Christmas and other holidays. It was at General Dillon's suggestion that members of the Royal Army Temperance Association became entitled to have recorded on their character certificate of discharge the length of their service in the Royal Army Temperance Association, and it is the general testimony of the men that this privilege has materially helped them to obtain situations in civil life.

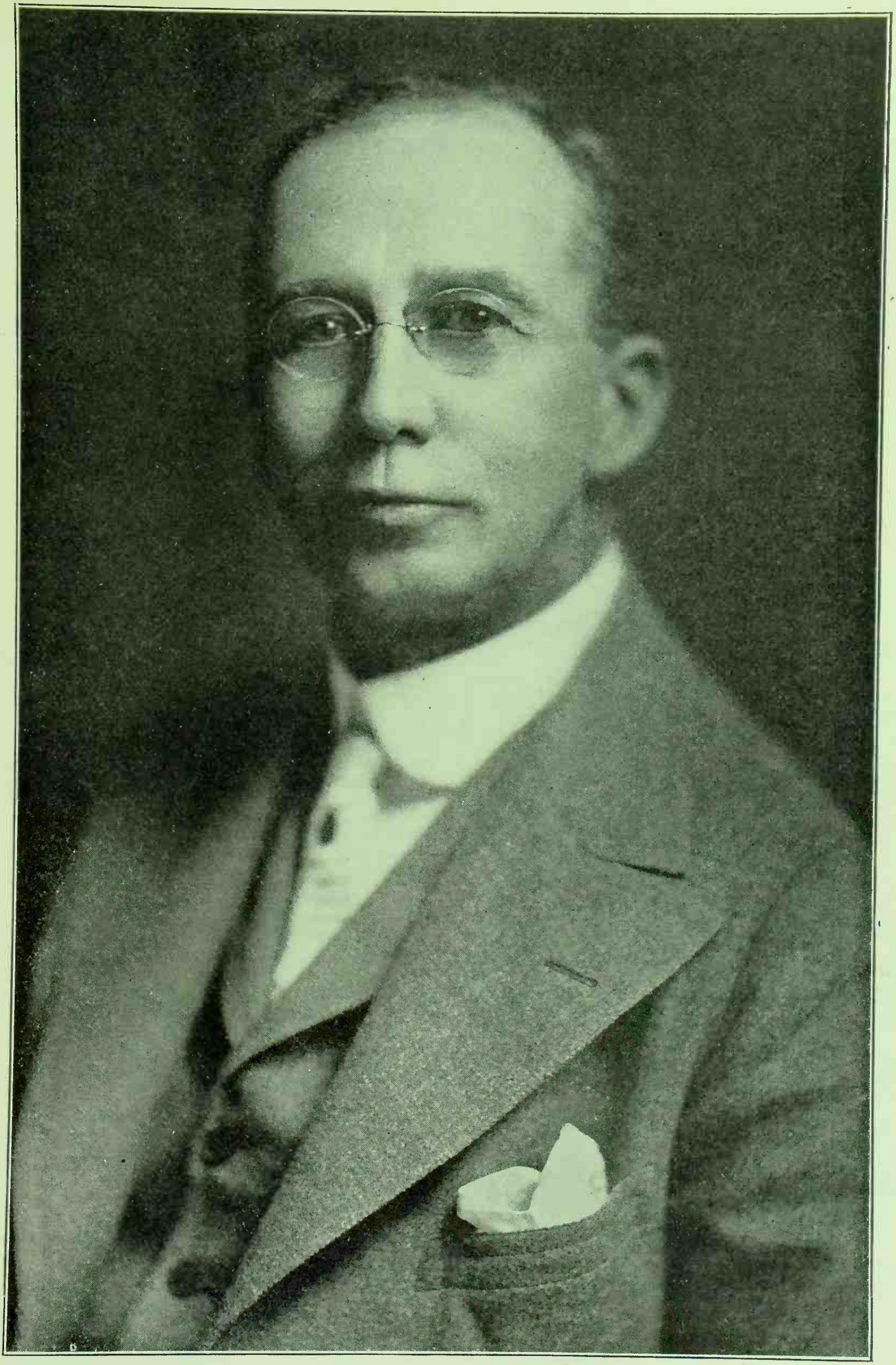
DINGLEY, NELSON. American legislator and temperance advocate; born at Durham, Me., Feb. 15, 1832; died in Washington, D. C., Jan. 13, 1899. He was educated in the local schools, at Waterville College, and at Dartmouth College (graduated, 1855), and received the LL.D. degree from Bates College in 1874, and from Dartmouth in 1894. He studied law at Auburn, and was admitted to the bar there in 1856. In the same year he became editor and proprietor of the *Lewiston Journal*, and maintained his connection with that paper till his death. In 1857 he married Salome McKenney, and established the family home at Lewiston. He was elected to the Maine Legislature in 1861, and was successively reelected until he had completed six terms, serving as speaker in 1863 and 1864. In 1874 he was elected governor of the State; and in this position as well as in the Legislature he consistently upheld the Prohibition law, while recognizing its crudity and advocating the features which were afterward embodied in the constitutional amendment of 1884. In 1881 Dingley was elected to the national House of Representatives at Washington; and then began that long Congressional career of prominence and leadership, moral as well as political, which has had few parallels in the popular branch of the national Legislature. He served ten terms as Congressman from his native State, and died in office. His mastery of financial problems led President McKinley to invite him into his cabinet as Secretary of the Treasury, but he declined the position and continued as leader of the House of Representatives, where his influence grew steadily to the end. As chairman of the Ways and Means Committee he brought forward his famous tariff bill in 1897, which, after long debate and some amendments, was adopted, and has passed into history under his name. In 1898 he became a member of the Joint High Commission to adjust differences between the United States and Canada.

In the latter years of his life Dingley was president of the Congressional Temperance Society; and his outstanding attitude of opposition to the liquor traffic was as well known in Washington as it had been among his neighbors and in legislative circles in the State of Maine. He was frequently called upon to preside over public meetings held in Washington to promote various reform movements. A member of the Congregational Church, he participated actively in the various forms of church work as well as in the great councils of his denomination. His speech in favor of Sunday closing of the World's Fair at Chicago has become a classic in its marshaling of the reasons why the American republic should safeguard the Lord's Day. Handicapped, as he was, by frequent attacks of illness, and wanting in physical vigor and endurance at his best, Dingley's career remains a source of encouragement and inspiration to all other young men who find their paths are beset with obstacles.

DINWIDDIE, EDWIN COURTLAND. American Prohibition leader; born at Springfield, Ohio, Sept. 29, 1867; educated in the public schools of Springfield, at Wittenberg College (Springfield), and at Grove City (Pa.) College (M. A. 1899). He studied for the ministry, and was ordained an Evangelical Lutheran minister in 1894. On November 8 of that same year he married Miss Olive Hannah Smith, at Kansas City, Missouri. Born in Ohio, a training-ground for Prohibition, Dinwiddie became interested in the temperance reform movement at an early age. While still quite young he affiliated himself with several temperance societies, one of which was the Independent Order of Good Templars. He joined, also, the Prohibition party, in the work of which he was active until about 1896, when he forsook the party and became an independent Republican. He has been an ardent advocate of total abstinence and Prohibition practically all of his life. He has held at various times a number of important offices in connection with political parties having temperance planks included in their platforms, serving in 1888-89 as president of the Ohio Young Men's Prohibition League, and being chosen, in 1890, secretary of the Ohio Prohibition Executive Committee, which office he held until 1892. In 1894 he decided to take up temperance work in his denomination, and in 1899, when the United Evangelical Lutheran Church created a distinct temperance committee to stand "four square upon the principal of total abstinence and the abolition and suppression of the legalized liquor traffic," he was elected secretary of the Permanent Committee on Temperance of the Evangelical Church (General Synod). After holding that office for four years, he was appointed, in 1903, chairman of the Temperance Committee, in which capacity he served until 1918. His temperance connections have been numerous and varied, and for nearly a quarter of a century he has marshaled the forces of Prohibition and led in the fight against the legalized liquor traffic.

Early Temperance Affiliations

Dinwiddie has achieved national prominence through his connection with the Anti-Saloon League of America, which organization was the outgrowth of the temperance reform movement in Ohio. In December, 1893, when the Ohio Anti-Saloon League was in the first year of its existence, he entered its employ, and in January, 1894, he was placed in charge of the legislative department of the Ohio League, with the title of "legislative superintendent." He served in that capacity for two years, at the end of which time he was appointed (1896) State superintendent of the Pennsylvania Anti-Saloon League, which position he held until 1899. Up to the end of the nineteenth century practically nothing had been accomplished in the matter of endeavoring to secure temperance legislation in Congress. The necessity for work along national legislative lines became so imperative that, as a result of action taken at the Fourth National Convention of the Anti-Saloon League, held at Cleveland in December, 1898, legislative headquarters were opened in Washington, D. C., and the office of "national



REV. EDWIN COURTLAND DINWIDDIE

—*Copyright Harris & Ewing*

legislative superintendent" was created. In 1899 Dinwiddie was appointed to fill this office, thus becoming the first person to assume the position of national legislative agent solely in the cause of Prohibition. Upon assuming his new office he immediately inaugurated a special campaign to bring about favorable temperance legislation. He soon achieved his first victory, which was the passage, in February, 1901, of the Anti-Canteen Act, which prohibited the sale of or dealing in intoxicating liquors in army canteens, post-exchanges, and army transports. Shortly after this achievement he proposed and secured the appropriation by Congress of more than $3,000,000 for buildings at army posts for recreative and social purposes for enlisted men. Under the auspices of the National Anti-Saloon League, he made temperance addresses in all parts of the United States, which were very influential in promoting State and National legislation for the restriction of the legalized liquor traffic. He was delegated in 1905 to take charge of a campaign to secure the admission of Oklahoma into the Union as a Prohibition State; and, after two years of strenuous effort on the part of himself and his workers, a Prohibition amendment to the State constitution was adopted by a vote of the people at the same election at which the State voted to enter the Union (see OKLAHOMA). He also had charge of the campaign in the first Oklahoma Legislature which resulted in the adoption of the best and most comprehensive enforcement code to be found in any State. He retired from the superintendency in 1907. During 1907 and 1908 he directed, for other reform interests, a campaign before Congress, which finally resulted, in 1909, in the adoption of important amendments in relation to interstate shipments of intoxicating liquors. In 1911 he was again elected national legislative superintendent of the Anti-Saloon League, after an interval of four years, and this time he served until 1920. The passage by Congress of the Webb-Kenyon interstate liquor shipment bill (March 1, 1913), which assisted the States in the enforcement of the Prohibition laws by prohibiting the shipment or transportation of intoxicating liquors into any State from any other State in violation of State laws, was largely the result of a campaign directed by Dinwiddie. In 1914 he had charge of the campaign before Congress for the national constitutional Prohibition Amendment, which agitation resulted in the near-victory of December, 1914, *i. e.*, the sustaining of the proposal to submit the Amendment to the various States—by 197 members of the House of Representatives. He achieved success in bringing about, in 1917, the passage of the District of Columbia Prohibition law, by which the sale, importation, and manufacture of alcoholic liquors, with the exception of importation for personal use, was prohibited in the District of Columbia. He was also instrumental in securing (Feb. 15, 1917) the attachment of a rider to the Post-Office Appropriation Bill, which provided that liquor advertisements should not be carried through the mails to States which had enacted laws against such advertisements, and, that liquors should not be shipped into States which had forbidden their manufacture and sale for beverage purposes. Prohibition legislation was written into the food, army, and navy laws during that same year, and for this Dinwiddie was partially responsible. The campaign for the national constitutional Prohibition Amendment, which was passed by the United States Senate and the House of Representatives in 1917 was under his direction. Practically all of the Prohibition-enforcement legislation passed during the last decade by Congress has been influenced by him.

Becomes National Legislative Superintendent

His Successful Work at Washington

As stated above, while still a young man, Dinwiddie affiliated himself with the Independent Order of Good Templars, and by the early nineties he had achieved prominence in that organization. He served for two years (1893-1894) as Grand Counselor of the Ohio Grand Lodge, during which period he represented the Ohio Grand Lodge at the Thirty-Sixth Annual Session of the Grand Lodge, held at Des Moines, Iowa, in 1893. In 1894 he was chosen Grand Electoral Superintendent of the Ohio I. O. G. T., which post he held for two years. Upon removing from Ohio to the District of Columbia in 1899, he transferred his activities to the Grand Lodge there, and soon entered the executive of that body. He attended the Forty-Second Annual Session of the International Supreme Lodge, which was held in Stockholm, Sweden, in 1902, as the official representative of the District of Columbia Grand Lodge, and again represented that organization at the Forty-Fifth Annual Session in Belfast, Ireland, in 1905. When the National Grand Lodge of the I. O. G. T. was organized in 1905, Dinwiddie was chosen its National Grand Electoral Superintendent, holding that position until 1922. When the International Order created a Permanent Committee on Prohibitory Liquor Legislation, he was elected to represent the National Grand Lodge. In 1909 he was chosen Grand Chief Templar for the District of Columbia Grand Lodge, retaining that position until July 28, 1922, when he was elected to the highest office in the American branch of the Order, that of National Grand Chief Templar. As head of the Good Templar Order in America, Dinwiddie has been chosen to represent the temperance cause at numerous conventions and conferences throughout the United States, where he has delivered countless speeches emphasizing the need for enforcement of the Eighteenth Amendment. In one of his more forceful speeches, delivered at a mass meeting which was held under the auspices of the Maryland Grand Lodge of the International Order of Good Templars at Poplar Springs, on Aug. 15, 1922, he made the following statement:

Activities in I. O. G. T.

> The liquor traffic, which was formerly legalized and protected as a legitimate industry, is now an outlaw, and the man who patronizes the bootlegger, and in many instances shares his profits, besides being a fool in view of present information and warnings, is as reprehensible a lawbreaker as the bootlegger himself, and deserves no more consideration from patriotic people than the anarchist or Bolshevist who defies the law at will.

In addition to the high position which he holds in Good Templary, he has held quite a number of important offices in connection with various other temperance organizations, and has repre-

sented them at many conventions. In 1909 he was the official delegate of the United States Government to the Twelfth International Congress Against Alcoholism at London, England, and he was chairman of the official United States delegation to the Thirteenth International Congress, which was held at The Hague, in 1911. He was also, a delegate to the Fourteenth Congress at Milan in 1913, and was president of the Fifteenth International Congress held at Washington in 1920-21. He was the first from the United States to be appointed a member of the Permanent Committee of the International Congress Against Alcoholism (1911), and since 1909 he has been vice-president of the World's Prohibition Confederation. In 1910 and 1911 he was a member of the executive committee and superintendent of the Washington Bureau of Information of the National Inter-church Temperance Federation for the United States of America. In 1913 he was vice-president of the International Temperance Bureau of Lausanne, Switzerland, and was also vice-president of the National Reform Association. In 1914 he was chosen a member of the executive committee of the Commission on Temperance of the Federal Council of the Churches of Christ in America, and in that year also he became a member of the executive committee of the National Council of One Hundred. He was chairman of the committee on intemperance at the Second World's Christian Citizenship Conference, at Portland, Oregon, in 1913, and at the Third Conference at Pittsburgh, Pa., in 1919. During the World War he was a member of the United Committee on Temperance War Activities in the Army and Navy. At present he is a member of the executive committee and treasurer of the Southern Sociological Congress, and a member of the executive committees of the National Temperance Council and of the Scientific Temperance Federation. He also belongs to the American Academy of Political and Social Science, the National Municipal League, the International Lyceum Association, the Masonic Order, Knights of Pythias, the Independent Order of Rechabites, National Temperance Society and Publication House, Committee on the Promotion of Temperance Legislation in the National Congress, National Temperance Bureau (Superintendent), Lutheran Committee of Moral and Social Welfare, Prohibition and Industrialism (Commissioner), National Reform Association, International Congress Against Alcoholism (President, 1920-21), Sons of the American Revolution, and the General Council of the World League Against Alcoholism. As an advocate of the temperance cause, Dinwiddie has attended all of the larger temperance congresses and conferences throughout the world during the past twenty years. He is the author of numerous pamphlets and is a contributor to various magazines and temperance and religious periodicals. His home is in Washington, D. C.

His Numerous Reform and Philanthropic Associations

DIOCESAN TEMPERANCE SOCIETY. A temperance organization, instituted in Charlottetown, Prince Edward Island, among Roman Catholics in 1839. See PRINCE EDWARD ISLAND.

DIONYSIA. Celebrations in honor of DIONYSOS, the Greek god of wine, held at Athens in a special series of festivals, namely:

(1) The **Oschophoria,** supposed to have been instituted by Theseus on his return from Crete. This was celebrated in the month of Pyanepsion (October-November), when the grapes were ripe. It was so called from the vine-shoots with grapes on them which were borne in a race from the temple of Dionysos in Limnae, a southern suburb of Athens, to the sanctuary of Athena Sciras, in the harbor town of Phalerum. The victor received a goblet containing a drink made from wine, cheese, meal, and honey. The race was followed by a procession from the temple of Athena to that of Dionysos, a sacrifice, and a banquet.

(2) The **Smaller,** or **Rural, Dionysia,** a feast held in the month of Poseideon (December-January) at the first tasting of the new wine. It was especially celebrated in the country districts. The members of the different tribes first went in solemn procession to the altar of the god, on which a goat was offered in sacrifice. This was followed by feasting and revelry, and improvised drama.

(3) The **Lenaea,** or **Feast of Vats,** held at Athens in the month of Gamelion (January-February), at the Lenaeon, the oldest sanctuary of Dionysos in the city.

(4) The **Anthesteria,** celebrated for three days in the month of Anthesterion (February-March). On the first day, called **Pithoegia** or **Pithoigia,** the casks were opened and masters and servants alike tasted the new wine. On the second day was celebrated **Choes,** the Feast of Beakers, a public banquet at which a beaker of new wine was set before each guest. The last day was called **Chytroi,** or Feast of Pots, because on this day offerings of cooked pulse were made in pots to Hermes as guide of the dead.

(5) The **Great,** or **City, Dionysia,** held at Athens for six days in the month of Elaphebolion (March-April), with great splendor, and attended by multitudes from all parts of Greece. A procession was formed, representing a train of Bacchic revelers. An old wooden statue of Dionysos, worshiped as the liberator of the land from the bondage of winter, was borne from the Lenaeon to a small temple in the neighborhood of the Acropolis and back again. At this festival the new tragedies and comedies were performed.

These celebrations were known among the Romans as the BACCHANALIA.

DIONYSOS or **DIONYSUS.** In Greek mythology, the god of wine and the vineyard. Legend relates that he was the son of Zeus (Jupiter) and Semele, daughter of Cadmus, king of Thebes. Being the subject of persecution, he was hidden and nursed by the nymphs on Mount Nysa. When he arrived at manhood Dionysos learned the secret of producing wine from grapes, and immediately set out on a long journey through Greece, Asia Minor, Arabia, Persia, and India to teach this wonderful art. In Phrygia he met Rhea (Cybele) who instructed him concerning her religious rites, and he resolved to become a teacher of these also. Euripides represents him as conquering Asia by means of noise and ceremony, but no bloodshed, marching at the head of an army of women and men, who, inspired with divine fury, mingled their cries with the clash-

ing of cymbals and the din of other musical instruments. Wherever he went this god of confusion taught the people the culture of the vine, and the art of wine-making, and also instructed them in bee-keeping and the cultivation of the soil. Everywhere, also, Dionysos introduced the dances and religious rites he had learned from Rhea.

BEARDED DIONYSOS AND SATYR
—From a relief in the British Museum

One tradition says that Dionysos was deprived of his senses by his mother-in-law Juno. For this reason he sent frenzy and all sorts of frantic rage amongst men, in vengeance for his wrong. As

DIONYSOS
—From an ancient print

an additional visitation of wrath, he gave wine to men. Another states that, when Dionysos was young, he journeyed through Hellas to Naxia. Growing tired, he sat upon a stone to rest. While resting, a little plant sprang up between his feet, which so pleased him that he determined to take

it with him and plant it in Naxia. Fearing that it might wither before he reached his destination, he thrust it into the skeleton of a bird and journeyed on. In this it sprouted so fast that it started out of the bones above and below, so he stuck the plant with the skeleton into a lion's bone. It still sprouted, and he put it, plant and bones, into the larger bone of an ass. When he reached Naxia, he planted the wonder with the collection of bones. It grew and bore grapes, from which he made wine and gave it to men to drink. When they drank a little, they sang like birds; when they drank more, they became vigorous and gallant like a lion; when they drank still more, they became like asses. Compare WINE OF APE.

The Greeks held Thebes to be the birthplace of Dionysos, but it seems probable that the worship of this deity originated in India and was brought into Greece by immigrants. Among an agricultural people like the Greeks, a pastoral deity would very naturally hold a high place in popular worship; and thus Dionysos was honored by four annual feasts, called DIONYSIA. Originally only women took part in these feasts, giving themselves over to wild dances, and in their frenzy often rending animals and cutting themselves with sharp instruments. Later the festivals were popularized and characterized by songs and dances and processions headed by an image of the god. Finally license was given to every sort of immorality at these orgies, and they were occasions for general debauchery.

Other names of Dionysos were: Bacchus (the name by which he was adopted among the Romans), Bassareus, Bromios, Dendrites, Dithyrambos, Eleutherios, Evius, Iacchus, Lenaeus, Liknites, Sabazios, and Zagreus.

DIOTA. Among the Romans, a two-eared or two-handled vessel somewhat like an AMPHORA. The term is derived from the Greek *δίωτος*, signifying literally "two-eared."

DIOTA
—After Birch

DIPSE. According to Morewood ("History of Inebriating Liquors," p. 53), a kind of honey gathered in Egypt and made into mead. See MEAD.

DIPSOMANIA. Pathologically, a disease in

which there is an unhealthy condition of the brain, characterized by defective inhibition and by abnormal reaction to alcoholic stimulants. Psychologically, the condition may be described as an uncontrollable craving for alcohol. The term is frequently loosely applied to habitual drunkenness, to which it is closely allied. Some authorities, however, differentiate very strongly between the two conditions, arguing that dipsomania is a hereditary disease or tendency, whereas habitual drunkenness is the result of self-indulgence and association. Quain (cited by Palmer, "Inebriety, its Source, Prevention and Cure," p. 30) defines dipsomania as an irritability of the nervous system characterized by a craving, generally periodic, for alcoholic and other stimulants, and says that the occurrence of this form, as of other nervous diseases, may be traced in the family history of the patient, and that it may easily be and often is confounded with mere habitual drunkenness; that, while in dipsomania there is a fundamental condition which manifests itself irrespective of external circumstances of temptation, in habitual drunkenness the craving consists mainly in a desire to keep up a condition of stimulation to which the brain has become accustomed. The habit is the result merely of compliance with a vicious custom; there is no such periodicity of independence of external influences as is found in the true disease.

The symptoms of the latter, or true dipsomania, are described as an instability of character, indications of peculiar nervous irritability,—generally recognized as having preceded the distinct development of the craving,—an abnormal sensitiveness to the influence of stimulants through which at times very small quantities of alcohol produce appreciable intoxication. During the periods of craving the whole being is enthralled with this morbid desire.

The duration of the periods of craving is variable, but most commonly they last one or two weeks, while the remissions may continue from two to twelve months. Members of the household in which a patient lives can, indeed, often recognize the indications of a coming attack of the mania by a restlessness and depression which precedes any such indulgence. Moderate indulgence in a stimulant may bring on the morbid craving, but the desire is frequently developed without any such introduction. During the intervals the patient seems (except when the brain is weakened) to recover completely, and he generally displays great confidence in his ability to resist the tendency in the future. But even though compulsory restraint has been successfully enforced for a considerable period, the morbid tendency is seldom eradicated (Palmer, *op cit.*, pp. 30-31).

Sir Thomas S. Clouston (cited by Wilson "Drunkenness," pp. 51-52) gives a broader application of the term dipsomania, extending it to include four distinct forms of the disease, classified as follows:

1. Dipsomania related to the development and retrogressive crisis such as adolescence—the stage between the ages of 15 and 25—and the climacteric or "change of life."
2. Dipsomania in persons who inherit a brain tending to functional disease such as insanity.
3. Dipsomania following gross injuries such as a blow on the head or sunstroke.
4. The dipsomania developing from excess in drinking.

The more general aspects of chronic alcoholism, relating closely to the subject in hand, are dealt with in the PATHOLOGICAL EFFECTS OF ALCOHOL, under ALCOHOL.

Compare PSEUDODIPSOMANIA.

BIBLIOGRAPHY.—Charles Follen Palmer, *Inebriety, Its Source, Prevention, and Cure,* Philadelphia, 1896; Charles B. Towns, *Habits That Handicap,* New York, 1916; George R. Wilson, *Drunkenness,* London and New York, 1893.

DIRECT VETO. A term having the same signification in Great Britain as LOCAL OPTION in the United States. Formerly "local option," as used in the British Isles, was more broadly interpreted than in America, and did not necessarily denote a system of legislation whereby the people of separate communities might wholly suppress the license system, but an elastic system, involving limitation of the number of licenses, restrictive measures, etc., the degree of restriction or Prohibition to be determined by local preference. Therefore, to avoid ambiguity, the United Kingdom Alliance demanded the specific privilege of "direct veto," *i. e.*, the right of the electors of each community, by periodical majority votes, to pass a "direct veto" upon the issuance of liquor licenses for their respective communities. In recent years, however, "local option" has come to be used in the restricted American sense, and has largely superseded "direct veto."

DISCIPLES OF CHRIST or **CHRISTIANS.** An American Protestant denomination, sometimes colloquially called "Campbellites," founded by Thomas Campbell, his son Alexander Campbell, and Barton Warren Stone. In accordance with their principles of Christian unity and apostolic simplicity the members of this church wish to be known only by the names applied to Christ's followers in the Scriptures, and refer to themselves simply as "Disciples of Christ" or "Christians." Their churches are called "Churches of Christ" or "Christian Churches."

The Church of Christ had its inception early in the eighteenth century in the teachings of certain ministers of the old denominations who contended that the Bible should constitute the sole guide to the Christian religion, without the addition of human creeds or formulas of faith. They decried sectarianism and pleaded for the union of Christians of every name, at the same time voicing an appeal for a return to the ancient order of things, as under the apostles. The movement had its greatest strength in Virginia, Ohio, and Kentucky. In the latter State, Barton Warren Stone, a Presbyterian minister prominent in the revival of 1801, had vigorously advocated these principles, and when the synod condemned one of his colleagues, Richard McNemar, for preaching counter to the Westminster Confession, on faith and the work of the Holy Spirit in conversion, Stone rebelled against ecclesiastical authority, and with five fellow ministers of the Springfield Presbytery signed "The Last Will and Testament" of the Springfield Presbytery, relinquishing that title and calling themselves "Christians."

Contemporaneously, the Campbells, father and son, were also advocating Christian unity and a restoration of fundamental principles, and like Stone they were impressing their followers with the necessity of immersion. On May 14, 1811, Alexander Campbell organized a church at Brush Run, Pa., with thirty members. Two years later the Brush Run Church united with the Redstone Baptist Association, and in 1823 with the Mahoning Association in the Western Reserve of Ohio. The Baptists, however, were not in harmony with the Disciples in the contention of the latter for the Bible alone, and in 1827 they withdrew their fellowship, and the Campbellites or-

ganized anew. Their unfortunate experience with the Baptists was offset by a union with Stone and his followers at Lexington, Ky., in January, 1832, and from that time, despite various vicissitudes, the denomination enjoyed a healthy growth. In 1840 Bethany College, in West Virginia, was founded by the Disciples, and Alexander Campbell was president of the institution until his death in 1866. His remarkable personality dominated in the councils of the church throughout his life, and his fame as a debater was a chief factor in calling public attention to the existence of the denomination. James A. Garfield was also an active worker in the church, and his elevation to the Presidency brought the Disciples further into public notice. During the Civil War the church held together by following the neutral views of Campbell, who opposed slavery, war, and abolition.

In 1890 the Church of Christ appointed a standing committee on Christian union. The denomination does not, however, favor absorption, as was clearly indicated by their answer in 1887 to proposals from the Protestant Episcopal Church regarding Christian unity.

The Disciples generally hold the view that while both the Old and the New Testament are equally inspired, both are not of equal weight in governing Christian conduct. The old Covenant was God's will with reference to the Jews; the New expresses the divine will with reference to us through His Son Jesus Christ. They reject all philosophical speculations, both Trinitarian and Unitarian, and accept only the use of simple New Testament phraseology in regard to the Godhead.

In 1923 the Church of Christ stood fifth among the Protestant churches of the United States in point of numbers, having 1,621,203 communicants, 8,587 ministers, and 14,248 churches. According to the "Year Book of the Churches" (1923) the denomination supports five universities and 22 colleges and seminaries. There are churches in Great Britain, Canada, and Australia. The government of the churches is distinctly congregational.

The Disciples have always strongly supported the temperance movement, maintaining that the Gospel method is the most fruitful of all temperance methods, and the church itself the strongest of all temperance organizations. Until 1849, when the American Christian Missionary Society was organized, they had no organization of a general character that could speak with authority for the entire church, and even this body was confined in its utterances to the specific objects for which it was inaugurated. At a large general convention held in Cincinnati, O., however, in 1878, which was attended by delegates from fourteen States, the following preamble and resolution was adopted by a rising vote:

WHEREAS, Intemperance is the deadly foe to all the true interests of man, both in this world and the world to come; and

WHEREAS, It is one of the greatest hindrances to the accomplishment of our work—the salvation of souls; therefore be it

Resolved, That we hail with joy the growing interest in the country, and especially among our own people, on this subject; and hereby pledge ourselves anew, both as Christians and Christian ministers, to do all in our power, consistent with our circumstances, to banish intemperance from the world.

Resolutions of similar purport subsequently

adopted by the various State missionary societies from time to time show that the Disciples were fully alive to the menace of the liquor traffic and active in the movement for its suppression. One of the most radical of these resolutions was that of the Illinois Christian Missionary Convention (1884), which emphatically expressed the sympathy of that body with the Prohibition movement, and pledged its members to "vote as they prayed."

At the Jubilee Convention of the Disciples of Christ, held at Cincinnati in 1899, the following resolutions were adopted:

That we pledge our undying hostility to the liquor business, and that we favour the prohibition of the manufacture and sale of intoxicating liquor as a beverage.

The Convention of 1900, held at Kansas City, recorded its "unceasing enmity to the liquor traffic," and likewise pledged its members "to every wise measure looking to its overthrow and destruction."

In 1921, at the National Convention of the Disciples of Christ, held at Lake Winona, the following resolution was passed:

Whereas there is an organized effort of enormous proportions to defeat the enforcement of the Volstead Law and discredit the 18th amendment to the Constitution of the United States; and

Whereas both President Harding and Attorney General Daugherty have announced that the Volstead Law must be faithfully enforced; therefore be it

Resolved that the three thousand and more Disciples of Christ representing all parts of America in convention assembled, pledge our support to our government in all its branches both state and national in its efforts to enforce the law; and that we call upon all loyal citizens everywhere to unite in the support of the officials who are fighting for the total suppression of the defiant agents and abettors of the outlawed liquor traffic, and further be it

Resolved that copies of this resolution be sent by the Secretary of this Convention to the President of the United States, to the Attorney General, to the Secretary of the Treasury, to the members of Congress, and to the governors and attorneys of the several states.

In 1922 the National Convention passed this resolution:

Resolved, that we express our gratitude to Prohibition Commissioner Haynes and to his associates, for enforcing the Volstead Act so efficiently against the lawless liquor constituency, and that we pledge the United States Government our full sympathy and support in making the Eighteenth Amendment the law of the land. Be it further

Resolved, that we resist by every lawful means the effort to legalize light wines and beers, knowing as we do that the legalization of the sale of light wines and beers simply means the return of the saloon and its blighting curse.

BIBLIOGRAPHY. — *Encyclopaedia Britannica,* s. v.; *One Hundred Years of Temperance,* pp. 353-359, New York, 1886; Philip Schaff, ed., *A Religious Encyclopaedia,* New York, 1882; data courteously supplied by Dr. Alva W. Taylor, one of the secretaries of the Board of Temperance and Social Welfare of the Church of Christ.

DISPENSARY or **DISPENSARY SYSTEM.** A method of regulating the sale of intoxicating liquors, by State, county, or municipal control, embodying many features of high license. In South Carolina the term "dispensary" is applied, also, to the place where intoxicating liquor was sold for consumption elsewhere.

The origin of the dispensary in the United States has been traced by some authorities to an act passed by the Lords Proprietors of South Carolina Colony, June 28, 1711. Others ascribe its origin to the Gothenburg System, which had been adopted in Sweden in 1855.

DISPENSARY

Owing to the practise of Southern legislatures of granting, upon petition of a clear majority of the leading citizens, special laws to any community, quite a number of communities obtained special dispensary liquor laws. Athens, Ga., is generally credited with being the first American city to adopt the dispensary system, but Barnesville, in the same State, claims to have adopted what was substantially a dispensary system four years earlier than Athens. The validity of Barnesville's claim has, however, been questioned.

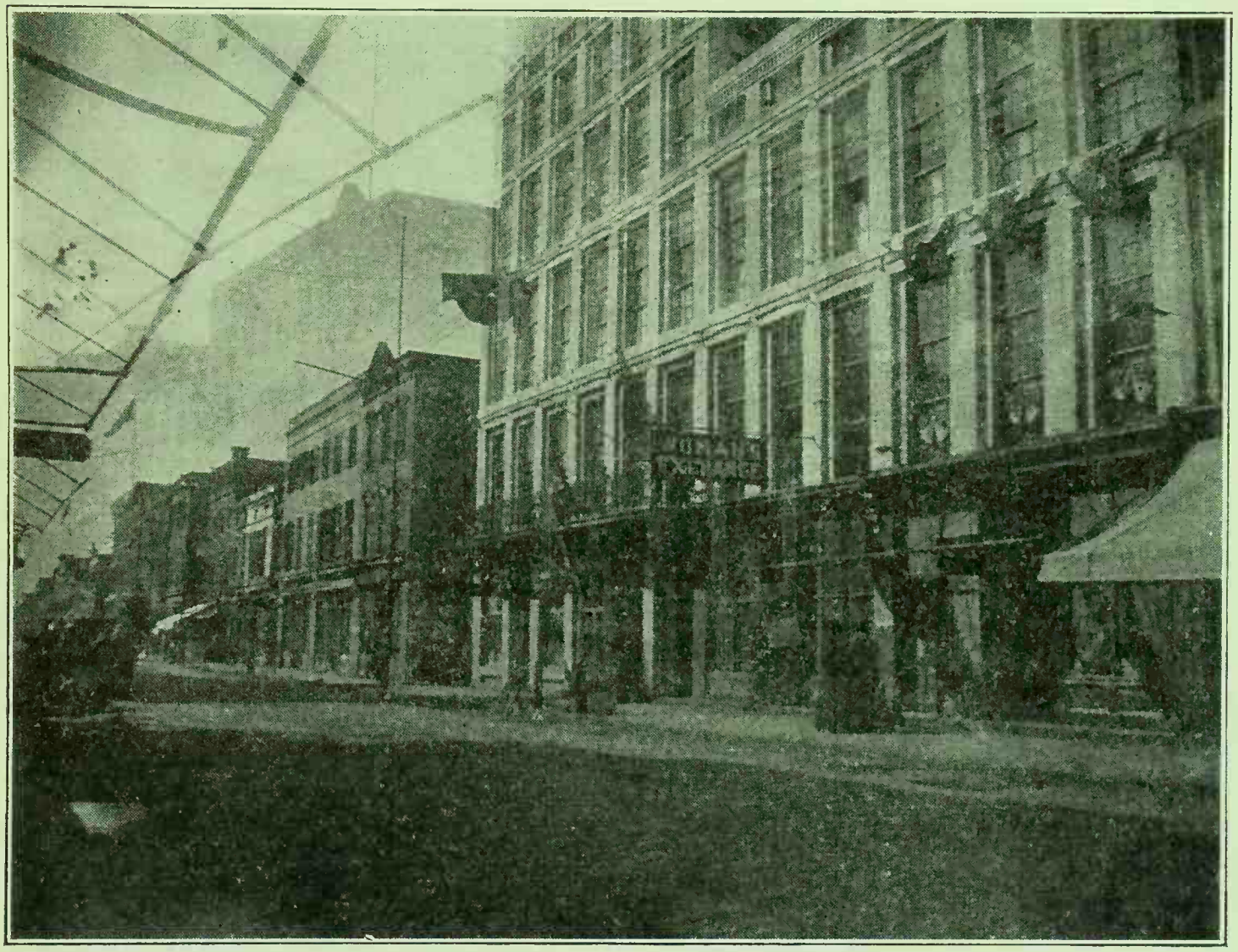
In the United States of America

In the State of South Carolina Prohibition had for a number of years been steadily gaining. Of the 35 counties in the State, 27 had adopted Prohibition. In 1892 a Prohibition bill passed the House by a vote of 57 to 37. Its success in the Senate was assured. At this juncture a "Reform" party, headed by B. R. Tillman, sprang up within the dominant political party, and captured the Legislature of 1892. Tillman was elected governor of the State. The Reform party espoused the dispensary method of regulating the sale of liquor, and forced a dispensary law through the Legislature. This law became effective July 1, 1893. Its main features were:

A board of directors consisting of five members elected by the General Assembly. This board, with the approval of the State Senate, appointed a State Commissioner who had direct control of the liquor sales. Retailers were selected by the State board. A central dispensary was provided for. The profits of the central dispensary went to the school funds; those of the retailers to the county and municipality. Retailers received a salary. Purchasers of liquor were required to make written applications for purchases. The liquor had to be sold in bottles, and might not be drunk on the premises where sold.

This law was declared unconstitutional by the State Supreme Court in 1894. The same year the Legislature enacted a more drastic dispensary law, which continued in force until State-wide Prohibition came into effect in 1916.

In 1895 the essential features of this law were incorporated in the Constitution of the State, thus rendering the return of the privately owned saloon impossible. An account of the working of the dispensary system will be found in the article ATHENS.



DISPENSARY (WOMAN'S EXCHANGE), CHARLESTON, S. C.

The dispensary plan received the support of a number of very prominent Prohibitionists who claimed that its purposes were:

1. To take the liquor traffic out of the control of private, and often unprincipled, persons.
2. To destroy thereby the liquor associations and organizations that furnish the sinews of war for anti-Prohibitionists.
3. To limit by law the profits to the amount necessary to cover actual expenses.
4. To destroy "blind tigers," the liquor being sold in a profitless dispensary at a cheaper rate than "blind tigers" can afford to sell it.
5. To guarantee pure and unadulterated liquors in limited quantities to the people.

Appended is a letter from the State Board of

DISPENSARY

Directors of the South Carolina Dispensary asking for bids and samples of liquors.

[SEAL OF SOUTH CAROLINA]
L. J. WILLIAMS, Chairman, Longmire's Store
H. H. EVANS .....Newberry
A. F. H. DUKES .....Branchville
B. C. WEBB, Clerk.
OFFICE OF
STATE BOARD OF DIRECTORS
OF THE
SOUTH CAROLINA DISPENSARY
Columbia, S. C., Feb. 3, 1902.

TO DISTILLERS AND LIQUOR DEALERS:

You are hereby requested to submit Bids and Samples, in accordance with the terms of the Dispensary law, upon the various kinds and grades of Liquors produced or handled by you, for supplying the South Carolina Dispensary for the quarter ending May 31st, 1902. It is to be understood that the Directors of the Dispensary shall have the right to accept any quantity of any article bid upon, to be ordered shipped at our pleasure, with the right to supplement such orders at any time during quarter, or to accept other articles bid upon at any time during quarter, according to the needs of the Dispensary, the Directors retaining the right to reject all or any part of any bid. And it is further stipulated that all bids will be rejected if represented by soliciting agents or drummers.

As it is necessary to establish uniformity in value of grades denominated as X's, the following scale must be observed by bidders: The actual minimum intrinsic value of

X Rye must be not less than $1.52
Of XX Rye, not less than 1.60
And of XXX Rye not less than 1.95

For X Corn we will pay not more than $1.48, and will accept bargains in good liquor at a less price, and XXX Corn, Peach and Apple Brandy must grade in value not less than $1.65.

X Gin must grade at $1.52
XX Gin must grade at 1.60
And Rum must grade at 1.50

We also solicit bids on Glass, Corks, Tinfoil, Wire, Beer, and all other articles needed for the Dispensary. All goods to be delivered f. o. b. Columbia.

Bids and Samples to be sent by express to State Treasurer, charges prepaid, on or before March 5th, 1902. Chemical purity and proof must be guaranteed *one hundred.*

The Directors will require bonds from successful bidders, according to the terms of the new Dispensary Act, and will accept surety or good personal bonds signed by citizens of this State, such bonds to be in amount not less than Ten Thousand Dollars, except when purchases amount to $5,000 or less, then the bond to be for $1,000; purchases less than $1,000, bond to be amount of purchase.

All goods to be paid for within sixty days, and subject to re-gauge at our warehouse by U. S. Gauger, and exccss in tare on account of soakage will be allowed in deserving cases, not exceeding three pounds per barrel, when re-gauge occurs more than ten days after shipment.

L. J. WILLIAMS, Chairman,
H. H. EVANS,
A. F. H. DUKES,
State Board of Directors.

Attest: B. C. WEBB, Clerk.

DISPENSARY

Unfortunately the success of the Dispensary was measured by the amount of profits turned over to the State treasury, each administrator parading its growing profits before the people as a reason for endorsement and approval.

The following table shows the profits arising from the operation of the dispensary under various administrations. The increase in profits became an important campaign factor:

DISPENSARY CUSTOMERS AWAITING SUPPLIES

ADMINISTRATION	MONTHS	NET PROFITS	AVERAGE MONTHLY PROFITS (NET)
Tillman-Traxler .	19	$125,328.40	$ 6,596.23
Evans-Nixon	14	313,974.08	22,426.72
State Board, Dec. 31, 1898	33	853,219.95	25,855.15
State Board, 1899	12	414,181.84	34,515.15
" " 1900	11	474,178.46	43,107.93
" " 1901	12	545,248.12	45,437.34

From a reform point of view the dispensary did not fulfil the expectations of its promoters. The following table shows the crime conditions under the dispensary in Charleston, the largest city in the State:

YEAR	SALES TO DISPENSARIES IN CHARLESTON	ARRESTS FOR DRINK OFFENSES①	TOTAL ARRESTS
1888	.....	1,501	3,210
1889	.....	1,725	3,452
1890	.....	1,675	3,285
1891	.....	1,845	3,301
1892	.....	1,634	3,475
1893	.....	1,160	2,992
1894	$ 56,477.00	1,148	3,600
1895	.....	865	3,206
1896	200,285.00	910	2,898
1897	145,739.39	.....	2,634
1898	165,407.63	1,035	2,776
1899	185,726.45	1,435	3,261
1900	175,716.58	.....	.....

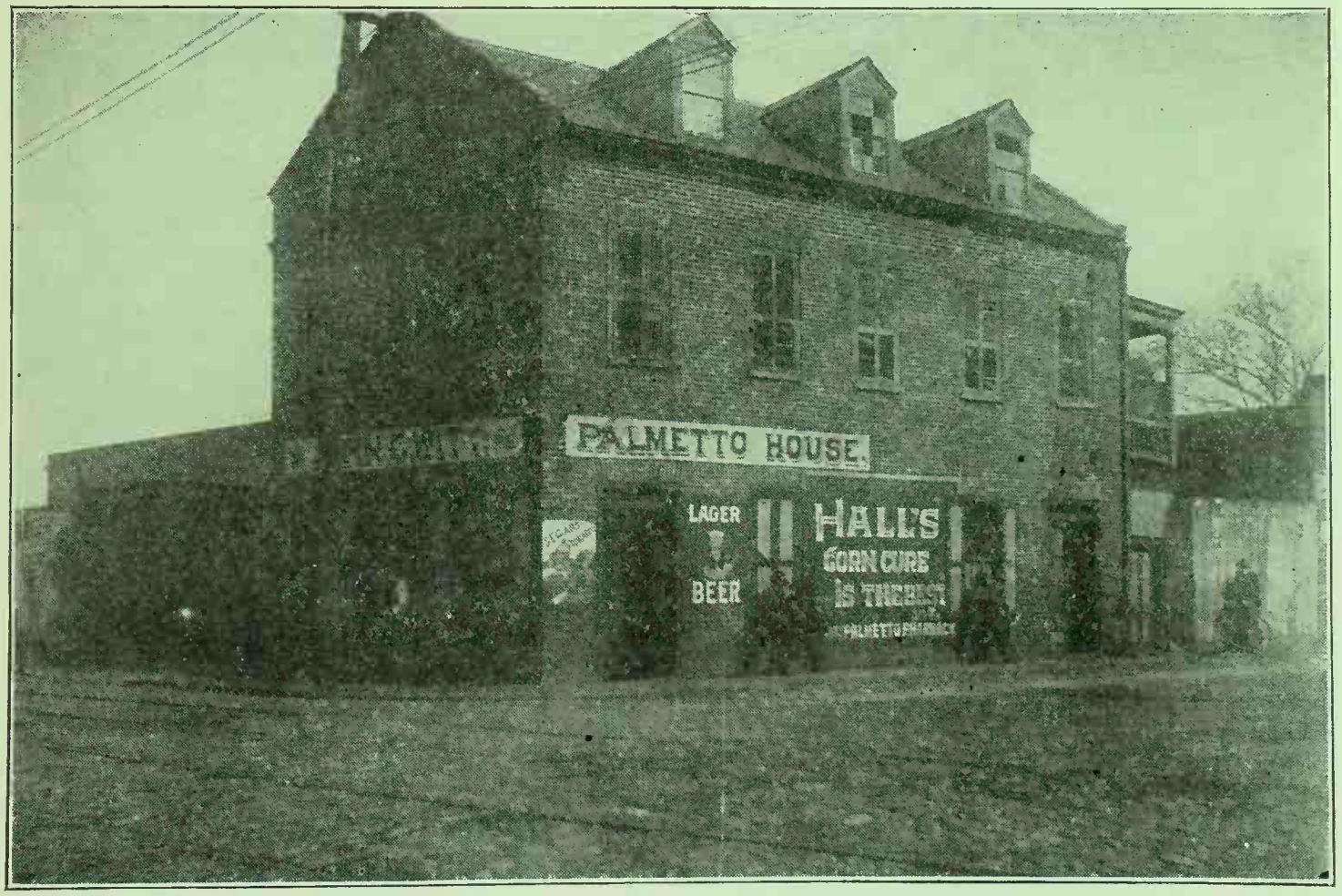
①Includes offenses classified by police as "drunks," "drunk and disorderly," and all kinds of "assault." During the time covered by the above table the population was practically stationary.

saries. The provisions of the law were evaded. Illicit joints ("blind tigers") flourished under the dispensary system. The liquor was obtained from out-of-State or moonshine stills. In February, 1902, the records of the U. S. Internal Revenue Collector for the district of South Carolina showed there were 404 retail liquor dealers in the State. There were then 104 dispensaries in the State, leaving 300 illicit dealers in liquor.

The dispensary gradually got into politics, and became a public scandal. A leading local newspaper asserted: "The dispensary is the most corrupt and corrupting agency that ever existed in this State, and there will be no relief from its criminal influences upon society until it has been swept out of existence." (See SOUTH CAROLINA.)

In Russia the monopoly by the Government of the traffic in VODKA resembled somewhat the dispensary in South Carolina. The distillation of spirits remained in private hands, but was carried on under Government direction as regards output and prices. Retail sales were made (1) at the Government dispensaries for off-consumption and (2) at *traktirs* ("restaurants") and certain other private establishments on commission for the Government. A portion of the profits was devoted to the support of tea-houses, amusements, and other counter-attractions to places where drinking was carried on. This monopoly continued from 1895 to 1914, when, at the beginning of the World War, Prohibition, by a decree of the Czar, became effective throughout the Russian Empire.

In Russia



DISPENSARY AT CHARLESTON, S. C.

The sales of liquor practically doubled in the years 1897, 1898, 1899, and 1900. Reputable men could not be found to conduct the local dispen-

See, also, ATHENS; GEORGIA.

DISRAELI, BENJAMIN. See BEACONSFIELD.

DISTILLATION. A term derived from the Lat-

in *distillare*, or, more correctly, *destillare* ("to trickle down"), and denoting the process of vaporizing a substance or mixture of substances by heat which is afterward condensed to liquid form by cold. The usual object of distillation is to separate or purify fluids by taking advantage of differences in volatility, or to remove volatile fluids from solid substances.

History. Taken in its most comprehensive sense, the art of distillation was known in the East in very ancient times. The Alexandrians prepared oil of turpentine by distilling pine-resin, and it is probable that some form of distillation was practised by the Greeks at a very early date. Faber, a writer on alchemy of some eminence, states that the art of distillation was known to Democritus, who lived in the fifth century B. C., though there is no evidence that it was practised to any important extent. Mention is made in the writings of Zosimus of Panopolis (5th century A. D.) of the distillation of a "divine water" or "panacea," probably from the complex mixture of calcium polysulfides, thiosulfate, etc., and free sulfur, which is obtained by boiling sulfur with lime and water ("Encyclopaedia Britannica," 11th ed. viii. 318).

The Chinese have been credited with the practise of distillation before the Christian era; but this assumption, which appears to rest principally on the occurrence of the word "distilled" in the translations of certain ancient Chinese passages, has been shown to be erroneous. Arnold ("Origin and History of Beer and Brewing," pp. 46, 48) states that "distilled" must not be understood in the modern, proper sense, but rather as synonymous with "brewed." "It has . . . been proven," he says, "that the art of distilling spirituous liquors first became known to the Chinese during the . . . Yuan dynasty (A. D. 1280-1367)."

Antiquity of Process

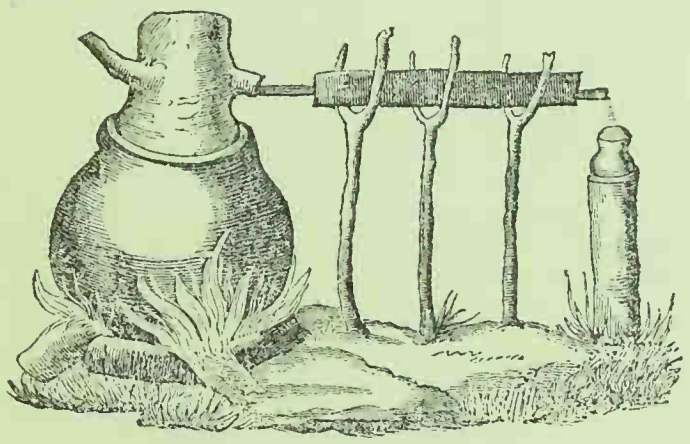
Some very simple distillations, as that of mercury from its ores, and tar from coal, were known in Rome about the time of the Christian era; indeed it is stated that in the third century A. D. pure water was obtained from sea-water by collecting its vapors in large sponges suspended from the mouths of brazen vessels, to imbibe what was evaporated. (Morewood, "History of Inebriating Liquors," p. 21.)

It is supposed that the Arabians acquired the art of distillation from the Greeks, since the word "alembic"—the Arab name of the apparatus used—is compounded of the Arabic word *al* (=the) and a derivation of the Greek *αμβιξ*, an earthen vessel or cup. At the same time it is not impossible that the process was discovered independently by the Arabians, as by so many other peoples. In any case they seem to have introduced the practise of distillation into western Europe during the middle ages. The vocabulary of this, as of other processes of alchemy, points certainly to such an origin. The Arabian tradition of the Veiled Prophet, whose story is told in Moore's "Lalla Rookh," terminates with the suicide of the prophet, who casts himself into a vat of *aqua fortis* (nitric acid). As this fluid can be obtained only by distilla-

Known Early to the Arabs

DISPENSARY: THE CAPITOL OF SOUTH CAROLINA

tion, the story, if founded on fact, would indicate that the art was practised on a considerable scale in the eighth century of the modern era. If Geber, the Saracen alchemist of Seville, lived in the seventh century, the tradition may readily be accepted, since among his works is found a fairly accurate description of distillation; but his time is not certainly known, being assigned to the seventh, eighth, and ninth centuries respectively. In the tenth century flourished the celebrated Persian physician Rhazes, author of an Arabic encyclopedia on medicine. He mentions "oil of eggs," and "philosophers' blessed oil," the latter certainly, the former probably, obtained by distillation.



A NATIVE STILL OF TAHITI
—*After Morewood*

According to André L. Simon, the process of distillation does not appear to have been applied to wine before the end of the eleventh century, when a certain Marcus Graecus furnished the earliest known recipe for the distillation of *aqua ardens* or "ardent water," in a manuscript entitled "Liber ignium ad comburendos hostes," which is preserved at the Bibliothèque Nationale, Paris (Nos. 7,156 and 7,158). The Saracen philosopher Albucasis, who lived at Cordoba, Spain, has also left a detailed description of the distilling apparatus then in use for the distillation of rose-water and wine. In the same century the Irish were already preparing their USQUEBAUGH (later corrupted to "whisky"). Raymond Lully, the famous alchemist of the thirteenth century, was familiar with the process of distillation, which he is said to have obtained from the north. A dictionary of chemistry published in Glasgow early in the nineteenth century by the chemist Ure (1778-1857) says: "It [distillation] seems to have been invented by the barbarians of the north of Europe as a solace to their cold and humid clime, and was first made known to southern nations in the writings of Arnoldus de Villa Nova, and his pupil Raymond Lully, of Majorca."

There are few races above savagery that have not developed the art of distillation in some form. A rude still which has been employed from very remote times is used among the inhabitants of Ceylon even at the present day. It consists of earthenware jars for boiler and receiver connected by a bamboo tube, the connections being made tight with clay. The ancient Hindus used some primitive implements to distil a liquor somewhat of the nature of brandy. In Ta(r)tary KUMISS is distilled from fermented mare's milk. (The same name is used for the fermented drink.) The Kalmuck tribes of Russia distil from mare's milk or cow's milk a beverage known as ARHKA. In the Levant a liquor called RAKI or ARAKI is distilled from various substances. The Chinese distil their spirits from rice; it is asserted that they also prepare a drink distilled from the flowers of the lemon-tree, and another, surely less attractive, from the flesh of the sheep. The inhabitants of Kamchatka drink a beverage distilled from mushrooms. Captain Cook found the distillation of intoxicants practised even among the natives of the Pacific.

Ancient Stills

A comprehensive list of distilled alcoholic beverages prepared in various parts of the world is given in the article entitled DISTILLED LIQUORS.

Among civilized nations distillation has become one of the great industries. Aside from the distillation of spirituous liquors there is the distillation of crude petroleum, from which are obtained many valuable products; the distillation of coal, with the many lines of activity that center about the gas and coal-tar industries; the preparation of medicines, flavoring essences, perfumes, and other products too numerous even to mention.

KALMUCK STILL

Materials and Methods. Spirituous liquors may be distilled from any liquids which have undergone alcoholic fermentation; and any substance containing starchy or saccharin elements may by various processes be made to ferment (see FERMENTATION).

Genuine brandy—seldom found in the market—is distilled chiefly in France and is made from wine. Rum is distilled from fermented molasses or treacle. It is manufactured on a great scale in the West Indies, and elsewhere where sugarcane is grown. Whisky is prepared from fermented grain, and by various flavors is transformed into gin, into "genuine French brandy," and other "genuine" spirits. Arrack is distilled from fermented palm-juice, kumiss from mare's milk (as stated above), while beet-roots, carrots, Jerusalem artichokes, and various other saccharin materials are made the bases for alcoholic distillates. Potato spirits, being among the cheapest, are largely used for fortifying wines and making spurious drinks of various descriptions. (See ADULTERATION.)

The fermentation of materials to be used for distillation differs from the fermentation of ordinary beverage wines, beer, etc., in that its aim is to produce the largest possible quantity of alcohol. The flavor and appearance of the mass are of small consequence, since it is not an end product. Distillation produces a fluid rich in alcohol, which is used as a drink without further process, or is made the basis for the manufacture of various drinks, or is used in the arts. The distillate may also be rectified (see RECTIFICATION) or redistilled, if desired.

Fermentation of Materials

EARLY STILL USED BY SOME OF THE TRIBES OF THE CAUCASUS
—*After Morewood*

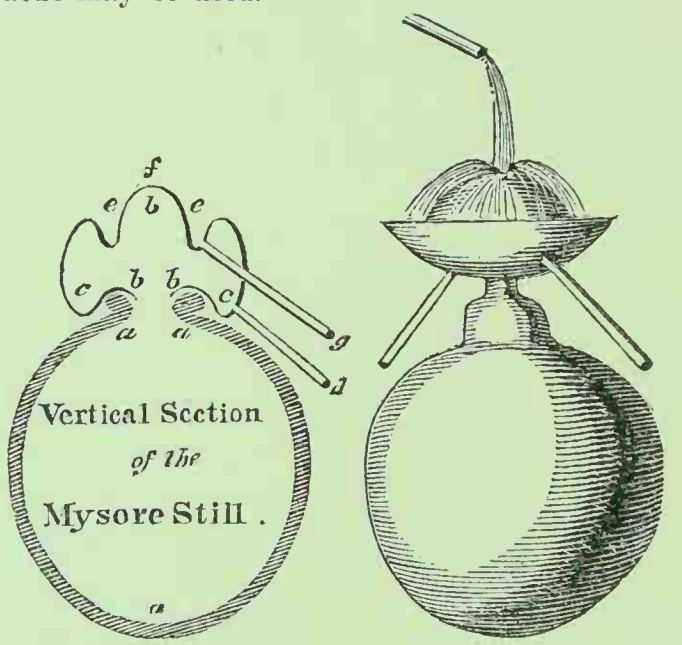
Wines for distillation are made chiefly in France, Spain, and Portugal; they were formerly made in California also. White wines are preferred to red, and old wines to new. The mare of the grapes is also distilled to produce an inferior brandy, as are also lees, sediments, leavings, etc., of wine.

Molasses from sugar-cane, from beet-roots, from the beets themselves, and from various sweet fruits are subjected to fermentation in order to produce rum and other distillates. Grains are malted and then mixed extensively with unmalted grains so that the diastase of the malt (see FERMENTATION) may be fully used in changing starch to sugar. For this purpose, too, the diastase fermentation is continued longer and the temperature is carefully regulated in order that a maximum amount of maltose may be produced and a minimum of dextrin. A second and even a third wort is often obtained from the grain. When potatoes are used, they are grated or chipped, steamed under pressure in order to rupture the starch to sugar. For this purpose, too, the diastase fermentation is continued longer and the into sugar, thus producing a wort. The wort, however produced, is usually treated with yeast, and fermentation is carried on until the maximum quantity of alcohol is produced. The time varies from three to nine days. When materials containing cane-sugar (beets, etc.) are used, the latter must be first "inverted," or changed to fermentable sugar. This is usually done by adding sulfuric acid. Molasses is allowed to ferment without the addition of yeast, the nitrogenous matter present, together with air germs, being sufficient to start the process.

DISTILLATION

The essential parts of the still, or apparatus for distillation, are: (1) The vessel in which the liquid is heated—the retort of the chemist, the alembic of the alchemist. With this is usually included a high "head" separated from the retort proper by a broad neck, and an "arm" or projecting tube which connects with (2) the worm. This is a tube, usually a spiral, passing through a mass of cool water which is renewed from the bottom and runs off at the top. The object of this is, of course, to cool the escaping vapor to its condensing-point. The worm connects with (3) a receiver—a vessel into which the condensed liquor is conducted. In distilling small quantities of fluids with a high boiling-point in the laboratory the worm is dispensed with, its function being taken by the arm of the retort or alembic, the air serving to cool the tube. If the fluid has a low boiling-point, the condenser arm is often enclosed in a jacket, or outside tube, water circulating between. This may be artificially cooled if necessary, or other refrigerating apparatus may be used.

Description of Still



A STILL USED IN THE MYSORE DISTRICT, INDIA
—*After Morewood*

Various primitive forms of stills are shown in the accompanying illustrations. Modern stills in commercial use are of every degree of complexity. Heat is conserved by surrounding the upper part of the retort, or the tube passing from it, with a quantity of the liquor to be distilled. The worm is replaced or preceded by a series of condensing vessels, in each succeeding vessel of which a stronger alcohol is produced, so that the liquid finally passing through the worm may be of any desired strength. Another modification furnishes a continuous supply of the wort or fluid to be distilled so that it is not necessary to stop the process except at considerable intervals. In all these, however, the prineiple is exactly the same, the various kinds of apparatus being only modifications of the original retort, worm, and receiver.

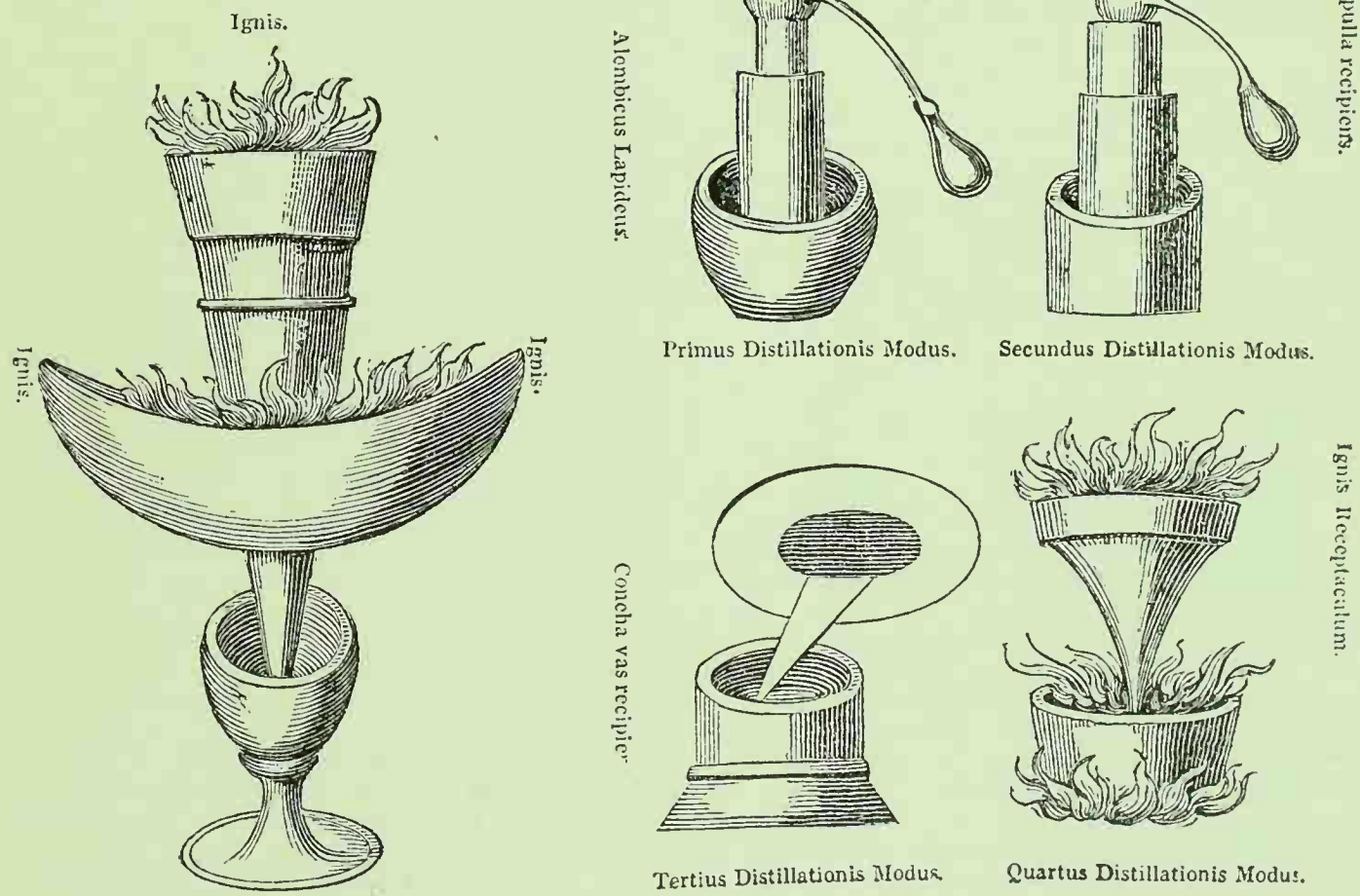
The particular types of apparatus employed in the various methods of distillation are discussed in this work under the heading of STILLS. To the reader interested in the details of modern distilling apparatus an excellent series of diagrams

is available in "The Encyclopaedia Britannica" under the heading of "Spirits."

Although alcohol has a much lower boiling-point than water, distillation does not produce entire separation. A considerable quantity of water passes over with the alcohol even at temperatures considerably below 100° C. (212° F.) This quantity can be reduced by repeated distillation (fractional distillation) to a very small amount (see RECTIFICATION).

The standard of alcoholic strength is PROOF-SPIRIT. In England proof-spirit at 60° F.—the temperature now generally employed for official calculations—contains 57.06 per cent of absolute alcohol by volume; in the United States 50 per cent of alcohol by volume at 60° F.

Fermented liquors contain other volatile substances besides alcohol and water, although in much smaller quantities. These substances pass over in varying amounts with the vapors of water and alcohol, and are found in the distillate. Some of them are agreeable flavoring matters, aromas, etc. The flavor and odor of brandy are due to œnanthic ether, a substance present in wine. Whisky is characterized by flavors due to



STILL DESCRIBED BY GEBER, "THE ARAB," IN HIS "LIBER INVESTIGATIONIS MAGISTERII"
—*After Morewood*

certain essential oils of the grain. Scotch whisky, by the kind of still used, is deprived of these, while Irish whisky has a smoky flavor due to creosote which is absorbed by the malt from the smoke of peat fires and distils over with the product. Rum, when first distilled, contains various oils, etc., of unpleasant odor and taste; these are removed by subsequent processes. Its peculiar flavor, however, is due to butyric ether which distils over with it. This ether is used with cheap spirits to make artificial rum. Other distilled liquors—from cherries, cider, malted rice, palm-juice, etc., have similar flavoring matters which distinguish them.

Substances in Distillates

In addition to these characteristic and valuable substances in the various distillates there are also others less desirable. The most common of these is FUSEL-OIL. This consists of various alcohols—propyl, butyl, and amyl alcohols—together with various volatile oils and ethers. As these substances have a higher boiling-point than ordinary (or ethyl) alcohol they appear in the distillate more abundantly in the later stages of the process, though present in small quantities from the beginning. The attempt to distil out the whole quantity of alcohol present in the fermented liquor is apt to result in the presence of considerable quantities of this mixture. Fusel-oil may be removed by redistillation, but the process is difficult and unsatisfactory. It sticks persistently to the alcoholic distillates, and alcohol rectified until it reaches a strength of 95 or 96 per cent by volume still contains the substance. Its removal may be accomplished by several other processes, as by charcoal filtration and by various chemical reactions. In many spirituous liquors, especially the cheaper sorts, the taste of fusel-oil is merely masked by flavoring. Another undesirable by-product of the distillation of spirituous liquors is FURFUROL.

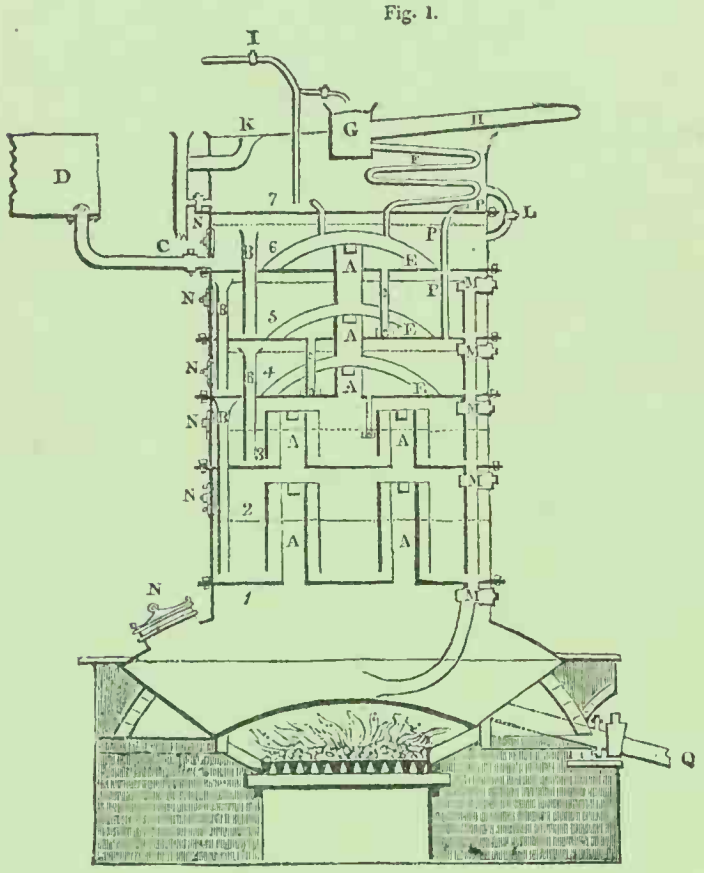
Fusel-oil

Fractional Distillation is a process of repeated distillation by which mixed liquids of different boiling-points are separated. Water boils at 100°

C. (212° F.), and alcohol at 78.3° C. (173° F.). When such a mixture is distilled it begins to boil at the lower temperature, the distillate being mainly alcohol but containing some water. The boiling-point gradually rises and the percentage of water increases until, finally, at 100° C. the last of the water passes over, still combined, however, with a small amount of alcohol. Assume a process of fractional distillation in which the distillate passing off below 85° C. is kept separate, as also that from 85° to 90°, 90° to 95°, and 95° to 100°. Each of these partial distillates is now redistilled. Most of the first will pass off below 85°, but a small amount will remain at that temperature. This is added to the next distillate. When the second is distilled, a part of it will pass over below 85° and is added to the first distillate; a part also will distil over above 90° and is added to the third

How Carried Out

Fig. 1.



A STILL WHICH PRODUCED 1,000 GALLONS OF GIN IN ONE HOUR, USED BY J. & W. NICHOLSON, CLERKENWELL, LONDON

Seven coppers are placed one above another.
A. Tubes through which vapor ascends.
B. Pipes by which wash descends.
F. Worms.
G. Chamber, surmounted by pan containing water.

partial distillate. As this process is repeated with each sample, the liquid will be found to collect more and more in the first and last distillates, the proportion of water in the last and of alcohol in the first constantly increasing. The process will not, however, entirely separate the two liquids, however long it may be continued.

In the case of substances which decompose either at or below their boiling-points under ordinary atmospheric pressure, it is necessary to lower the boiling-point by reducing the pressure if it be desired to distil them. This variation is termed "distillation under reduced pressure or in a vacuum." The vaporization of a substance below its normal boiling-point can also be effected by blowing in steam or some other vapour; this operation is termed "distillation with steam."

"Dry distillation" is the term used when solid substances which do not liquefy on heating are operated upon; "sublimation" is the term used when a solid distils without the intervention of a liquid phase. ("Encyclopaedia Britannica," *l. c.*)

See, also, GEBER.

BIBLIOGRAPHY.—J. P. Arnold, *Origin and History of Beer and Brewing*, Chicago, 1911; *The Art of Distillation*, in *National Liquor Dealers' Jour.*, based mainly on a lecture by André L. Simon; *Cyclopaedia of Temperance and Prohibition*, s. v. *Distillation*, New York, 1891; John Dudgeon, *The Beverages of the Chinese*, in *Jour. of the Peking Oriental Society*, vol. iii, No. 4, pp. 292-293, Tientsin, 1895; *Encyclopaedia Britannica*, s. vv. *Distillation* and *Spirits;* Richard V. French, *Nineteen Centuries of Drink in England*, London, n. d.; Samuel Morewood, *History of Inebriating Liquors*, Dublin, 1838 (has illustrations of the stills of various countries).

DISTILLED LIQUORS. Fluids produced by the distillation of saccharin substances which have undergone alcoholic fermentation. The term is commonly employed to distinguish such liquors from simple fermented liquors such as wines and beer. "Spirits," "spirituous liquors," and "ardent spirits" really have the same meaning. By extension distilled liquors have been made to include not only the simple products of distillation such as whisky, brandy, and rum, but also the complex articles known as cordials and liqueurs, which are obtained by combinations of spirits with various aromatic substances. Under the latter interpretation, it would be manifestly impossible to compile an absolutely complete list of distilled beverages, since there is scarcely a limit to the number of spirituous beverages which human ingenuity can devise from various combinations. It is believed, however, that the accompanying list of beverages embraces most, if not all, of the important drinks produced in various parts of the world either by simple distillation or by combining alcoholic distillates with flavoring substances. In many cases there is little or no practical distinction between liquors of different names, the difference being principally a matter of nomenclature. Thus the Russian "vodka," made from rye or barley in the same manner as various kinds of whisky, is essentially no different from these liquors; while the "bevak" of Alaska, the "betsabetsa" of Madagascar, and the "aguardiente" of many Latin-American countries are all varieties of rum. Most of the liquors hereunder enumerated are discussed in separate articles under their respective names.

NAME	COUNTRY	SOURCE; REMARKS
Absinth	France	Redistilled spirits with absinthium, etc.
Aguardiente	Spain and Spanish-speaking countries	Grapes, sugar-cane, etc.
Anis	Island of Timor, Malay Archipelago	A kind of arrack.
Anisette	France	Spirits and aniseed.
Apple Brandy	United States	Cider.
Araki	Egypt; Syria	Dates; currants.
Arhka	Kalmuck tribes of Russia	Fermented mare's milk.
Arra	Tibet	Fermented rice and wheat.
Arrack	Various countries in the East	Date-juice; rice; juice of the coco-palm.
Bacca	Seychelles Islands	Local term for rum.

NAME	COUNTRY	SOURCE; REMARKS
Benedictine	France	Aromatic herbs infused in cognac.
Betsabetsa	Madagascar	A primitive form of rum.
Bevak	Alaska	Molasses and flour.
Bevda	India	Double-distilled from flowers of the mahwa.
Bols	Holland	A variety of Holland gin flavored with orange.
Bouza	Bokhara	Black barley.
Braendevin	Denmark and Norway	General term for ardent spirits.
Brandewijn	Holland	Dntch term for brandy.
Brandewijn	Cape Colony	Inferior brandy from husks and stalks of grapes, and wine-lees.
Brandy	France and other conntries	Grape-wine; imitations from potatoes, corn, cider and perry, plums, cherries, residue of brewhouses, etc.
Bränvin	Sweden	Potatoes; also distilled from corn.
British Brandy	England	Distilled from malt liqnors and flavored artificially.
Cascarilla	Peru	Grapes; is made bitter by addition of Peruvian bark.
Cassis	France	Black currants.
Chartreuse	France till 1901; now in Spain	Distilled by a secret formula from aromatics.
Clove Cordial	England	Spirits, bruised cloves, and burnt sugar.
Cocuy	Veneznela	Distilled from the bulbous portion of a species of maguey.
Cognac	France	A fine grape-brandy.
Crème de Menthe	France	Spirits combined with the essential oil of peppermint.
Crème de Rose	France	Spirits flavored with rose-leaves.
Crème de Vanille	France	Spirits flavored with vanilla.
Curaçao	Island of Curaçao, West Indies	Spirits distilled with macerated orange-peel.
Gin	Various European and American countries	Various grains and juniper-berries.
Goldwasser	Danzig	Corn and other substances.
Hoochinoo	Alaska	Same as bevak.
Ki-ji, Tan-po, and Si-chew	Java	Three different strengths of distilled rice or of arrack.
Kirsch, Kirschwasser, or Kirschenwasser	Switzerland and Germany	From fermented cherry pulps with addition of the stones before distillation.
Kumiss	Tatar tribes of Central Asia	Fermented mare's milk.
Kümmel	Russia	Spirits flavored with aniseed, cumin, or caraway.
Licor da Palmeira	Port. E. Africa	Coconut-palm-juice.
Mahia	Morocco	Raisins, figs, flavored with aniseed, etc.
Mallorca	Ecuador	A crude rum distilled from fermented cane-juice.
Maraschino	Dalmatia	From the marasca cherry.
Mescal	Mexico	From the fermented juice of the maguey.
Mooroofacoo	Nansei Islands	From grain.
Peach Brandy	United States	Peaches.
Phaur	Nepal	Wheat or rice.
Pisco	Peru	Kind of brandy.
Puichiu	Peru	From the roots of the manioc.
Raka	Russia	From a sweet-grass, slatkaiatrava, flavored with certain berries.
Rakia	Dalmatia	Grape mnrc and aromatic herbs.
Raki or Araki	The Balkan countries	Plnms.
Rosolio or Rosoglio	Danzig; Italy	Juice of *Rosa solis* with brandy, sngar, cinnamon, cloves, nutmegs.
Rum	Numerous countries	Fermented molasses or cane-juice.
Ratafia	Prussia	Spirits aromatized with kernels of cherries, peaches, apricots, and other fruits.
Samshu	China and Japan	From boiled and fermented rice or millet.
Shambacco	Abyssinia	Husks and stones of grapes.
Shochn	Japan	Rice.
Sliwowitz	Austria	Plums; same as raki.
Taffia or Tafia	West Indies	An inferior rum.
Toddy	Ceylon	Distilled from the cocotree.
Vellipatty	Ceylon	A strong kind of arrack distilled from palm-wine and the bark of certain trees.
Vodka	Rnssia	Rye, barley, or potatoes.
Whisky	Canada, England, Ireland, Scotland, the U. S. A., other countries.	Corn, rye, malt, wheat, oats, barley, and millfeed.
Y-wer-a	Hawaiian Islands	From the *tea* root (Dracaena).

Distilled liquors may be divided into two general classes, according to the processes involved in their manufacture: (1) Those derived from purely saccharin materials, and (2) those obtained from farinaceous raw products in which the starch must first be converted into sugar, and then from sugar into alcohol. The chief commercial varieties of spirits of the first class are: brandy, distilled from wine; rum, from sugar-cane and cane molasses; and industrial alcohol, from beet-root or beet molasses. In the second class are included whisky, "corn brandy," vodka, plain spirit, and industrial alcohol, all made from cereal grains such as barley, rye, oats, wheat, and maize; and industrial alcohol, from potatoes.

Obviously the processes involved in the manufacture of the first class of distilled liquors are less complex than those relating to the second class. Brandy, the quality of which depends chiefly on the character of the wine used, is produced in large quantities and of the highest degree of excellence in the Department of the Charente, in France, where it is obtained by the *brouillis et repasse* system; which is a double distillation in a simple pot still (see STILL). The finest brandies are made at Cognac and bear the name of that town. The process of distilling Cognac brandies is a very slow one, usually occupying about

eight hours. In some cases the entire distillate is collected in one receptacle, but frequently fractional distillation (see DISTILLATION) is employed. The product of the first distillation (called the "brouillis"), which contains from 25 to 35 per cent of alcohol, is redistilled, this second distillation being termed the "bonne chauffe" or "repasse." The first distillates (termed the "produit de tête" or "têtes") are separately collected and combined with the "brouillis" of the succeeding operation, and the spirit which next distils over (the "coeur") averages roughly 66 to 70 per cent of absolute alcohol by volume.

There are two general classes of rum: "Jamaica" and "Demerara," or "Trinidad." The latter rums are much lighter in flavor than the former. In the case of the Jamaica rums the fermentation is largely schizomycetic (*i. e.*, bacterial), whereas the Demerara rums are the product of saccharomycetic (*i. e.*, yeast) fermentation. Jamaica rum is of two varieties, namely "common clear" rum and "German," or flavored, rum. The properties and details of manufacture of the several kinds of rum are fully discussed in the article on RUM.

The manufacture of the second general class of distilled liquors, namely, those derived from starchy materials, of which the representative type is whisky, involves the conversion of the starch contained in the grain into sugar previous to the conversion of the sugar into alcohol by distillation. This is accomplished by several different methods through the action of a diastatic ferment, usually malt, as described under WHISKY.

In addition to the important distilled liquors already mentioned is GIN, which is manufactured much after the manner of whisky, with the difference that the liquor is aromatized, either during the process of distillation or afterward, with juniper-berries.

The average alcoholicity of the four principal kinds of distilled liquor in general use is as follows:

Brandy	53.0%
Gin	52.0
Rum	54.0
Whisky	54.0

See DISTILLATION; INDUSTRIAL ALCOHOL; STILL.

DISTILLERS' COMPANY. One of the livery companies or gilds of the city of London, England. The date of its foundation is not known, but its first charter (14th Charles I) was granted by Charles I, who on Aug. 9, 1638, "incorporated all persons who profess the trade, art, or mystery of distilling strong waters and making vinegars into one Company." A new charter was granted by James II May 12, 1688. The Court of Mayor and Aldermen granted a livery on Oct. 21, 1672; and by Act of the Common Council of the City of London (July 29, 1774) all distillers were compelled to be free of this Company. According to the "City of London Year Book and Civic Directory" (1914),

> The Company possesses no trust or charitable property of any description, and has no charities under its superintendence. The property consists of freehold land purchased originally as a site for the building of a hall; and stock arising from accumulated surplus income. There are also valuable pieces of plate which have been presented to the Company by various members from time to time.

The motto on the coat of arms of the Company is "Drop as Rain (Deut. 32, 2), Distil as Dew."

The Company is headed by a Master, who has under him three Wardens, and there is a Court of Assistants numbering fifteen.

On Nov. 16, 1639, by direction of King Charles, the officials of the Company issued to all the members, under the title "The Distiller of London," a series of "Rules and Directions for Preparing, Composing, Distilling, Extracting and Making of Rich-Spirits, Strong Waters, and Aqua-vitae, &c."

These rules, 33 in number, covered all details of the process of distillation, and the book included lists of the various waters, fruits, flowers, herbs, etc., used in distilling. The members of the Company were warned against producing and selling inferior liquor.

DISTILLERS' GRAINS. The refuse grain left from the process of distillation. See BREWERS' AND DISTILLERS' GRAINS, under BREWING.

DISTILLERY ACT. See ENGLAND.

DISTILLERY BEER. The product of the fermentation of mashed grain; the name given to the substance when prepared for distilling.

DISTILLING COMPANY OF AMERICA. See UNITED STATES OF AMERICA.

DISTRICT OF COLUMBIA. The seat of the Federal Government of the United States of America, conterminous with the City of Washington. It is situated on the northeast bank of the Potomac River at the head of navigation, and consists of an area of about 70 square miles which was ceded by the State of Maryland to the United States; population (1920) 437,571. Washington was established as the Federal Capital under the authority and direction of acts of Congress approved July 16, 1790, and March 3, 1791, the site being ceded jointly by Maryland and Virginia. Three commissioners, Thomas Johnson and Daniel Caroll of Maryland, and Dr. David Stuart of Virginia, were appointed to carry out the necessary surveys and prepare accommodations for the reception of Congress in 1800, and they gave the city its name. The plan was drafted by Major Pierre Charles L'Enfant under the supervision of President Washington and Thomas Jefferson, and stands as a masterpiece of the art of city planning. The engineer in charge of the laying out of the capital was Andrew Ellicott. In 1814 the British captured the city, burning the Capitol, the President's House, and various other public buildings. Up to 1846, when the Virginia portion of the District was retroceded to that State, various attempts to have the capital removed were made by members of Congress who lacked the vision to picture the rise of the magnificent city of to-day from what was characterized by one statesman as "A mudhole almost equal to the Great Serbonian Bog." During the Civil War Washington was several times threatened by Confederate forces. The only time it was seriously endangered, however, was in July, 1864, when General Jubal A. Early, after defeating General Lew Wallace at Monocacy Bridge, marched upon the fortifications of the Capital with a force superior both in training and numbers to that of the defenders. The city was saved by the opportune arrival of a contingent of Grant's veterans.

Washington was first chartered in 1802, with

a mayor and a council of two chambers. From 1812 to 1820 the mayor was elected by the council; from the latter year to 1871 by the people. Congress in 1871 repealed the charters of Washington and Georgetown, establishing for the District a government consisting of a governor, secretary, board of public works, board of health, council, and a House of Delegates, and a delegate (elected by the people) to the National House of Representatives. In 1874 a government by three commissioners, appointed by the President, was substituted by Congress, and this form was made permanent in 1878. The unique feature of this arrangement is that the inhabitants of the District of Columbia can not vote for the President of the United States; they have no representative in Congress; and they have no voice whatsoever in the government of the city in which they live.

Two of the commissioners are appointed from civil life by the President and confirmed by the Senate for a term of three years each. The other commissioner is detailed by the President from the Engineer Corps of the United States Army. In a general way the ordinary features of municipal government are vested in the commissioners, but legislation and the appropriation of money for municipal expenses are under the direct control of Congress.

The first organized temperance work in the District of Columbia was done by the Sons of Temperance, beginning in 1842. Then followed the Rechabites in 1847, and the Good Templars directly after the Civil War. These orders laid special stress on pledging men to lives of total abstinence, although the Good Templars, composed of both men and women, were from the beginning crusaders for the absolute prohibition of the beverage liquor traffic. Later came the Father Mathew Total Abstinence Societies, the Woman's Christian Temperance Union, and the Sons of Jonadab. These organizations pledged many thousands to total abstinence, thus laying the foundation for the abolition of the liquor traffic by Congressional action effective Nov. 1, 1917.

Among the outstanding workers in these early temperance organizations were John Cammack and Francis M. Bradley of the Sons of Temperance, John R. Mahoney of the Rechabites and later of the Good Templars, Waldo G. Perry, Cephus N. Whitney, James C. Lee, Andrew N. Canfield, Albert E. Shoemaker, Jesse C. Suter of the Good Templars, and Edward J. Redmond of the Father Mathew Total Abstinence Society.

These fraternal organizations, together with the W. C. T. U., were the chief supporters of the temperance reform movement in the nation's capital up to the time the Anti-Saloon League was organized, June 23, 1893. All except the Sons of Temperance are still more or less active and cooperate with the League.

For a year or more prior to the actual organization of the Anti-Saloon League conferences of leaders of the temperance bodies and a few of the more far-seeing pastors were held, and public meetings were called to promote the federation of all the church and temperance forces in the District to combat the growing evil of intemperance, and ultimately to bring about the total suppression of the legalized beverage liquor traffic. The plans of these workers included a call to all the Christian and temperance forces of the country, to be issued at the earliest opportunity, to meet in Washington to form a national federation. The call went out after a campaign of nation-wide correspondence and consultations, and resulted in the holding of the first National Anti-Saloon League Convention. The meeting occurred in the Sunday-school house of Calvary Baptist Church in Washington, in December, 1895. On Dec. 18,1895, a permanent national body was founded under the title of the "American Anti-Saloon League." Thus the "get-together" policy of fighting the liquor traffic was adopted and the League, with its persuasive motto "The Saloon Must Go!" entered the field.

Among those who deserve special mention for their work in connection with the organization and maintenance of the District League, may be named the following: Andrew N. Canfield of the Good Templars, John R. Mahoney, editor of *No Compromise*, a Prohibition publication, Rev. Walter H. Brooks (colored) of the Baptist Church, Francis M. Bradley of the Sons of Temperance, Mrs. Margaret B. Platt, Mrs. Sarah D. La Fetra, Mrs. H. A. Gillenwater, and Mrs. Emma S. Shelton of the W. C. T. U., H. R. Stewart, Major Samuel H. Walker, the first president of the League, Rev. Luther B. Wilson (now a bishop of the M. E. Church), second president of the League, James L. Ewin, a prominent Methodist layman and the first secretary of the National League, Jesse C. Suter, a Good Templar, Albert E. Shoemaker, attorney for the League since 1894, Rev. Donald C. McLeod, Presbyterian pastor, Dr. S. H. Woodrow, of the Congregational Church, E. J. Redmond, of the Father Mathew Total Abstinence Society, Rev. C. H. Butler, Lutheran pastor, and Dr. Andrew Wilson, now president of the League.

The District of Columbia Woman's Christian Temperance Union came into existence in 1874, the same year in which the National W. C. T. U. was organized. Its first meeting was held in Hamline Methodist Episcopal Church, which was filled with men and women who were curious to know what the women were going to do and say. The "board of directors," as they were then called, were Mrs. Barnard, Mrs. Davidson, Mrs. Eastlake, Mrs. La Fetra, Mrs. Linville, Mrs. Noble, Mrs. Roach, Mrs. Snowden, and Mrs. Underhill. The earliest practical temperance work undertaken was the opening of a temperance café, the first of its kind to be operated by women in Washington. It was patronized by many of the leading business men, doctors, lawyers, and bankers; and from this beginning came the Fredonia Hotel, a temperance house, which was managed by Mrs. SARAH DOAN LA FETRA. Another important work was the opening of the Hope and Help Mission in the "red light" section, which later became the nucleus of the Florence Crittenden Hope and Help Mission.

In the matter of legislation the W. C. T. U. was active in securing the establishment of a mile saloon-free zone around the National Soldiers' Home. Also, when the Webber Bill, a bill for Prohibition in the District, was introduced in the House of Representatives, the women showed their interest by marching around the corridors of the Capitol.

Then followed real earnest work for Prohibi-

tion. Mass meetings were held in the largest theaters, from which hundreds were turned away, necessitating the holding of hastily organized overflow meetings. Mrs. LILLIAN M. N. STEVENS, then president of the National W. C. T. U., Mrs. MARY HARRIS ARMOR, and Miss ANNA ADAMS GORDON stirred these gatherings by their addresses. After securing Prohibition for the District of Columbia, the women directed their energies toward the passage of the Eighteenth Amendment. During the World War a recreation-room was opened at which every evening a short religious service was held. This was followed by a social hour and refreshments; and hundreds of boys from the camps in the vicinity availed themselves of the hospitality thus afforded them.

The District of Columbia W. C. T. U. has had seven presidents since the Union was organized (in 1874), namely: Mrs. NORA R. LINVILLE, Mrs. Clara Roach, Mrs. Sarah D. La Fetra, Mrs. MARGARET B. PLATT, Mrs. Griffith, Mrs. Clinton Smith, and Mrs. EMMA S. SHELTON. Mrs. Shelton has served for thirteen years. She was instrumental in the introduction of a bill in Congress forbidding the sale of cigarettes to minors under sixteen years of age. When the act had passed and been signed by President Harrison (Feb. 7, 1891), he presented Mrs. Shelton with the pen used by him. In 1901 the building at 522 6th Street, N. W., in Washington, was purchased, and has since been the headquarters of the District W. C. T. U. There are in the District 21 local Unions, with an aggregate membership exceeding 1,000.

DITHYRAMBOS. See DIONYSOS.

DIVE. A colloquial term used in America for any disreputable resort; a clandestine place for the gratification of vice and intemperance.

DIVORCE AND DRINK. See EFFECTS OF PROHIBITION, under PROHIBITION.

DIX, JOHN ADAMS. American soldier, statesman, and temperance advocate; born at Boscawen, N. H., July 24, 1798; died in New York city April 21, 1879. He received his education chiefly at Phillips Exeter Academy and the College of Montreal. He entered the army as a boy and took part in the War of 1812 with Great Britain. After reaching the rank of captain, meantime devoting his spare time to the study of law, he retired from the army in 1828 and engaged in the practise of law at Cooperstown, N. Y. In 1830-33 he was Adjutant-general of New York. In the latter year he was elected Secretary of State. He held, also, the superintendency of schools in New York. He became successively a member of the New York Assembly, United States Senator, and postmaster of New York city. Following the election of Abraham Lincoln to the Presidency and the practical dissolution of President Buchanan's cabinet, Dix became Secretary of the Treasury; and during that period he issued a number of orders which did much to reassure the loyal elements of the country in a time of perplexity over the general inactivity of the Washington Government. One of those orders was sent to Lieutenant Caldwell, of a revenue cutter then at New Orleans, with instructions to arrest the mutinous Captain Breshwood and bring the vessel to New York. The order concluded with the historic words, which speedily resounded through the land: "If any one attempts to haul down the American flag, shoot him on the spot." Immediately following President Lincoln's first call for troops, Dix organized and sent to the field seventeen regiments, and was appointed one of the four major-generals to command the New York State forces. At the close of the Civil War he became United States Minister to France, and in 1872 he was elected Governor of New York.

In his various commands during the Civil War Dix persistently shielded his troops from the traffickers in strong drink. He caused to be circulated among the men, with his endorsement, an address prepared by E. C. DELAVAN on the dangers of indulgence even in moderation, and urging total abstinence. While he was governor of New York the Legislature passed a local-option bill, limiting its operation to country districts. Governor Dix vetoed the bill on the ground of its un-American character, since it denied to the cities the right to protect themselves from the domination of the liquor power. He was a man of scholarly tastes and an orator of great ability.

DOBBINS, ABRAHAM. American musician and temperance advocate; born near Boonville, N. C., March 7, 1855. He was educated in the common schools and the State Normal School of Kansas; he afterward studied dentistry at Concordia, Kan., and then went to Washington Territory, where he practised for some years. He married Effie Amelia Dutton, of Clifton, Kan., in 1881. In 1883 he went to Boston and took a course in the New England Conservatory of Music, graduating in 1885; taught music in Portland, Ore., till 1890; and then returned to Boston for further musical studies, graduating from Boston University College of Music in 1902 with the degree of Mus. B. In 1881 he was elected president, and the following year musical director, of the Vancouver Musical Society. He organized and conducted a Blue Ribbon band to assist in temperance meetings. During 1891-92 he taught music in the theological school of Boston University. In the fall of 1892 he became director of the Charlotte School of Music in Charlotte, N. C. The following year he was appointed director of the violin and orchestral department in the Maine Conservatory at Lewiston. In 1894 he became director of the Leominster (Mass.) Oratorio Society, retaining that position for two years. For more than twenty years he was a chorister in different churches.

Dobbins, who is now a resident of Los Angeles, Cal., began active temperance work in Kansas just before the Prohibition amendment was submitted to the people. He purchased *The Clifton Review* in 1878, and ran it as a Prohibition paper. Later he founded and edited *The Pacific Censor* in Washington Territory. For a long time Dobbins, Mrs. Dobbins, and their daughter Ora, as "the Dobbins Trio," gave musical entertainments in connection with various Prohibition campaigns. Though naturally not so active in temperance work as formerly, he still takes a lively interest in everything pertaining to the advancement of the cause.

DOBRY WUTKY. A high grade of VODKA.

DOBSON, WILLIAM SHARPE. Scottish business man and temperance worker; born Nov. 11, 1860; died at York, England, Oct. 3, 1919. He

was senior partner in the firm of David Blaek & Company, warehousemen, of Glasgow and Edinburgh, and held responsible positions as director or otherwise in various other business concerns. Dobson was never too much absorbed in his own affairs to take an active part in the battle with the drink traffic. He was a member of the United Kingdom Alliance Council of Forty, and a director of the Abstainers' Union of Glasgow. In 1900 he was made a member of the board of directors of the Scottish Permissive Bill and Temperance Association; and for some years he was its honorary treasurer. He had a leading part in familiarizing men of influence with the Scottish Permissive Bill. Indeed, some of his best work was done in advocating the various features of that measure before the Parliamentary committee having it in hand. In the early autumn of 1919 he was returning with his wife and daughter from a short holiday at Scarborough, when he was stricken in the railway station at York, his life ending with startling suddenness. Disposed to shun publicity, and seldom taking any prominent part in the great gatherings of temperance folks, Dobson confined his speeehes mostly to audiences of one, or to groups of two or three; but he had the knack of winning these detached groups and setting them to work on others. He was active in raising a fund to celebrate (1918) the Diamond Jubilee of the Association, the principal part of such fund being applied to an educational campaign throughout Scotland in view of the first poll under the Temperance (Seotland) Act in 1920. The campaign was projected on a large scale, the list of platform men and organizers including a number of Americans besides the veterans of the United Kingdom.

DOBUROKU. A local name for NIGORI-ZAKE.

DOCTOR. (1) A slang term applied in England to brown sherry which has been doctored by the addition of old boiled, mosto stock.

(2) The mosto itself, or liquor used in the adulteration.

See MOSTO.

DOCTORS. See MEDICINE.

DOCWRA, MARY ELIZABETH. British temperance leader; born at Kelvedon, Essex, England, Jan. 20, 1849; educated at private schools. She joined a local Band of Hope in 1862, was district secretary of the county lodge of Good Templars from 1876 to 1886, and grand vice-templar of the Grand Lodge of England, 1881-83. She became a member of the British Women's Temperance Association in 1876, the year of its formation, and was elected to its executive committee in 1883. She remained on the committee for ten years, the last three of which she served as chairman. She then joined the seceding Women's Total Abstinence Union, becoming chairman of its executive committee, and president of the Union during 1898-1900. Mrs. Docwra has written many articles on the different phases of temperance work, and has been deeply interested in women's suffrage and other reforms.

DOD, JOHN. English Episcopal clergyman; born at Shotlidge, near Malpas, Cheshire, in 1549 (?); died at Fawsley, Northamptonshire, Aug. 19, 1645. The son of parents in good circumstanees, Dod received his early education at Westchester, and entered Jesus College, Cambridge, when about fourteen years of age. He was an earnest student, was noted as a Hebraist, and was successively elected a scholar and a fellow. He is described as witty and of a cheerful disposition. During an illness, caused by a false charge of embezzlement, he received strong religious impressions; and after his recovery, his character having been fully cleared, he preached at a weekly lecture "set up by some godly people at Ely, Cambridgeshire."

Dod was a fearless man; and in his sermons he denounced the drinking habits of the Cambridge students, which they resented. One day, it is asserted, a number of them met Father Dod, as he was called, in a wood, seized him, and set him in a hollow tree, declaring that he should

MRS. MARY ELIZABETH DOCWRA

not be released until he had preached a sermon on a text of their choosing. "Malt" was the text chosen; and, according to the "Dictionary of National Biography" *(s. v.)*, the unpremeditated discourse delivered was as follows:

> Beloved, I am a little man, come at a short warning to deliver a brief discourse upon a small subject to a thin congregation, and from an unworthy pulpit. The text can not be divided into sentences, there being none; nor into words, there being but one; I, therefore, divide it into letters, thus:
>
> M is moral; A is allegorical; L is literal; T is theological. The moral is to teach you good manners; therefore, M, my masters, A, all of you, L, leave off, T, tippling. The allegorical is, when one thing is spoken of, and another meant. The thing spoken of is malt, the thing meant is the spirit of malt, which you make, M, your meat, A, your apparel, L, your liberty, and T, your trust. The literal is according to the letters M, much, A, ale, L, little, T, Trust. The theological is, according to the effects it works—in some, M, murder, in others, A, adultery, in all, L, looseness of life, and in many, T, treachery.

Fuller, in his "Worthies," describes Dod as "by nature a witty, by industry a learned, by grace a godly divine." From 1580 to 1604 Dod held the living of Hanwell, but about 1598 he was suspended for non-conformity. From 1624 until his death Dod was rector of Fawsley.

DODGE, DAVID STUART. American Presbyterian clergyman and temperance advocate; born in New York city Sept. 22, 1836; died there Dec. 17, 1921. He was the last surviving son of WILLIAM E. DODGE, a financier, statesman, and reformer, who was one of the founders and the first president of THE NATIONAL TEMPERANCE SOCIETY, which was organized shortly after the middle of the nineteenth century, and which has exerted a strong influence on the temperance movement for more than 50 years. His distinguished family has long been noted for its philanthropy and participation in all benevolent enterprises, civic, social, and religious. He was graduated from Yale (B.A. 1857; M.A. 1864) and Union Theological Seminary, New York city (1860). Early in life he devoted himself to missionary work, and he was especially interested in educational enterprises in Syria and the Near East. Soon after his graduation from Yale and his marriage to Ellen Phelps, he went with his father on a trip to the Holy Land (1871). They visited, also, Beirut, Syria, in the fall of 1871, where they purchased ground for the foundation of a Protestant College. They remained in Beirut for two years, where the younger Dodge gave a great deal of his time to the work of an instructor in the new school and superintended the erection of several of the buildings, which formed the nucleus of the present American University of Syria. In 1881, after his return to England, he was made a member of the Board of Trustees of this university, having served as secretary to the Board since 1873. From the year 1907 until his death he was either chairman or president of the Board.

Dodge was not only interested in foreign missions, but he subscribed much to home missions, and from 1899 to 1915 he was president of the Board of Home Missions of the Presbyterian Church. He had been a member of the Board since 1891. His contributions, particularly to the mission work among the mountaineers of the Southern United States, were generous and extensive.

The temperance movement had in Dodge a lifelong advocate, and his interest in the cause was deep and practical. In 1903 he became a trustee and the president of The National Temperance Society, which positions he held until his death. Although his health during the latter part of his life was poor, his attendance at the meetings was regular up to the last year before his death, and he took a keen interest in all the details of the work of the Society. As a representative of this organization, he attended the World's Temperance Centennial Congress, held at Saratoga Springs, New York, June 13-23, 1908, where he was a member of the advisory committee and of the committee which was to plan for the carrying out of various resolutions passed by the committee on resolutions. Dodge was also vice-president of the Scientific Temperance Federation for a number of years.

In 1899 he was given the degree of Doctor of Divinity by Yale University.

Dodge was the founder and one of the main supporters of the Home for Inebriates, which for many years was located on Madison Avenue, New York city, and is now at Chester Crest, Mount Vernon, New York (see CHESTER CREST).

DODGE, WILLIAM EARL. American business man, philanthropist, and Prohibition advocate; born at Hartford, Conn., Sept. 4, 1805; died in New York Feb. 9, 1883. His father had removed to the latter city in 1805, and William began his mercantile career there at the age of thirteen, working as a clerk for his father. On reaching manhood he engaged in the dry-goods business with a partner named Huntington. Three years later he married a daughter of Anson G. Phelps and in 1833 became a partner in the firm of Phelps, Dodge & Company. He became interested also in railroad enterprises and was connected successively with the Erie, the Jersey Central, the Elevated Railroad of New York city, and the Delaware, Lackawanna & Western Railroad. His pronounced opposition to Sunday trains led him to sever his official relations with all the companies named except the last one, on that issue. During the 30 years of his connection with the Delaware, Lackawanna & Western no Sunday trains were run. He was one of the founders of the Mutual Life Insurance Company, and was for three years president of the New York Chamber of Commerce. Appointed Indian Commissioner by President Grant, he repeatedly visited the Western Territories and made himself familiar with every phase of the Indian question.

In 1866 Dodge was elected to Congress, and he at once became a member of the Congressional Temperance Society and one of its active promoters. A total abstainer himself, he was outspoken in his advocacy of temperance principles. He helped to establish in the city of New York a Christian Home for Intemperate Men and a like institution for women. When the National Temperance Society and Publication House was founded, in 1865, William Earl Dodge was elected president. He held that position for the rest of his life, and gave to that institution, besides large sums of money, a fostering sympathy and care that served to put it on its feet. He held the license system to be not only morally wrong, but the chief bulwark of the liquor traffic, for the reason that, to quote his own words:

> it gives a kind of legal respectability to the business. The time must come when no Christian can maintain his standing in the church who will manufacture, sell, or use intoxicating drinks, or vote for any party favoring income from license to sell poison.

One of his sons, DAVID STUART DODGE, was a noted Presbyterian minister and temperance leader.

DOGGERY. A term applied in various parts of the United States to a low drinking-house.

DOG'S-NOSE. A mixture of beer and gin, or of ale and rum.

DOHONEY, EBENEZER LAFAYETTE. American lawyer, Prohibitionist, and temperance advocate; born in Adair County, Kentucky, Oct. 13, 1832. He was educated at Columbia (Ky.) College and at the University of Louisville, graduating from the department of law at the latter institution in March, 1857. In 1859 he removed to Paris, Texas, where, in 1862, he was married to Miss Mary Susan Johnson, of that place, and where for the rest of his life he made his home. Although against the secession of Texas from the Union at the outbreak of the Civil War, when his adopted State finally did withdraw, in February,

1861, Dohoney enlisted in the Confederate Army as a captain in the Ninth Texas Cavalry. At the conclusion of the War he was appointed district attorney for the Eighth Judicial District, which office he held during the years 1865 and 1866. In 1869 he was elected to the Texas Senate, where he remained for four years. During his term of office Dohoney voted for the Thirteenth and Fifteenth Amendments to the United States Constitution, the former abolishing slavery throughout the Union and the latter giving the negroes the right to vote. In 1870 he made a report to the State Senate in which he advocated full citizen suffrage, and in the same year he introduced a bill for the repeal of the Texas liquor-license laws. In 1873 he brought up another bill to hold the liquor-dealer responsible for all injuries resulting from the sale of intoxicating beverages. This passed its second reading in the Senate, but was defeated on its third and final reading.

As a candidate for delegate to the Constitutional Convention of 1875, he delivered the first address on local option ever heard in Texas, therein pledging himself, if elected, to endeavor to have inserted a mandatory provision compelling the Legislature to enact a local-option law. He won the election and, in 1876, succeeded in inserting the desired clause, under which Prohibition was later enacted in more than three fourths of the counties of Texas.

In 1877 Dohoney left the Democratic party and affiliated himself with the Greenback party, which was at that time at about the height of its popularity. In 1882 he was the candidate of the Greenbacks for Congress; but he was defeated by Col. D. B. Cubbleson, who was strongly supported by the colored vote. The party becoming demoralized shortly afterward, Dohoney joined the Prohibition party, and was the only delegate to be sent by Texas to the National Prohibition Convention in Pittsburgh in 1884. In the same year he was instrumental in launching at Fort Worth, Texas, the presidential campaign for John P. St. John, ex-governor of Kansas, and succeeded in polling 3,511 votes without a canvass. In 1886 the Prohibition party was organized in Texas, and Dohoney was nominated for governor on that ticket. Although defeated, he polled 19,186 votes, more than twice the number of votes since given to any Prohibition candidate, either State or national. In 1891 he assisted in organizing the People's party in Texas and, as chairman of the platform committee, induced that party to adopt local option. When the Farmers' Alliance came into the party in 1892 this clause was stricken from the platform. In that same year, and again in 1894, Dohoney was the nominee of the People's party for chief justice of the criminal court of appeals, and he polled nearly 200,000 votes. In 1896 he was an independent candidate for district judge, but was defeated by a small majority. He was the author of a number of books and pamphlets, among which were: "The Origin and Destiny of Man"; "The Providence of God in the Affairs of Men and Nations"; "The Progress of Philosophy"; "The Liquor Traffic"; "Prison Reform"; and "The Constitution of Man in the Physical, Psychical, and Spiritual Worlds."

DOLIUM. Among the ancient Romans a large, round, earthen jar into which new wine was put for fermentation. It was shaped like an enormous caldron, with globular body, wide opening, no handle, neck, or feet. The dolium was made of the best clay, and was extremely difficult to manufacture. It was so unwieldy that, when once partially sunk into the cellar of a house, it came to be regarded as a stationary part of the furnishing, to be sold with the house itself. The dolium was used for storing oil and grain, as well as wine. While hot from the furnace it was smeared inside with the best pitch. Then the wine was poured in and allowed to remain, either above ground or in the cellar, exposed to the air until fermentation took place. Poor wines, which could not be kept, were drunk direct from the dolium. It was a capacious vessel, holding as much as twenty amphorae. Some dolia were made large enough to hold a man. It was in such a dolium, the Greek *pithos* (commonly mistranslated "tub"), that Diogenes took up his abode. (Seneca, "Epistolae," xc. 14.) The dolium was used, also, for holding corpses.

DOMINICA. See LEEWARD ISLANDS.

DOMINICAN REPUBLIC. See SANTO DOMINGO.

DOMINION ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC. Canadian temperance association, founded Feb. 16, 1876, at Ottawa, Ontario. It was originally organized as the DOMINION PROHIBITORY COUNCIL, by which name it was known during the first year of its existence. The Council, which was composed of 25 delegates selected from the various provincial leagues of Canada, called a meeting at Ottawa, the capital of the Dominion, on Feb. 16 and 17, 1876, for the purpose of securing a proper understanding of the work to be undertaken, and of effecting a more permanent and effective organization. To this meeting were invited all members of the Canadian Parliament who were known to be favorable to prohibitory legislation, and from these legislators and the members of the Council suggestions were solicited as to the feasibility and necessity of forming a more comprehensive and active national organization. As a result of this meeting the Dominion Alliance for the Total Suppression of the Liquor Traffic came into existence. In addition to providing for the appointment of a representative council, the individual members of which were to be selected from each province by the various temperance orders and associations therein, these bodies were solicited for their earnest sympathy and cooperation in securing for Canada the immediate passage of prohibitory measures.

How Organized

The object of the Dominion Alliance, as stated in Article II of its Constitution, "shall be the immediate prohibition of the liquor traffic." It is governed by a Council, which body is composed of the officers of the Alliance, together with representatives from the various religious and temperance organizations who are in sympathy with the objects and views of the Alliance. Numbered among the members of this Council are representatives from such temperance bodies as: Woman's Christian Temperance Union, Sons of Temperance, Independent Order of Good Templars, and Royal Templars of Temperance. It will readily be seen that the Dominion Alliance has the support of a large number of people, and be-

cause of that fact it has become the dominant factor in the movement for temperance reform in Canada.

Among other things the Constitution of the Dominion Alliance provides for the appointment of a special standing committee of the Council, known as the "Committee on Legislation." It is made up of members of both Houses of Parliament, together with other members of the Alliance Council, and it is to hold a special meeting in Ottawa during each period when Parliament is in session for the purpose of watching and advising with regard to the passage of prohibitory legislation.

Committee on Legislation

The funds of the Alliance are derived from assessments upon the provincial branches of the organization, from grants or subscriptions by various philanthropic societies and individuals, and from collections at public services held in connection with the annual meetings of the Council, or at public meetings held under the auspices of the Council or General Executive.

Its declaration of principles is as follows:

That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

That the traffic in intoxicating beverages is hostile to the true interests of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited.

That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors.

That the total prohibition of the liquor traffic is in perfect harmony with the principles of justice and liberty, is not restrictive of legitimate commerce, and is essential to the integrity and stability of government, and the welfare of the community.

That, rising above sectarian and party considerations, all citizens should combine to procure an enactment prohibiting the manufacture, importation and sale of intoxicating beverages as affording most efficient aid in removing the appalling evils of intemperance.

The composition of the Council of the Dominion Alliance and the number of representatives from each organization are as set forth in Article III of its Constitution, which reads thus:

This Council shall be composed of its officers and representatives of bodies in sympathy with the object of the Alliance as follows:

1. Churches and other bodies having a Dominion organization each to the number of six with one additional for each twenty thousand above twenty thousand members of the body.

2. Churches not having a Dominion organization each to the number of two and one additional for every twenty thousand members of the body.

3. The representation shall consist of the presiding officer of each church and other representatives to be elected by synods, conferences, conventions, unions or other similar church organizations proportionate to their membership as stated herein, providing that if any church has an organized department which deals with the prohibition issue, the executive officers of such department shall be ex-officio members of this council and the department shall be entitled to four of the representatives from that church.

4. Provincial branches of the Alliance and other analogous bodies to the number in Ontario of twenty, in Quebec of sixteen, in New Brunswick of eight, in Prince Edward Island of five, in Nova Scotia, Manitoba, Saskatchewan, Alberta, and British Columbia of ten each.

5. Provincial organizations of the Woman's Christian Temperance Union, Sons of Temperance, Independent Order of Good Templars, Royal Templars of Temperance, or other provincial temperance bodies, four each.

And the General Secretaries of provincial branches of the Alliance and analogous bodies.

DOMINION ALLIANCE

For many years the Council of the Dominion Alliance has been active in Canada, and much has been accomplished through its efforts in the movement for temperance reform there, such as the passage (1878) of the Canada Temperance Act, the appointment of various commissions to investigate the liquor traffic, the enactment of other national prohibitory legislation, and the settlement of the question of legislative jurisdiction.

Following the organization of the Council of the Dominion Alliance, a branch of the federation was formed in every province of Canada, and another was introduced into the North West Territories. The Ontario Branch of the Dominion Alliance has grown up with the temperance movement until it has become a powerful organization. It is not a society, but, as its name indicates, an alliance of the churches and organizations of the Province of Ontario which favor the suppression of the liquor traffic. The purposes of the Ontario Branch, as stated in the second article of its Constitution, are as follow: "To call forth and direct an enlightened public opinion to procure the total and immediate suppression of the traffic in all intoxicating liquors as beverages, and to unite all churches and temperance and moral reform organizations in judicious effort for the attainment of this end." Keeping this object in view, the Ontario Branch has been energetically endeavoring to secure the enactment and enforcement of all available Prohibitions and limitations of the liquor traffic, and also to bring about the election to all legislative and executive political positions of representatives who are known to be avowed and trustworthy supporters of the principles and methods of the Alliance. Analogous organizations are functioning in every province of Canada, though under different names.

Ontario Branch Founded

The Canadian Constitution, as it has been interpreted by the Dominion law-courts, confines the right to pass complete prohibitory measures to the Dominion Parliament, the Legislatures of the various provinces having no power with regard to manufacture, importation, exportation or interprovincial shipment or sales. The provincial legislatures have, however, the right to regulate or prohibit the sale of liquor within their respective territorial limits. This fact makes the provincial branches the most powerful factors in the work of the Dominion Alliance.

At the time of the organization of the Alliance (1876), the Premier of Canada, the Hon. Alexander Mackenzie, stated, in reply to a deputation from the Alliance, that he did not consider public sentiment in favor of Prohibition strong enough at that time to warrant immediate legislative action. He also doubted the constitutionality of the plebiscite desired by the Alliance Council, but he thought that provision might be made whereby a direct vote might be taken upon the Prohibition question at the next general election.

Passage of prohibitory legislation at this time was rendered extremely difficult by the conflicting jurisdiction of the Dominion Parliament and provincial Legislatures with reference to the pro-

hibition of the liquor traffic. In spite of this fact, the Alliance Council decided to continue its efforts to influence public sentiment in favor of the passage of prohibitory measures, and it also determined to attempt to secure, either through Parliamentary action or through legal proceeding in the law-courts, the settlement of the overlapping jurisdiction difficulty.

Jurisdictional Difficulties

The Council of the Dominion Alliance soon discovered that it would be practically impossible to carry out its temperance program in certain districts without interfering with the work of the various provincial temperance organizations, and suggested to these organizations that they unite on certain definite methods of procedure. The first organization to comply with this suggestion was the Quebec Temperance and Prohibitory League, which, at its seventh annual meeting, dissolved on Jan. 24, 1877, in order to identify its work in the province with that of the Dominion Alliance; and within the next three years all of the more important and active provincial leagues had been united with the Alliance. In September, 1877, the Ontario Temperance and Prohibitory League was amalgamated with the Dominion Alliance and other leagues followed, establishing provincial branches at: Sherbrooke, Quebec, Sept. 25, 1787; Halifax, Nova Scotia, Nov. 28, 1878; Toronto, Ontario, Jan. 14, 1879; Winnipeg, Manitoba, March 11, 1879; St. John, New Brunswick, July 15, 1881; Charlottetown, Prince Edward Island, July 19, 1881; and New Westminster, British Columbia, Oct. 5, 1881. The Council of the Dominion Alliance has since been recognized as representative of the organized Prohibition movement in Canada. It has cooperated with the various provincial branches and other temperance organizations in influencing Dominion issues and in bringing pressure to bear upon the Government. Definite Parliamentary action has been demanded through deputations, petitions, and resolutions of the Alliance Council.

Alliance Branches Formed

After the Council had met (Nov. 29, 1876) at Ottawa and adopted a resolution favoring the enactment of a local-option law for the Dominion, the Nova Scotia Legislature adopted the following resolution:

> Whereas, it is a recognized principle that private interest or personal advantage should be subservient to the public good, and the voluntary conduct of individuals injuriously and prejudiciously affecting the welfare or the interests of society generally is a violation of the unalterable laws of justice, and consequently should be regulated by the laws of the state;
>
> And whereas, the manufacture, sale, and use of intoxicating liquors as a beverage is inseparably connected with the direct evils to the human race and is the most fruitful source of misery, degradation, and crime known to the civilized world;
>
> Therefore, resolved, That it is the opinion of this House that the manufacture, importation, and sale of all intoxicating liquors, except for medicinal and mechanical purposes, should be prohibited by law in the Dominion of Canada.

Owing to the uncertainty then existing as to the jurisdiction of the Dominion in regard to prohibitory legislation, action by Parliament was delayed during 1876 and 1877.

The first move made by the Dominion Alliance in their campaign to secure Prohibition for Canada was the introduction, by Senator Vidal, first president of the Alliance, of a motion in the Canadian Senate to request the official opinion of the Supreme Court as to the extent of the jurisdiction of the Dominion Legislature and the provincial legislatures. At the request of the leader of the Government, who claimed that the time was inopportune for the motion, Senator Vidal withdrew it after he had been assured that the matter would receive consideration at the next session.

Dominion Prohibition Sought

As stated above, the Dominion Alliance was largely responsible for the passage, in 1878, of the Canada Temperance Act, also known as the "Scott Act." The Canada Temperance Act was introduced into the Senate on March 18, 1878, by the Hon. R. W. Scott, Secretary of State, on behalf of the Government, and was based on a measure which had been drafted and submitted to the Government by the Council of the Alliance. Senator Scott defined the Temperance Act as an enlargement of the Dunkin Act of 1864, which was to "amend the laws in force respecting the sale of intoxicating liquors and issue of licenses therefor, and otherwise for the repression of abuses resulting from such sale," in Ontario and Quebec only. The new measure was different from the Dunkin Act in that it was a local-option or permissive bill which was to apply to all parts of the Dominion. Following its introduction into the Canadian Senate on March 18, the bill went to the House of Commons on May 3, and finally became law on May 8, 1878. As to the working of the Scott Act, Miss Ruth Elizabeth Spence, in "Prohibition in Canada," speaks as follows:

The Scott Act

> From the day on which the act came into force, no intoxicating liquor could be sold within the prohibited region, except for medicinal, sacramental, or industrial purposes, by druggists and specialty vendors, under strict regulations as to quantity and conditions of sale. The law permitted the sale by any producer of cider, or licensed distiller or brewer, of liquor of his own manufacture in specially defined wholesale quantities to druggists or licensed vendors within the prohibition area, or in retail in districts where the law was not in force. This provision was for the purpose of supporting home industries. The manufacture of native wines has always received special consideration in measures of liquor legislation.

Violators of this law were fined $50 for the first offense, $100 for the second, and were imprisoned for two months for every subsequent conviction.

Several years after the passage of the Canada Temperance Act Senator Vidal, in his capacity as president of the Council of the Alliance, prepared and introduced into the Senate a bill making a certain necessary amendment to the Scott Act. This bill was finally passed, but not until after it had been seriously altered by Senator Almon, who secured the introduction of a clause exempting ale, porter, lager-beer and light wines from the operation of the Act.

In 1887 there was a division in the temperance ranks over the method of securing the passage of prohibitory legislation. Temperance workers generally were dissatisfied with the way in which both political parties were evading responsibility in regard to Prohibition, and certain Prohibitionists advocated the organization of a new party such as was being introduced into the United States. A political party, it was thought, could be constructed around a Prohibition platform, and only those candidates would be supported who would renounce all former political connec-

tions and pledge themselves to the support of a strictly Prohibition policy. Throughout this period of dissatisfaction the Alliance insisted upon temperance advocates placing the Prohibition issue before party considerations, although the Council thought it best to make use of the strength and organization of established parties in securing the passage of temperance legislation, should Prohibition sentiment be found within the ranks of said parties.

Prohibition Before Party

At the annual convention of the Alliance, which met in September, 1887, the Committee on Political Action counseled the friends of temperance that they should do their utmost to prevent the election of any one to Parliament who was not in favor of Prohibition. The Committee likewise advised against the support of any candidate who could not be trusted to support the immediate passage of a national prohibitory law. These recommendations of the Political Action Committee were not deemed sufficient to offset the feeling of dissatisfaction among the temperance workers in the Dominion, so the Rev. Dr. Alexander Sutherland introduced the following amendment to the report of the Committee:

Whereas, the experience of thirty years in Great Britain, the United States, and Canada shows that no advanced temperance legislation need be expected from the existing political parties, as such; and,

Whereas, the public utterances of party leaders in the Dominion afford no ground of hope that prohibition will be made a plank in either platform in the near future, if at all; and,

Whereas, there is no distinct issue of principle between the existing parties which renders their continued existence either necessary or important;

Therefore, be it resolved, that this convention is of the opinion that the present juncture is peculiarly favorable for the organization of a new party, with prohibition as a chief plank in its platform.

After much discussion the above amendment was adopted by a vote of 32 to 25, but nothing further with regard to the organization of the new party was done during the convention. After the meeting had adjourned, however, it was decided to draw up a platform on which such a party might be founded, and another meeting was held for that purpose under the direction of Dr. Sutherland. A statement of the fundamental policies of the new party was drawn up, and later the name "Canada's New Party" was chosen for the organization. The main criticism by most of the temperance workers in Canada was that its temperance plank was far behind the times, seeing that it favored a policy of Prohibition in the future and not immediately.

Canada's New Party

The next annual convention of the Alliance was held in Montreal in 1888, and the demand for political action was more insistent than ever before. The convention was more representative than any previous gathering of Prohibitionists in the Dominion, in that a special request was made for the cooperation of every temperance and moral reform organization. Total Prohibition was demanded immediately, although it looked as though both political parties were directly hostile to Prohibition and were in joint conspiracy against it. The friends of the cause of temperance reform were condemned for their weakness in failing to stand shoulder to shoulder in compelling one of the political parties to make Prohibition a political issue. Because of the unfavorable circumstances then prevailing, not very much was accomplished by the Alliance that year in the way of temperance legislation, and the same was true for the following three years. When the Legislative Committee of the Alliance met at Ottawa in 1891, they determined to anticipate the usual series of evasions on the question of Prohibition practised by the Parliamentary members. There had been before the Legislature every year since 1884 a resolution declaring that it was the duty of Parliament to pass some sort of prohibitory legislation, and annually Parliament had postponed action on the ground that the Dominion was not yet ready for the passage of such a measure. After considerable discussion the Legislative Committee of the Alliance Council adopted, on May 5, 1891, the following resolution:

Dominion Prohibition

That in the opinion of this House the time has arrived when it is expedient to prohibit the manufacture and sale of intoxicating liquor for beverage purposes.

At a meeting of Prohibition members of the House of Commons, the Hon. J. Jamieson presented this resolution of the Dominion Alliance, which he intended to introduce before the House. In spite of strenuous objection on the part of several members, the Prohibition members decided to support the resolution when it was brought up in the House. Jamieson introduced the resolution in the House on May 20, 1891; and as a result of its reading, two amendments were introduced, one proposing a select committee to inquire into the whole question of Prohibition and the other advocating a plebiscite. From the trend of the discussion it was clearly evident that the Prohibitionists had made a considerable impression upon the House; but two days later the Government finally succeeded in carrying a motion for the adjournment of the debate, and the petition was lost for the time being.

One week later a deputation consisting of Alliance members, representatives of churches and temperance organizations, and including Senator Vidal and the Hon. J. Jamieson, called upon the Government in support of the Jamieson resolution and other Prohibition measures before the House, but the response of the Government was very unsatisfactory to the Prohibitionists.

Throughout the struggle for national Prohibition in Canada, the policy of the Dominion Alliance has been to strive unceasingly for the greatest good, but never to despise the smallest gains. It has been uncompromising on the principle of fighting for the total suppression of the liquor traffic in the Dominion, and much of the ground gained has been won inch by inch. A considerable amount of good was accomplished for the cause of Prohibition through the distribution by the Alliance of an immense quantity of temperance literature, cartoons, and posters. Special men were engaged to carry on the work throughout the various localities, and many elections were influenced by the political campaigns directed by workers of the Alliance. Most of the active support rendered the Alliance was received from the various Protestant churches throughout Canada, around which the Prohibition work seemed to crystallize. Largely because of their support the votes in favor of Pro-

The Alliance and the Churches

hibition swelled with each succeeding election, until in the plebiscite of 1898, there were polled 278,380 votes for its enactment. Much of this success may be attributed to the fact that the Alliance circulated the following petition, which they asked the temperance and Prohibition advocates to sign:

We, the undersigned, promise that at the next general election for the Dominion Parliament we will vote only for such candidates as will agreed to do all in their power, if elected, to obtain the immediate enactment of such legislation as will secure the total prohibition of the liquor traffic in at least those provinces and territories that gave majorities for prohibition in the plebiscite.

In 1902 there was a serious disruption in the ranks of the Manitoba Branch of the Alliance over the non-voting policy adopted by the Alliance with reference to the Referendum Bill on the Liquor Act; and the vice-president of the organization, Mr. J. K. McLennan, resigned on Feb. 12, 1902, and founded another temperance society, known as the "Prohibition Campaign League." The Province therefore witnessed the regrettable sight of a voting campaign upon Prohibition, with one section of the temperance forces urging the people to stay at home and abstain from voting, and the other urging them to vote. There could be but one result to such a campaign, and that was an overwhelming wet majority. The vote stood:

Schism in Alliance

For Prohibition	15,607
Against Prohibition	22,464
Majority against	6,857

Following the vote the Alliance entered upon a campaign to try to secure Prohibition candidates for Legislature in the approaching general election. An aggressive campaign was waged. A number of independent candidates were nominated, but few were elected.

In 1905 the Manitoba Alliance ceased to function. The work was continued for a time by the Royal Templars of Temperance, and later by the Social Service Council. The campaign was carried on under the combined auspices of these two bodies. When the vote of 1916 (March 13) took place it resulted in the carrying of prohibition, the figures being:

For Prohibition	50,484
Against Prohibition	26,502
Majority for	23,982

After the advent of Prohibition, there was a disposition on the part of the Social Service Council, which was actively working for many reforms, to emphasize other matters. The local temperance campaign organizations were unfortunately allowed to lapse, with the result that a repeal vote was brought on in 1923. It found the workers unprepared. An effort was made to bring about a reorganization, but this was only partially successful; and, when the campaign was over, it was found that Government ownership and sale had been substituted for Prohibition by a majority of 40,000.

Learning by defeat, the temperance workers of Manitoba decided to reorganize as a distinctly Prohibition body under the name of the "Manitoba Prohibition Alliance." That organization, with the Rev. R. W. Woods as secretary, is now conducting a thorough-going educational campaign throughout the Province.

In Ontario the temperance people entered unitedly into the referendum campaign in 1902 under the leadership of the Alliance, and the result of the vote (Dec. 4) was:

For the Liquor Act	199,749
Against the Liquor Act	103,548
Majority for the Act	96,201

Under the terms of the referendum it was required that the aggregate dry vote should equal a majority of the votes polled in the preceding general election. This it did not do, and, therefore, the measure was declared "not carried." The expression of public opinion, however, was so overwhelming, that immediately the Dominion Alliance entered into a vigorous campaign for legislation to implement the vote, and a strong deputation waited upon the Premier, the Hon. G. W. Ross, who was one of the vice-presidents of the Alliance, and had been an active Prohibition worker. The Government refused to act, and in the ensuing general election the Executive Committee of the Ontario Branch of the Dominion Alliance issued a manifesto, stating in part:

In view of the promises made, the overwhelming mandate of the electors, and the need for effective measures to check the evils of intemperance, the Alliance views the situation as it now exists with the deepest regret and disappointment. The Government has trifled with the great temperance question, has been unfaithful to the pledges and promises of its successive Premiers, and has by its record and recent course on this, the most important issue in provincial politics, forfeited all claim to the support of electors who put temperance principle above partisanship in political affairs.

The Quebec Branch of the Dominion Alliance, which has been functioning actively since 1879, has waged a strenuous campaign against the liquor traffic, having as a basis for its operations the following fundamental principles: that it is not right for the State to protect such a pernicious system as the liquor traffic; that past legislation has proved that it is impossible to efficiently regulate the liquor traffic; and that all good citizens should unite in securing prohibitory legislation. On account of bitter opposition to the enactment of a provincial prohibitory law, the members of the Quebec Branch have devoted their attention and efforts almost exclusively to the passage of purely local prohibitory laws under the provisions of the Canada Temperance Act and the Quebec Temperance Act. As a result of unceasing activity on the part of the Quebec Alliance, that province secured the passage of what has been characterized as one of the best license laws in the Dominion. This achievement was the result of the adoption of a policy of nominating only those men who were known to be avowed temperance advocates, and by supporting only those candidates who were connected with one of the two recognized political parties. This practise of supporting the Conservatives in one election, and the Liberals in another, soon established the fact that the Dominion Alliance in Quebec was concerned primarily in securing the election of good temperance men rather than of any party candidate. Not only was this influence felt in municipal elections, but in provincial and Parliamentary campaigns as well.

Quebec Branch

Throughout this period the Alliance carried on a series of educational campaigns, holding numerous public meetings, teaching temperance principles in the public schools, and advocating the passage of temperance resolutions at church conferences and synods.

In spite of the strenuous campaigns of the Alliance, however, the power of the organized liquor traffic steadily increased in the province of Quebec until 1906, when the Roman Catholic Church threw its forces into the struggle for Prohibition. Archbishop Bruchesi, of Montreal, expressed an intense interest in the work of the Alliance in that year, and assisted the Alliance in inaugurating a temperance crusade, urging, wherever public opinion was favorable, municipalities to press municipal councils to pass either local-option by-laws or by-laws for early closing. The Roman Catholic movement in behalf of temperance reform was independent until 1908, when the Roman Catholic Total Abstinence Union, an organization of strong voting power, realizing the advantages to be gained from united effort, affiliated with the Quebec Alliance.

Roman Catholic Church Aids Alliance

Flagrant violations of the liquor-selling law and indifference on the part of the Montreal police toward the illicit traffic in intoxicating liquor caused the Quebec Alliance to declare war upon liquor-law violators in 1910 (as under the provisions of the Quebec License Law, the Alliance was recognized as one of the law-enforcement agencies). Deputations were sent to the Quebec Government by the Alliance to protest against the action of the License Commissioners in granting almost 300 licenses for the current year to places not properly equipped as the law required. After a bitter controversy between the License Commissioners and the Quebec Alliance, the Provincial Treasurer instructed the Commissioners to grant no licenses to places not properly equipped, but to enforce the laws just as they were written.

In 1913 the Legislative Committee of the Quebec Branch of the Dominion Alliance, together with the committee of the Anti-Alcoholic League of Montreal and Quebec, laid before the Premier of Quebec their views concerning the necessity and character of temperance legislation to be enacted. The deputation received a cordial reception and were assured that their request would receive due consideration. A measure was introduced some time later which contained several clauses satisfactory to the Alliance Council, and which provided for the appointment of license commissioners in Quebec and Montreal with power to suspend or cancel licenses and to compensate liquor-dealers, and which further provided that the number of licenses should be greatly reduced and that liquor sales should be separate from those of groceries.

Deputation to Premier in 1913

In that same year (1913) the Alliance achieved marked success in respect to the policy of securing local Prohibition through the Quebec Temperance Law and the Canada Temperance Act. This policy was carried out to its fullest extent, and a considerable number of parishes, towns, counties, and cities voted dry. In many municipalities Prohibition was carried by a practically unanimous vote, a proceeding almost unheard of up to that time in any other province in Canada.

Other victories of the Alliance followed each other in rapid succession. In the years 1915 and 1916 it succeeded in securing the enactment of the early-closing law which greatly shortened the hours of sale. The city of Quebec voted on the Canada Temperance Act on Oct. 4, 1917, and when the ballots were counted, it was found that there was a majority of 3,251 in favor of Prohibition. The law went into effect May 1, 1918, and resulted in the closing of 40 bars and 70 licensed groceries in that city. In Nova Scotia, the Alliance met with considerable opposition, but nevertheless it succeeded in securing the enactment of a measure making Halifax a Prohibition city and at the same time procuring for the entire province a Prohibition law which became effective on June 30, 1916.

Alliance Successes

No less sweeping have been the victories of the Alliance in New Brunswick. A liquor-license law was enacted in 1896 which contained provisions for prohibiting the liquor traffic by local option, but the conditions surrounding the elections were extremely antagonistic to the cause of Prohibition. As a result of the evident unfairness of this state of affairs, the members of the Alliance for many years refrained from making any effort to avail themselves of the local-option clauses of the New Brunswick liquor-license law of 1896, but confined their efforts to securing local Prohibition under the provisions of the Canada Temperance Act. The Government had been repeatedly requested to pass a provincial prohibitory law, as early as 1900, but this and similar requests were refused until April 6, 1909, on which date the Government enacted a measure providing for shorter hours of sale, and the closing of liquor-selling places on holidays and at 5 P. M. on Saturdays.

The New Brunswick Branch of the Dominion Alliance was completely reorganized at a representative meeting held at Fredericton, Dec. 6-7, 1915. On Dec. 10 a deputation was sent by the Alliance to request of the Government the following: A Prohibition bill; the privilege of helping to frame the bill; a referendum; a majority vote; and an immediate answer to the request of the Alliance. The Premier promised favorable consideration of their request, and later he stated that legislation providing for Prohibition would be enacted at the next session of the House of Assembly. The Rev. W. D. Wilson, for some years secretary of the Prince Edward Island Alliance and then field secretary of the New Brunswick Alliance, was one of a committee selected by the Alliance, at the suggestion of the Government, to assist in the preparation of the proposed prohibitory measure. The new measure was carefully prepared for presentation to the House, and with only a few minor changes the bill was passed almost unanimously in April, 1916. (See NEW BRUNSWICK.) In those counties where the New Brunswick liquor-license law of 1896 was in operation, the provincial prohibition law became effective on May 1, 1917. As the general sentiment of the province was so strongly in favor of Prohibition, the Scott Act was declared suspended for so long a period as the prohibitory law remained in effect. Later the whole of the province was brought under the operation of the New Brunswick Temperance Act. The results of the work of the Alliance in New Brunswick have been so satisfactory that a great many of those individuals who were previously opposed to Prohibition have become firm advo-

New Brunswick Branch

cates of it; and the idea of complete Prohibition ... accepted with general approval throughout the province.

In Ontario the Alliance made vigorous efforts to secure from the Dominion and provincial legislatures more comprehensive and effective prohibitory legislation. On Feb. 23, 1905, it was decided at a convention of the Ontario Branch of the Dominion Alliance that a deputation should be sent to the Government the next day, requesting that specific amendments should be added to the liquor-license law, and that the treating system and drinking in clubs should be abolished; also that the demand for prohibitory legislation be granted. In replying to this Alliance deputation the representative of the Government stated that the policy in the future would be to refrain from increasing the number of licenses throughout the province. In consideration of the fact that most legislation of importance would probably be postponed during 1905, owing to the short length of time that the new Government had been in office, the Ontario Alliance decided to inaugurate a vigorous local-option campaign to secure the closing of as many barrooms as possible. As a result of the ensuing campaign 59 out of the 70 municipalities which held elections enacted prohibitory by-laws.

Ontario Alliance Again Active

Prohibition sentiment increased until the Legislature was forced to recognize its importance, and in 1913 the Ontario House was compelled to issue the following statement:

> This House has confidence that the Government will, at the proper time, submit legislation for the consideration of the House that will place further restrictions on the liquor traffic and minimize the evils of the drink habit.

The Ontario Alliance was responsible in 1914 for the introduction in the Legislature of additional prohibitory measures, but the bills were defeated by a vote of 52 to 15. The outbreak of the World War hastened the abolishment of the legalized liquor traffic in Canada, and this was especially true in Ontario, where a liquor-license measure was passed in 1915. With the passage of the Ontario Temperance Act on April 12, 1916, the temperance issue was removed from the controversial issues between the political parties of Ontario, and the settlement of the question of Prohibition was left to a referendum.

Ontario Temperance Act

The question of Prohibition for the entire Dominion of Canada had again been taken up by the Alliance in 1913, in which year the Council met in Toronto. At this convention the following resolution was unanimously adopted:

> Recognizing that in face of the conditions confronting our Dominion created by the tremendous tide of immigration pouring in amongst us from the countries where the liquor traffic is not so effectually curbed as here, and realizing the importance of cultivating the highest form of sobriety if we are to build a great democracy out of the many races that are now turning to Canada as a land of promise—the land which is to give the world a civilization embodying the best features of older civilizations without their drawbacks, we deem it all-important that every effort should be made to secure at the earliest possible date the enactment of a Dominion prohibition law of the amplest character.
>
> That we instruct our Executive Committee to take steps to secure the introduction of a declaration in favor of prohibition into the Dominion Parliament during the next session.

DOMINION ALLIANCE

The matter was not brought up in Parliament, however, until in 1916. During the intervening three years the Alliance was busy calling the attention of the public to an economic view of war-time Prohibition. In 1916 the following resolution was introduced in the House by two members of the Dominion Alliance:

> That at this time when the Empire is at war, the conservation of the wealth and resources of the Dominion and the promotion of the efficiency of our nation would be materially aided by the prohibition of the manufacture, importation, and sale of intoxicating liquors for beverage purposes, and that in the opinion of this House legislation for this purpose ought to be enacted forthwith.

A deputation from the Alliance called upon the Government and requested that it facilitate the discussion of the resolution and the vote thereon, and that it also introduce prohibitory legislation, should the House vote in favor of the resolution. The resolution was finally passed, but it was so changed that it was practically useless.

The Council of the Dominion Alliance held a convention in Toronto, on Nov. 20, 1916, at which time it was decided to call a Dominion Prohibition conference, to be held at Ottawa on Dec. 14, 1916. At this conference Mr. F. S. Spence moved the following resolution, which was adopted:

> Resolved, that in view of the necessity for conserving our country's national resources and preventing any impairment of the efficiency of our country's manhood, in the Dominion's great effort to aid the Empire in her self-sacrificing struggle for the principles of honor and justice and liberty, the Dominion Parliament and Government be earnestly urged to enact as a war measure, a law prohibiting the manufacture of intoxicating liquor for beverage purposes in, and the importation of intoxicating liquors for beverage purposes into the Dominion of Canada, and also prohibiting the sending, carrying, or bringing of any such liquor for beverage purposes from any place in Canada into any province or area in which the sale of such liquor is prohibited, and also prohibiting the delivering or receiving of any such liquor by any person in any such province or area. . . .

The Dominion Prohibition Committee was organized, with an executive consisting of two representatives from each provincial unit and a subexecutive of ten persons to superintend details of the campaign. The subexecutive met in Montreal, Jan. 22, 1917, and a plan of campaign was adopted, the detail work being done by the local organization in each province. In March, 1917, the Dominion Prohibition Committee requested Parliament to enact war-time Prohibition of the importation, manufacture, and interprovincial trade in intoxicating liquors.

Dominion Prohibition Committee

On March 8, 1917, the Alliance sustained an irreparable loss by the death of Mr. F. S. Spence, who had been the moving spirit of the Dominion Prohibition Committee and a tower of strength to the work of the Alliance generally. After his death the Committee was reorganized as follows:

President, Judge Eugene Lafontaine.
Vice-president, Miles Vokes.
General secretary, G. A. Warburton.
Recording secretary, J. H. Roberts.

At the conclusion of the World War the Dominion Alliance determined to renew its activities in behalf of temperance reform in Canada. The Dominion Prohibition Committee, at its annual meeting in Toronto, Dec. 2, 1919, recommended that the Prime Minister and the Government of Canada make Prohibition a permanent amendment to the Canadian constitution.

At the annual meeting of the Council of the Dominion Alliance held in Ottawa March 28-29, 1922, a communication was reeeived from the ehief executive officer of the Dominion Committee on Liquor Legislation, suggesting that a committee of the Couneil be appointed to eooperate with the Dominion Committee. At this meeting of the Couneil, which was attended by between 70 and 80 representatives from the various provinees of the Dominion, the following memorial to the Government was enthusiastieally adopted as representing the sincere convietion of those present:

In the opinion of this Council a national evil requires a nation-wide remedy. Provincial Prohibition cannot be made fully effective in any Province in Canada while liquor is manufactured within or imported into other Provinces of Canada.

We believe that national solidarity and inter-provincial comity would be aided by the enactment of a Dominion-wide law prohibiting the manufacture, importation, exportation, and interprovincial transportation of intoxicating liquors for beverage purposes, and this Council would respectfully request the Dominion Government to introduce and forward the enactment at the present session of such legislation.

It had been suggested during 1922 that the name of the Dominion Council of the Alliance be changed, but after due consideration of the matter, the Committee on Policy and Organization recommended that no change be then made.

As various individuals and organizations had been seeking Government eontrol of the liquor traffic through wide-spread newspaper propaganda, it was suggested that the Executive Committee of the Dominion Council urge upon the provincial temperance organizations the need of meeting this menace with a counter press propaganda.

The Committee on Policy and Organization recommended that the Alliance extend a cordial invitation to the executive committee of the World League Against Alcoholism to hold their forthcoming temperance eonvention in Canada. (This invitation was accepted, and the League held its convention at Toronto Nov. 24-29, 1922.)

Officers of the Alliance for the year 1923 were:

President, J. H. Carson.

General Secretary, Rev. Ben H. Spence.

In the spring of 1924 the Ontario Branch of the Alliance was merged in The Ontario Prohibition Union. The officers of the latter are: R. J. Fleming, president; Rev. J. Bailey, M.A., secretary; R. D. Warren, treasurer.

DOMINION PROHIBITORY COUNCIL. A Canadian temperance organization, formed in September, 1875, for the purpose of eonsidering whether the state of the public mind was sufficiently favorable to maintain a prohibitory law, if onee it were placed on the Canadian statute book, and also to ascertain whether Prohibitionists should press Parliament for the immediate enaetment of such a law. A call for a general Prohibitory Convention had been issued during the early part of September, 1875, by sixteen members of the Canadian House of Commons. In answer to this call, approximately 285 delegates from Ontario, Quebec, and the Maritime Provinees met in the Y. M. C. A. Auditorium, in Montreal, on Sept. 15, 16, and 17. Under the direction of such temperance leaders as Senator Alexander Vidal, General Neal Dow, and John N. Stearns, the members of the Convention discussed such questions as the difficulty of securing the passage of a prohibitory law and the wisdom of aceepting some partial and more restrictive measures whieh would forbid the sale in public bars of liquors to be drunk on the premises. In addition to other temperance matters which were brought up before the Convention for discussion was the question of forming a temperanee federation. A committee was appointed to draft a plan for a Dominion organization sueh as would serve to coordinate the scattered forces of temperance for united action. The committee presented the following report, whieh was finally adopted by the Convention:

That we recommend a union organization to be known as the Dominion Prohibitory Council, to be composed of twenty-five members and distributed among the respective provinces as follows: Ontario, eight; Quebec, six; Nova Scotia, four; New Brunswick, four; Prince Edward Island, two; Manitoba and British Columbia, one.

The objects of this organization shall be to continue the temperance efforts of the different provinces in such a way as will best promote the suppression of the sale and use of intoxicating liquors throughout the Dominion, and direct the action of the Provincial Leagues and organizations so as to secure uniformity; and we further recommend that the Council be filled by appointments from the Provincial Leagues at their annual meetings.

Until such time as the Provincial leagues could appoint their own representatives to the Prohibitory Council, a temporary council was chosen. Shortly after the meeting of the general Prohibitory Convention in Montreal this temporary council met and selected the following officers: Senator Vidal, president; Thos. Gales, secretary; and Robt. McLean, treasurer. For the subsequent history of the organization, see Dominion Alliance for the Total Suppression of the Liquor Traffic.

DOMINION WOMAN'S CHRISTIAN TEMPERANCE UNION. See Canada; Woman's Christian Temperance Union.

DOMITIAN (TITUS FLAVIUS DOMITIANUS AUGUSTUS). Roman emperor; born at Rome Oct. 24, 51; died there Sept. 18, 96. He succeeded Titus on Sept. 13, 81, and began his reign by attempting a reformation of religion and morals. Although for many years addicted to a life of pleasure, he finally brought himself to take a personal interest in the administration of his capital, Rome. He also maintained a very strict supervision over the provincial governors. He was the first of the Roman emperors to cause himself to be styled "Our Lord and God" in public documents. Toward the end of his life he was in constant dread of assassination, and his behavior has been described as that of a madman. Having rid himself of all those whom he suspected of conspiracy against him, he himself became the victim of a conspiracy among his own freedmen, initiated, it was said by his wife. He was stabbed to death in his bedroom.

In A. D. 92 Domitian, on the ground that the area occupied by vines in Gaul might be much more advantageously put under cereals, issued an ediet for the destruction of half the vineyards and prohibited the planting of any vines without the express permission of the emperors. This led to the uprooting of all the vines throughout the Gallie territory. This edict remained in force for nearly 200 years, being revoked by Emperor Probus in 282. Probus not only gave permission for the cultivation of the vine in Gaul, but even

lent the help of his legions in the laying out and planting of the vineyards.

BIBLIOGRAPHY. — Daniel Dorchester, *The Liquor Problem in All Ages,* pp. 47-48, New York, 1884; Henry Vizetelly, *A History of Champagne,* p. 2, London, 1882.

DON, ANTONY. Dutch temperance worker; born at Haardingen, Holland, July 10, 1872; educated for the teaching profession at the Haarlem Teachers' Seminary. He began teaching in the schools of Dordrecht in 1891. His subsequent teaching career has been spent in the schools of Rotterdam, where, since 1910, he has held the post of school-director. During the past 25 years Don has made a close study of the alcohol problem and has been one of the foremost temperance advocates of his country. In connection with his temperance activities he has held the following offices: Secretary of the "Maasclub," a branch of the Dutch Society of Abstaining Teachers *(Nederlandsche Onderwijzers Propaganda-Club)* (1895-97); secretary of the Rotterdam branch of the Netherlands Association for the Abolition of Alcoholic Liquors *(Nederlandsche Vereeniging Tot Afschaffing van Alcoholhoudende Dranken)* (1896-1902); president of the same branch (1904-05); president of the Rotterdam branch of the Local Option Union (1917-19); Chief Templar of the lodge "Eenvoud," No. 57, I. O. G. T. Neutral, at Rotterdam since 1918.

He has contributed extensively to temperance literature. In addition to a large number of small books and pamphlets which he has written in behalf of temperance, he is the coauthor with Th. W. van der Woude of "The Book on Alcohol" *(Het Boek van den Alcohol,* Amsterdam, 1904 and 1917), a very comprehensive treatise on alcohol in its various economic, social, and physiological relations. In connection with temperance journalism, he has been engaged as follows: Coeditor of *Sluit Schiedam,* semimonthly paper, 1900-04; editor of *Het Cluborgaan* (abstaining teachers' monthly), 1900-02; coeditor of *De Blauwe Vaan* ("The Blue Banner"), weekly, 1904-07; sole editor of the same, 1907-14. He has also been a valued contributor, since 1897, to *De Wegwijzer,* a scientific monthly for the study of the alcohol question.

In 1919-20 Don was Grand Vice-Templar of the I. O. G. T. N., and since May, 1920, he has been Grand Political Officer of that Order.

DON, RACHEL. New Zealand temperance worker; born at Hokilaki, N. Z., June 22, 1867; educated at Christchurch Normal School; married William Rae Don, of Dunedin, N. Z., Oct. 19, 1890. In early youth she became very active in temperance work, addressing Bands of Hope and temperance gatherings of all kinds, and later becoming a prominent worker in the Woman's Christian Temperance Union. She was district president of the W. C. T. U. from 1908 to 1913, and has been president of the W. C. T. U. of New Zealand since 1914. She is also a member of the advisory council of the New Zealand Alliance for the Abolition of the Liquor Traffic. In 1920 she represented New Zealand at the Convention of the World's W. C. T. U. in London.

DONEGAN, WILLIAM. Irish Catholic priest and temperance advocate. By common consent he was acknowledged as the successor of the Very Rev. John Spratt, D.D., in carrying on the

temperance activities of Father Mathew. He was ordained a priest in 1877, and for ten years did not have a definite parish, but wandered from district to district throughout Ireland. About 1887 he settled in the Rathmines district, confining the greater portion of his time and activities to the vicinity of Harold's Cross. In 1888 he founded an organization known as the LEAGUE OF THE SACRED HEART FOR THE SUPPRESSION OF INTEMPERANCE, which soon had a membership of approximately 5,000 persons, located in and around Harold's Cross. The organization was successful from the start and was highly commended by the Catholic clergy for its activities. Father Donegan also organized the "Teetotal Guards," one of the members of which was John ("Jack") Boylan, at one time a notorious pugilist and drunkard, who was reformed under the ministrations of Father Donegan and became one of his most valuable and earnest assistants.

REV. WILLIAM DONEGAN

As chaplain of the Harold's Cross Penitentiary Father Donegan had ample opportunity to observe at first hand the results arising from the habit of intemperance. As counter-attractions to the public houses and other unwholesome forms of amusement he organized temperance clubs and opened reading-rooms and a number of night-schools for boys and young men.

Upon his appointment to a curacy in Rathmines he was compelled to give up his numerous temperance projects in the Harold's Cross district, but in his new capacity he continued to preach and lecture against the evils of intemperance and to organize "temperance brotherhoods" wherever he went. Later in life he was transferred to Lucan, in the vicinity of Dublin, where he was instrumental in arousing temperance sentiment and activity. (See P. T. Winskill, "The Temperance Movement," iii. 225-226, London, 1892, who, however, gives no particulars as to Donegan's parentage, birth and death.)

DONNELLON, (SARAH) MADELINE. Music teacher and temperance worker; born in Cincinnati, Ohio, Dec. 1, 1855; educated in the public schools and at the Cincinnati College of Music. Though she has traveled extensively in foreign countries, the greater part of her life has been spent in Cincinnati, where she has been engaged in the teaching of music and in temperance reform. She was instrumental in the organization of the LEAGUE OF THE CROSS in St. Xavier's parish, Cincinnati, in 1890, and in the founding of the CATHOLIC WOMEN'S AUXILIARY OF ANTI-SALOON LEAGUE OF AMERICA in that city, in 1912. She has been a persistent advocate of total-abstinence policies in the Catholic Church, where her efforts have been enthusiastically supported in some instances, and disparaged in others. Miss Donnellon has delivered a number of public addresses on temperance, and is the author of the following pamphlets: "Call of the Captive"; "Echoes of Church, Home and Nation"; "Catholics and the Saloon."

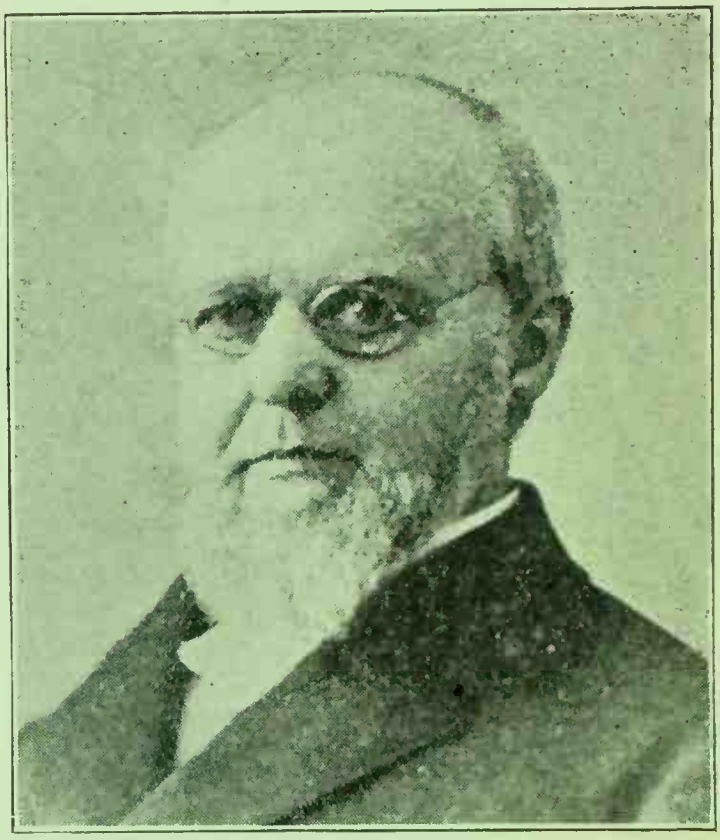
DONOHOE, PETER. See O'DONOGHUE, OR DONOHOE, PETER.

DOOR OF HOPE. An institution for the care of delinquent girls, founded in New York city in 1890 by Mrs. E. M. Whittemore, wife of Mr. Sidney Whittemore. She and her husband were converted in the old Water Street Mission, founded at 316 Water Street, New York city, on Oct. 8, 1872, by Jerry McAuley, a reformed drunkard and thief. After her conversion Mrs. Whittemore decided to start a home for the reclamation of girls who had embarked upon lives of crime and drunkenness. Accordingly in 1890 she opened the Door of Hope mission at 102 East Sixty-First Street, New York, which achieved a remarkable success. Since the inauguration of the movement, which is non-sectarian and which is supported by voluntary contributions, 60 similar homes have been opened in the United States, Canada, Scotland, France, New Zealand, Africa, India, and China, each bearing the same name and having the same objects as the original mission. In 1902 the original home was removed from New York to a site near Tappan, New Jersey, where a large tract of land was purchased and cottages were built. Since the opening of this new home more than 4,000 girls have been admitted, a large number of whom have been found to be addicted to the use of liquor, morphin, and opium. No stimulants of any kind are permitted at the Door of Hope mission, and, in a great many cases, permanent cures have been effected. Following the removal of the home to the country, out-of-door industries were introduced. The money realized from these industries, after one tenth had been divided equally among the girls, was donated to home and foreign missions. This money, together with the proceeds from the sale of books and tracts, has reached the sum of $25,000. Habits of industry and self-reliance are formed among the inmates, so that when they leave the institution they are fitted to obtain employment and provide for themselves. If they are permitted to return to their respective families, as is sometimes the case, these habits are also useful there.

DOP. A colloquial term throughout South Africa for brandy distilled by the farmers from the skins of the grapes after the juice has been expressed for wine. It is of a whitish color and, owing to its intoxicating properties and the cheapness of its production, is in considerable demand among the poorer classes and the colored element throughout South Africa, the annual output reaching 600,000 gallons or more.

DOPPEL-KÜMMEL (Double Kümmel). See KÜMMEL.

DORCHESTER, DANIEL. American clergyman and author; born at Duxbury, Mass,. March 11, 1827; died in 1907. He was educated in the public schools, Norwich Academy, and Wesleyan University, Middletown, Conn. (A.B. 1847; subsequently receiving the master's degree and the honorary D.D.). In the year of his graduation he entered the ministry of the Methodist Episcopal Church, serving pastorates in Connecticut at Somers, Thompson, Woodstock, Eastford, and Mystic, and in Massachusetts, at Worcester, Lowell, Charleston, Salem, Chelsea, Springfield, and Boston. He married Mary Payson Davis April 12, 1850. He was three times a presiding elder,



REV. DANIEL DORCHESTER

serving the Worcester, Lynn, and North Boston districts. In 1855 he was elected State Senator in Connecticut, and in 1883 he represented Natick in the Massachusetts Legislature. In 1889 he was appointed by President Harrison Commissioner of Indian Schools in the United States, and he held that position until 1893. Dorchester was a pronounced foe of the liquor traffic, and his book "The Liquor Problem in All Ages," published in 1887, had a wide circulation. Among his other well-known works are: "Concessions of Liberalism to Orthodoxy" (1878); "Problem of Religious Progress" (1884); "Christianity in the United States" (1887); and "The Why of Methodism" (1888). Besides the book on the liquor problem mentioned above, Dorchester contributed numerous articles to many of the periodicals, in which

he dealt with the various phases of the great evil. He saw clearly, and in advance of many men of his day, that the Christian Church, rather than the political caucus, must furnish the leaders, as well as the great body, of the army that was to be relied on to cope successfully with the organized liquor traffic.

DORR, SARA JOSEPHINE. American temperance leader; born at Columbia, Me., June 17, 1855. Educated in the public schools of Maine, she became a teacher therein for some years after her graduation from the high school of her native county. In 1877 she married Stillman M. Dorr of Maine. She joined the Independent Order of Good Templars in her fifteenth year, and in 1886 was chosen leader of a newly formed Band of Hope in her home community. The movement proved popular, adults as well as children joining it until the membership reached 200. Removing to California in December, 1889, she became a member of the Woman's Christian Temperance Union, serving for a number of years as president of local and county organizations, and was then made vice-president-at-large of the State. In 1907 she was elected president of the W. C. T. U. of California (North), holding that position till 1921, when she was made State president emeritus. Since 1921 she has served as State lecturer and organizer. In 1922 she was in the field about seven months, working in fifteen different counties, chiefly in the interest of the State law-enforcement referendum measure (Wright Law). Personally acquainted with many members of the State Legislature, Mrs. Dorr spent much time attending the sessions of that body in the interest of various reform movements. A notable legislative achievement in which the W. C. T. U. took the initiative and led the campaign was known as the "Red Light Abatement law," which passed the California Legislature in 1913. Mrs. Dorr was a member of the State ratification committee.

DORSET AND SOUTHERN COUNTIES TEMPERANCE ASSOCIATION AND BAND OF HOPE UNION. An English organization which originated in 1860, when the Poole (Dorset) Temperance Society first held a village mission. The effort proved successful and in 1863 it became evident that a more widely organized association was necessary. At a conference held at Blandford Sept. 15, 1863, the Dorset County Temperance Association was founded. The name was afterward changed to the "Dorset and Southern Counties Temperance Association and Band of Hope Union," the work of the organization having extended into the adjoining counties of Hants, Wilts, and Somerset. At this time the Association operated in about 100 towns and villages with a membership of 3,300. Educational work was done in the day-schools in cooperation with the National Band of Hope Union. From time to time the society opposed the granting of new liquor licenses. It held temperance fêtes, garden and drawing-room meetings, as well as competitions for the Burbury Challenge shield, presented by Mr. Thomas Burbury. The founder of the movement was Alderman George Curties (b. 1822; d. Jan. 12, 1918) who held the office of treasurer until his death.

The Association has done excellent work in the small towns and villages of the Southern counties, especially in the encouragement of Bands of Hope. No small amount of the success of the operations of the Association must be credited to the energetic efforts of the secretary, Mr. G. H. Smith, of Parkstone.

DOTY, BOYD PATTERSON. American lawyer and Anti-Saloon League official; born at Shelby, Ohio, March 24, 1876; educated in the public schools of Lexington, Ohio, the College of Wooster (O.), and Ohio State University (LL.B. 1903). He married Miss Bessie A. Orebaugh, of Franklin, O., Dec. 18, 1909. With the exception of an interval of five years (May, 1911 to March, 1916) during which he practised law at Ephrata, Wash., Doty has devoted his entire career to Anti-Saloon League work. Beginning as field secretary for the Ohio and Indiana Anti-Saloon Leagues in the summer of 1903, he was appointed attorney for the Ohio League in November of that year and served in that capacity until May, 1906. He then became attorney and legislative superintendent of the A.-S. L. of Washington, and in November, 1909, he was chosen State superintendent, serving until May, 1911. From April, 1916, to September, 1921, he was identified with the A.-S. L. publishing interests at Westerville, O., first as business manager, and later as assistant general manager, of the American Issue Publishing Company. He was then called, as attorney for the New England district of the A.-S. L. of America, to Boston where for more than a year he was occupied chiefly with the law-enforcement activities of that organization. He returned to Westerville in November, 1922, to resume his duties as assistant general manager of the American Issue Publishing Company, and about the same time he was appointed general counsel for the World League Against Alcoholism. Doty has long been a zealous and efficient worker in the Presbyterian Church, of which he is an elder.

BOYD PATTERSON DOTY

DOUBLE ALE. See SINGLE ALE.

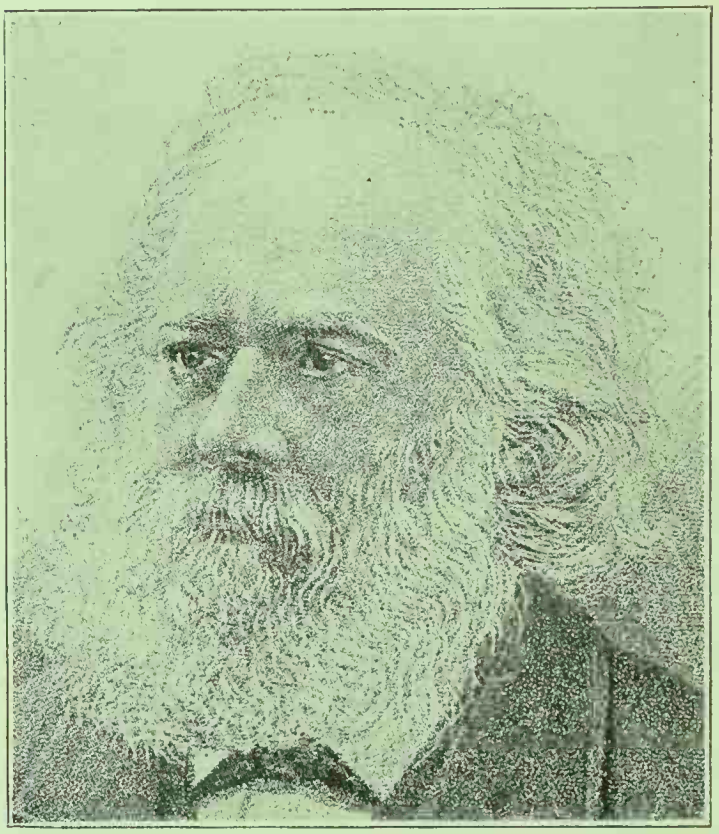
DOUBLE CHLORID OF GOLD. A term registered as a trade-mark by the Leslie E. Keeley Company, proprietors of the KEELEY CURE for inebriety. There is really no substance known as "double chlorid of gold"; but, in the wide publicity given to the treatment, the fact that the words constituted a trade-mark was lost sight of, and the impression became common that the term represented an actual chemical substance. See GOLD-CURE.

DOUBLING. The redistillation of SINGLINGS, or the crude spirit that passes over first in the process of distilling, whereby an increased alcoholic strength is obtained.

DOUGALL, JOHN. American editor and Prohibition advocate; born at Paisley, Scotland, July 8, 1808; died in New York city, Aug. 19, 1886. His school advantages were meager, but he acquired the student habit and became a wide reader of the best literature. At eighteen years of age he emigrated to Montreal, Canada, where he entered the commission business. He had become interested in the temperance reform before leaving Scotland, and in the early period of his residence in Montreal he assisted in organizing a temperance society, the first of its kind in the province of Quebec. This new society initiated *The Canada Temperance Advocate*, of which Dougall became editor. In 1846 he started *The Montreal Witness*. It was at first a weekly, becoming successively a semiweekly, triweekly, and daily. This publication obtained a wide circulation and exercised great influence in the interests of religion and good morals, emphasizing the temperance reform and demanding of the Provincial and Dominion Governments that they allow the people a voice in the settlement of the drink question. Dougall was the pioneer publisher and advocate of the temperance propaganda in the Dominion and certainly the one who reached the largest number of people, thus laying the foundation for the later rapid development of temperance sentiment. At the solicitation of prominent people in New York, he removed to that city in 1871 and began the publication of *The Daily Witness*, issuing also a weekly edition. The daily did not reach a paying basis and was ultimately discontinued. The weekly, however, was a great success, giving active support to the Prohibition cause in every way. It became one of the organs of the Prohibition party in 1884. Dougall established *The Pioneer*, another temperance paper, in 1885. He was the father of JOHN REDPATH DOUGALL.

DOUGALL, JOHN REDPATH. Canadian editor; born in Montreal, Aug. 17, 1841; educated at McGill University (B.A., 1860; M.A., 1867). For eleven years he shared with his father, JOHN DOUGALL, the control of *The Montreal Witness*, assuming the editorship in 1870. Under his direction the paper has long been noted for its outspoken policy in behalf of temperance and of civil and religious liberty. An uncompromising temperance advocate whose ideal is nothing less than absolute Prohibition, he has fought the liquor interests in season and out of season, and, disregarding the antagonism of some tremendously powerful interests, he has won some splendid victories. In consequence of his views on religious liberty his paper was placed under the ban of the Roman Catholic Church in 1872, and nearly ruined thereby. At another time his fight against civic corruption resulted in the destruction by incendiaries of his whole plant. But neither these occurrences, nor the attempted destruction of his office by dynamite, nor the mysterious "Black Hand" threats which were sent to him with the object of getting him to call off a campaign against certain crooked schemes, had any effect in swerving him from his purposes. He never allowed expediency to dominate the policy of his paper.

Dougall's temperance activities date from childhood, when he joined the Cold Water Army. He took part in the agitation which, beginning in 1873, ultimately led to the passing of the Canada Temperance Act and the formation of the Dominion Alliance, and he later figured prominently in the Law and Order League of Montreal. For many years he was president of the Quebec branch of the Alliance, and in 1898 he was president of the Alliance for the entire Dominion. He has also been president of the Boys' Home at Montreal, and the Boys' Farm and Training School at Shawbridge, Quebec. At the present time he occupies the position of honorary president of these institutions. At the centenary of McGill University (October, 1921) Dougall was presented with the honorary degree of Doctor of Laws. He has the distinction of being the oldest living graduate of the institution.



JOHN REDPATH DOUGALL

DOUGLASS, FREDERICK. American orator and temperance advocate; born at Tuckahoe, Talbott County, Maryland, in February, 1817; died in Anacostia Heights, District of Columbia, Feb. 20, 1895. His mother was a negro slave and his father a white man. His original name was "Frederick Augustus Washington Bailey." It was after he had made his escape from slavery and

while living at New Bedford, Mass., that he changed his name from "Bailey" to "Douglass." When nine or ten years of age he was sent to Baltimore as house servant in a family of his master's relatives. He was treated kindly, and his new mistress secretly taught him to read. By hoarding the money which he earned by blacking boots he bought his first book, the "Columbian Orator." He was later sent back to the country and hired out to work on a plantation. In 1836 he was again sent to Baltimore and apprenticed as a ship-caulker. Two years afterward, disguised as a sailor, he made his escape (Sept. 3, 1838) to New York; and from that city he went to New Bedford, Mass., where he worked for three years as a day-laborer on the docks and in the warehouses. There, also, he married, and established a home. Attending an antislavery meeting at Nantucket, Mass., he made a speech which attracted wide attention and secured for him an appointment as agent of the Massachusetts Anti-Slavery Society. In the following four years he traveled through the New England States in the interest of this Society, developing those engaging qualities in public address which established his reputation as one of the foremost of the nation's orators.

In 1845 Douglass went to Europe and lectured to large and enthusiastic audiences in England, Ireland, Scotland, and Wales. In the following year his friends in England raised a fund of $750 to have him freed by due process of law. In 1847 he began the publication of a paper at Rochester, N. Y., which at first bore his own name, but the title was afterward changed to *The North Star*. After the abolition of slavery he discontinued his paper and for several years devoted himself to lecturing before lyceums. In 1870 he became editor of *The New National Era* in Washington, and the year following he was appointed assistant secretary to the Commission to Santo Domingo. In 1876 he was appointed United States Marshal for the District of Columbia, and held that office until 1881, when he was made recorder of deeds in that District. From 1889 to 1891 he was minister to Haiti. In 1886 he revisited England, to promote the interest of the colored race and to inform the British public of the progress his people were making in America. His principal books were: "Narrative of my Experience in Slavery" (1884); "My Bondage and my Freedom" (1855); and "The Life and Times of Frederick Douglass" (1881).

Before advancing very far in his career as a lecturer Douglas became convinced that intemperance was a greater menace to his race than slavery had ever been; and he adopted total abstinence for himself in order that he might the more effectually influence his people. The following extract from a speech delivered in Exeter Hall, London, serves to show his general attitude on the drink question:

> But more strictly as regards temperance, I consider sometimes that I have a right to speak on this question; for I was once fond of a little drop occasionally, and when I have been indulging in this way, I have also felt myself some very great man—something like a governor or a president. However, I did not continue long in these practises; and I have been able, by the blessing of God, for the last seven years to steer entirely clear of them. But allow me to say that ever since I came to this country, I have been subject to great temptations, and from quarters from which I ought not to have been subjected. If in going through the streets of London, I saw a man drunk, so far as his example went it would only serve to disgust me; but when I go into the society of the respectable, of influential, of intellectual, and of pious men, and see them raise the intoxicating bowl to their lips, then it is that my strength is tested.
>
> Not long since, when in Scotland, I was invited to dine with six distinguished ministers of religion. I sat near the side of a venerable gentleman; the conversation was of a most refined and religious character; when at length, as is customary in Scotland, the whiskey bottle was brought on the table. I then found it hard for me to bear my testimony. Well, the decanters were passed to me; I did not attempt to touch them. When they came in front of me they stopped, although the lady at my side expected to see them passed on. All eyes were fixed upon me. The ministering brethren began to feel some confusion at my refusing to touch the wine, and said, "Why, are you a teetotaler?" I replied, "I am," and added that at night I had to give a temperance lecture in that town. I don't wish to name the town, for the good reason that there are so very few ministers there, that every one would know to whom I refer, and I do not wish to abuse the hospitality which was extended to me by those excellent men. (*Journal of the American Temperance Union*, September, 1846.)

DOULL, ALEXANDER. British Presbyterian clergyman; born in Fetlar, Shetland Islands, Scotland, in September, 1871; educated in the primary and secondary schools of New Zealand, at Dunedin (New Zealand) University (B.A. 1893; M.A. 1894), and at New College, Edinburgh, Scotland. In his infancy his parents removed with him to New Zealand, where he has since resided, with the exception of the time spent at his studies in Edinburgh. In 1896 he was ordained to the Presbyterian ministry, and the next year he was called to take charge of the Rangiora Presbyterian Church, in South Island, New Zealand. In 1903 he received a call to the Otahuhu church, where he remained until the following year.

Doull has been a Prohibitionist practically all his life, and in 1899 he became actively engaged in the struggle to bring about Prohibition. In 1900 he became secretary of the Kaiapoi Electorate No-License Executive, holding that office until he left the electorate in 1903. It was largely due to his indefatigable efforts that the Kaiapoi electorate polled 2,319 votes for No License as against 1,601 for Continuance of the Licenses, falling short by only 43 of the required three-fifths majority. He also contributed in a large measure to the Ashburton No-License victory, and as vice-president of the Canterbury Prohibition Council, and later as its president, he rendered valuable service to the temperance cause. In 1904 he was made secretary of the Provincial No-License Council of Auckland, New Zealand, where he was a resident at that time. Doull has also been an active member for many years of the New Zealand Alliance for the Abolition of the Liquor Traffic. In 1909 he was a vice-president, and he is now a member of the National Council of the organization.

DOUMERGUE, ÉMILE. French theologian, writer, and temperance advocate; born at Nîmes, Gard, Nov. 24, 1844; studied theology at Geneva, Montauban, Erlangen (Bavaria), and Berlin. He has published numerous historical and theological works, and has written extensively on political and social problems. At the present time he is dean of the College of Protestant Theology at Montauban and a member of the council of the University of Toulouse. Doumergue has ren-

dered valuable aid to the temperance cause in France through his antialcoholic teachings in the schools; and largely due to his efforts, temperance societies have been established in nearly all schools throughout eight of the southern provinces. He has given particular attention to the direction of temperance instruction in the University of Toulouse, which has the distinction of being the first university in France to sanction officially this sort of instruction.

Doumergue is a voluminous author. He has written mainly on historical and polemical subjects, and has published a series of small volumes on Calvin and his work, which has a large circulation.

DOUTHIT, JASPER LEWIS. American Unitarian clergyman and reformer; born in Shelbyville Township, Shelby County, Ill., Oct. 10, 1834. His entire life has been spent in Shelby County, with the exception of the following intervals: eighteen months when he was with his parents in Texas, in 1843-44; part of a year at Wabash College, Crawfordsville, Ind., in 1856; a year at Hillsboro, Ill. (1858), as superintendent of public schools; a year in Massachusetts (1858-59) in the employ of a publishing company at Boston; three years at the Meadville Theological School in Pennsylvania (1864-67), and three months immediately after graduation (1867) as pastor of the Unitarian Society in Princeton, Ill.

From the time he was six years old he had to work on the farm, with little time for play or schooling. At the age of sixteen he had attended a district school only about nine months. Discouraged by his father in all attempts to increase his learning at home, he ran away from the farm, resolved to stay away until he had secured an education. He found work as a grader on the Illinois Central Railroad, but after some weeks his father learned of his whereabouts and besought him to return home, promising him that if he would help with another crop he should go to school at the new Academy which was then being built at Shelbyville.

Yielding temporarily to his father's opposition to a ministerial career, he left Wabash College, which he had entered in the fall of 1856, and accepted the elder Douthit's offer to establish him in the book and drug business at Shelbyville. He continued in this occupation for about a year; and on Nov. 2, 1857, he married Miss Emily Lovell, of East Abington, Mass. (d. 1905).

As the clouds of the Civil War began to darken, Douthit found himself radically at variance with the majority of the inhabitants of his community, which was strongly Democratic and opposed to any interference by the Federal Government with the institution of African slavery. The first time he got a chance to speak, he declared himself an abolitionist. After a number of unsuccessful attempts to get antislavery articles in the local papers, he succeeded in publishing an article entitled "Fair Play in Politics" in the first number of *The Shelby Freeman* (July 28, 1860). He was made associate editor of this paper, which advocated the election of Lincoln as President.

Douthit enlisted in the Union army, but on the advice of the medical examiner he gave up the idea of serving in the field and devoted himself to the cause at home. To this task he addressed himself courageously, lecturing on the slavery question and preaching, as he says, the only politics which he knew, "Liberty and Union, one and inseparable."

In the spring of 1863 he incurred the bitter enmity of the Knights of the Golden Circle, an organization formed ostensibly as a "Peace Democracy," but in reality for the purpose of resisting the Federal draft. Douthit exposed the treasonable designs of this organization in the *St. Louis Democrat*. He was repeatedly threatened with violence by the "Knights" and their sympathizers.

Though reared in a religion which he describes as "Calvinism gone to seed," the dogmatism of his ancestors' faith found no place in his beliefs, and he became identified with the Unitarians. He was ordained at Detroit, Mich., June 22, 1862, but he had begun preaching two years earlier in his home community. His religious views were regarded by many as too radical to be countenanced in the church, and there were some places where he was not allowed to preach. He conceived the idea of an independent meeting-house, and in 1861 he solicited funds and helped to build in the woods four miles southeast of Shelbyville a house which was named "Liberty," and which was free for religious and other public meetings.

Graduating from the Meadville Seminary in 1867, as stated above, his work up to 1875, with the exception of three months as pastor of the Unitarian Society at Princeton, Ill., was that of a mission preacher in the rural districts of Shelby County. In addition he cultivated a small farm and edited a department in the *Shelbyville Union* called "The Preaching Corner."

In 1875 he moved from his farm to Shelbyville, where he had, in 1874, succeeded in establishing regular meetings in the court-house. The members of his congregation, he says, were "the unchurched and mostly poor people of Shelbyville." The influence which he had over this class of people is well brought out in his autobiography as follows:

> Many of the members had been hard drinkers. One had been a saloon keeper for forty years. A few years before, in his saloon, when I called to notify him that I would prosecute him for letting my father have whiskey contrary to law, in order to intimidate me he made a pass to break my head with a whiskey glass. . . . Now, this man consulted with me as to the disposition to make of his stock of liquors, and was my faithful friend and helper until his death. ("Jasper Douthit's Story," pp. 141-142, Boston, n. d.)

As the result of Douthit's efforts, a Unitarian Church was built in Shelbyville, the dedication taking place May 8, 1876. On the same day he was installed as pastor.

His accounts of his battles with the drink evil are full of human interest. In the beginning of his autobiography he says:

> I began life with one dreadfully dangerous habit; namely, the custom of taking a dram of whiskey every morning before breakfast for the sake of health. It was claimed that it would prevent the ague and milk sickness, which in early days were most prevalent and dread diseases in the vicinity of my home. The habit grew, of course, so that we must take a dram before each meal and then one between meals, and still oftener on stormy days and in very cold or very hot weather. In the harvest field we must drink liquor every time we drank water. Once in hay-making, when I was about sixteen years old I drank till I was so tipsy that I talked and behaved very foolishly. When I came to myself, I felt extremely mortified and vowed to God that I would never drink another drop. It was a hard fight to keep that vow. I was ridiculed and laughed at by almost everybody except my mother.

They said I was a temperance fanatic, though I hardly knew what that meant. I had never heard a temperance lecture and knew nothing of taking the pledge, but I was ambitious to have good sense and grow manly, and I felt that liquor would spoil me. The vow then made has been kept till this day, excepting that once, years ago, I was tempted by a physician to take a little wine for my stomach's sake, as Paul advised Timothy; but I made haste to repent and have not backslidden since. (*Id.* pp. 18-19.)

Describing the corruption and debauchery which attended elections in the early days, he writes:

There was an old still-house near by, and the candidate for office that was most lavish in treating voters to whiskey was usually elected. I have seen kegs of liquor placed at the polling place all day, free as water for everybody, and at night almost every one would be more or less drunk, including the judges and clerks of the election. (*Id.* p. 23.)

He also relates this experience which, as a lad, served to intensify his hatred of liquor:

When a small boy, I attended a sort of bar, a grocery store kept by my father where sugar, coffee, etc., and whiskey were sold, and felt honored in the doing until my eyes were opened to the horror of it. A great-hearted man, who was very kind to me and whom I loved when he was sober, became a terror to his family and to everybody. He said he couldn't help it, and so in desperate remorse he resolved to kill himself with drink, and he did. I see him now as he came to our "grocery" . . . saying that he had come for his last barrel of whisky. It was loaded on his sled and he got astride and started homeward, saying: "This is my coffin." When he drank till he was so weak he could not help himself to it, the doctor was called and said he must have a little toddy . . . to keep him alive. I sat by him and gave him the toddy in a teaspoon till he breathed his last. I would not obey such medical advice now. I saw many others going down to this death . . . I was alarmed, and would tend bar no more. (*Id.* pp. 24-25.)

Such were the experiences which molded young Douthit's convictions against the liquor traffic and caused him to throw himself whole-heartedly into the temperance cause. His meetings at the court-house in Shelbyville (1874-75) resulted in a temperance crusade, and when the Blue Ribbon Crusade swept over the country, the movement in Shelbyville naturally centered in his church. As a result of this movement the larger portion of the inhabitants signed the pledge of total abstinence. Following the temperance meetings, Douthit began war to protect those who had taken the pledge, and had joined the church in an effort to reform. The method which he chose was that of publicly exposing every case of a candidate setting up drinks while electioneering for office. This was done through the medium of the monthly, *Our Best Words*, which he began to publish in 1880, and continued to edit in 1923.

From the year 1884 Douthit began holding each summer protracted temperance and revival meetings at Lithia Springs, a delightful spot within the boundaries of his father's farm. After the death of his father this part of the estate was set apart as his share, and he bought 100 additional acres for the purpose of establishing "a permanent rallying center for practical religion." After some trying financial difficulties, Douthit, with the help of generous neighbors, succeeded in 1890 in establishing a tabernacle in which to hold meetings. The first ten-day encampment, held in August, 1891, was conducted mostly by workers for temperance and kindred reforms as advocated by the Woman's Christian Temperance Union. Among these was Miss Frances Willard, who cooperated with Douthit and his wife in their mission work for nearly thirty years. In later years noted speakers from all parts of the country came to Lithia Springs, new entertainments were added, and the annual gathering developed into a real Chautauqua, affiliating with the International Chautauqua Alliance. In 1905 the Lithia Springs Chautauqua Association, a local, non-profit-sharing corporation was organized to take over the financial responsibility of the enterprise, which had been a heavy burden on Mr. Douthit, but after two years of unfortunate business management this company relinquished the project. Since that time the assemblies and the management of the Lithia Springs grounds, now covered with numerous buildings, have been directed by Douthit, his son George, and his grandson and namesake Jasper.

Douthit was at one time a candidate for Congress on the Prohibition ticket.

DOUZICO. A preparation of alcohol and aniseed. It is a somewhat favorite drink among the Turkish element in Constantinople and other cities of Turkey.

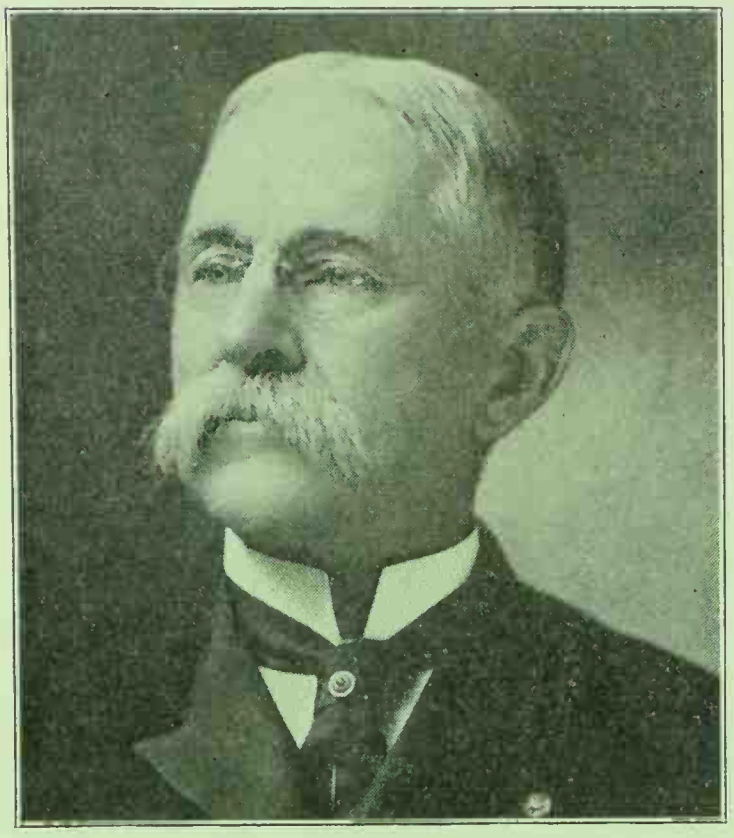
DOW, CORNELIA MAYNARD. American philanthropist and temperance worker; born in Portland, Me., Nov. 10, 1842; died in the same city Oct. 12, 1905. She was the youngest daughter of the eminent NEAL DOW, of early Prohibition fame, and came by inheritance into sympathy with the cause, and also into the possession of a large measure of the aptitude of her distinguished father. She was educated in the Girls' High School of Portland, and the Friends' School (now Moses Brown School) of Providence, R. I. She was for many years president of the Portland Woman's Christian Temperance Union, and corresponding secretary of the Maine W. C. T. U. The range of her sympathies included the poor and unfortunate of every class, and her life was spent in personal and social ministries. She was treasurer of the Portland Home for Aged Women, and also of the Temporary Home for Women and Children; the latter a State institution located at Portland.

DOW, FREDERICK NEAL. American newspaper publisher, corporation director, and temperance advocate; born at Portland, Maine, Dec. 23, 1840; educated at the Portland Academy and at the Moses Brown School (Society of Friends), in Providence, Rhode Island. He was the fifth child and is the only surviving son of General NEAL DOW, the father of Prohibition in Maine. At the death of his grandfather, in 1861, he became his father's partner in the tannery business under the firm name of "Josiah Dow & Son." A short time later (Oct. 22, 1864) he married Miss Julia Dana Hammond, of Portland. In 1874, owing to the illness of Frederick Neal, on whom the active management of the tannery firm had rested for a number of years, the copartnership between father and son was dissolved.

Dow has always been very active in the Republican party of Maine, and at times has been chairman of the State Republican Committee. In 1876 he was a commissioner from Maine to the Centennial Exposition in Philadelphia, Pa. In 1880, and again in 1916, he was a delegate to the Republican National Convention, and from 1883 to 1885 and from 1890 to 1895 he was collector of the port of Portland, Me. He was a member of the House of Representatives in the Maine Legislature from 1887 to 1890, and during the last two years he was the Speaker of the

House. In addition to these activities he has held various local offices in the city government and school committee of Portland. He is a director of the Casco National Bank of Portland, the Evening Express Publishing Company of Portland, the Portland Gas Light Company, the Union Safe Deposit & Trust Company, and the Portland Railway Company.

Dow has always been a stanch advocate of the cause of temperance and Prohibition. The successful application of that principle, so strongly championed by his father, was largely due to his untiring efforts and boundless energy. He placed himself in the van of the State-wide struggle for Prohibition for many years, at a time when that



FREDERICK NEAL DOW

phase of temperance endeavor was not as yet accepted by the majority of the citizens of his State as the proper method of eradicating the great evil of alcoholism. Whenever his party showed signs of weakness or wavering, he would step into the breach, carrying the banner relinquished by his father after a lifetime of temperance campaigning, and would rally the disheartened temperance workers to renewed efforts in the fight for Prohibition. For his efforts in behalf of the temperance cause in the State of Maine, his name will occupy a most conspicuous position on the roll of those men to whom America is most indebted for what is at the present time acknowledged to be one of the greatest forward steps of civilization in the history of the world.

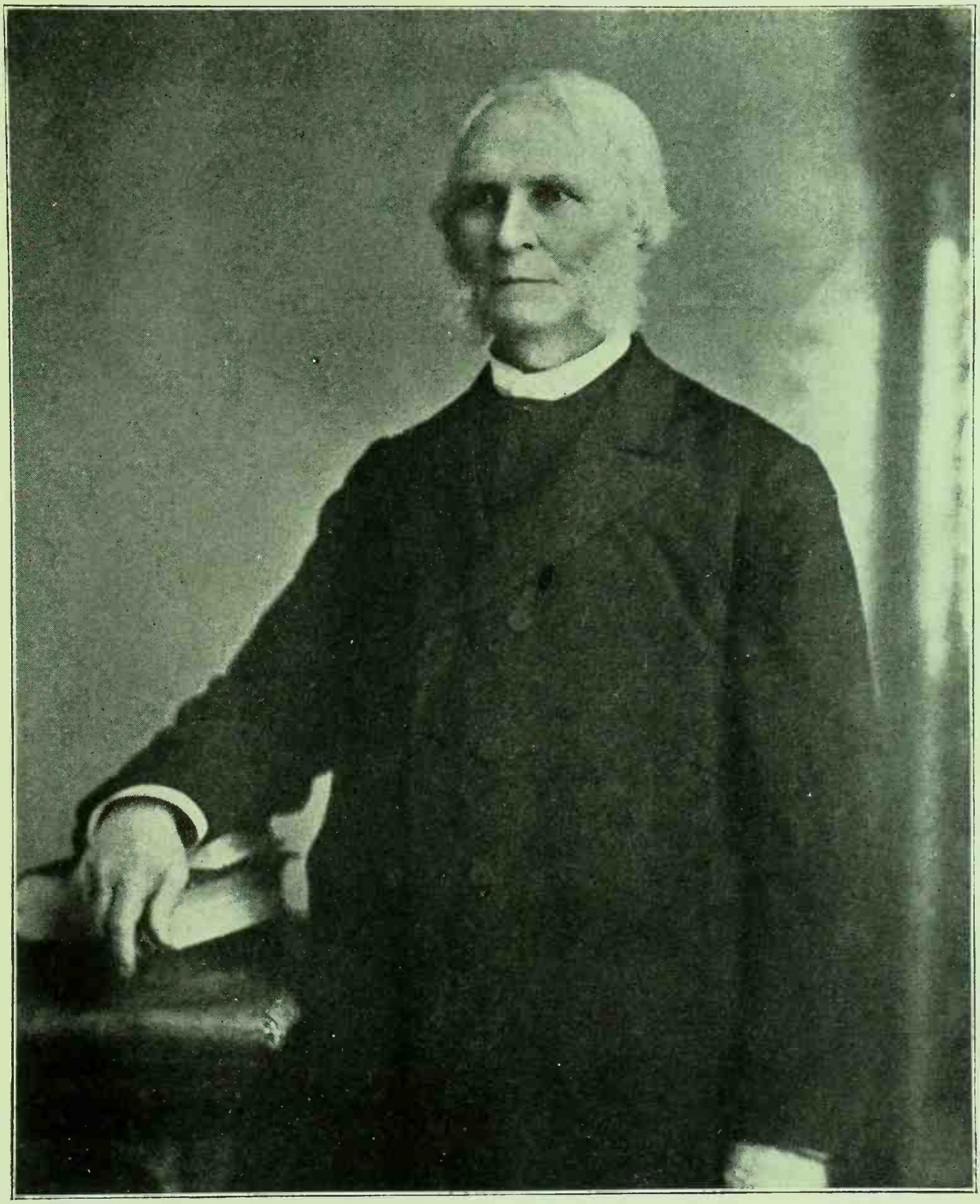
DOW, MARCELLUS J. American educator, Congressman, and temperance advocate; born at Brooks, Waldo County, Maine, on Sept. 7, 1845; died Feb. 17, 1916. He was educated at Brooks High School and at Kent's Hill (Me.) Institute. In 1864 he commenced to teach school in Brooks, and for fifteen years he followed that profession. He was made a member of the Brooks school committee in 1866, and from that time he held a number of local offices. In 1907 he was a member of the Seventy-third Legislature of Maine, where he was chairman of the Temperance Committee in the House of Representatives. Because of his temperance activities as a member of the Legislature, his name was included in the following resolution passed at the 49th annual session of the Maine Grand Lodge of the Independent Order of Good Templars (of which he was a member at the time), held at Auburn, April 10-11, 1907:

Resolved—That we extend thanks to the President of the Senate, Fred J. Allen; to the Speaker of the House, Don. H. Powers; to M. J. Dow, chairman of the Temperance Committee; and to the loyal members of the House and Senate for faithful work done in temperance effort during the Legislature.

Throughout his life Dow has been an active and tireless advocate of the temperance movement. At an early age he affiliated himself with the Independent Order of Good Templars, and for several years he was a member of the Grand Lodge of Maine and also of the Grand Council. He was for two years Grand Chief Templar of the Maine Lodge, and in 1906 he was made Deputy International Chief Templar. A considerable amount of his personal time and energy had been devoted to the upbuilding of Good Templary in his native State, where for years he was an active organizer and lecturer. During the years 1905-06 he was a trustee of the National Grand Lodge, which he assisted in organizing in 1905 in Chicago. He lectured and organized in a number of the States and also in Nova Scotia. Concerning his efforts put forth in behalf of the temperance cause, a leading daily newspaper of Maine, in commenting upon the matter, made the following statement:

For continuous, persistent, single-handed, successful adherence to the support of Prohibition, no man since the time of Neal Dow has proved so faithful and unyielding, and the temperance organizations of the State should vote him a medal.

DOW, NEAL. American reformer and "Father of the Maine Law"; born in Portland, Me., March 20, 1804; died in the city of his birth Oct. 2, 1897. This outstanding figure of the early Prohibition movement in the United States received his education in the common schools and the Portland Academy, later taking a course in the Friends' Academy, at New Bedford, Mass. He had fitted himself for college, but at the last moment his parents interposed a veto on the arrangement. Their objection was founded on the fact that several young men of the community had contracted habits of dissipation during their college career; and the natural inference was that a course of instruction and exercise in the tannery which his father carried on might be more conducive to the upbuilding of character than a college curriculum pursued amid the temptations that seemed to beset the college towns. Thus it was that the young man spent several years in acquiring a practical knowledge of business, at the same time gratifying a hunger for books that had been one of his marked characteristics from childhood. The knowledge of history, science, and biography thus acquired served as a solid foundation for the special studies that afterward made him invincible, on the platform and elsewhere, in dealing with the prevalent delusion concerning alcohol in medicine and in the beverages of common life.



NEAL DOW AT EIGHTY-SEVEN

In 1830 he married Maria Cornelia Durant Maynard, of Scarboro, Me., and soon afterward he made some private business ventures in timber lands in East Maine, while still continuing his partnership with his father in the tanning business — a partnership that continued until the death of the elder Dow.

At eighteen years of age Neal Dow had joined the Volunteer Fire Department of Portland, and he developed such efficiency that he was elected chief of the Department in 1837. In this relation he had ample opportunity to know men intimately and to develop that tact in controlling them which was one of the secrets of his later success. To keep the Fire Department out of politics and to keep it away from drink was no small problem. His own sentiments on the drink question were well known. He had been accustomed to "speak his piece" on that subject in the town meetings and, at a still earlier period, in the debating society of which he was a member. In 1851 he was elected mayor of Portland, after a memorable campaign in which liquor-sellers, liquor-drinkers, and their allies of all shades of politics strained every nerve to compass his defeat. They were indeed dumfounded at the outcome of the election. The next sensation, a more signal and irrecoverable defeat for the liquor men, was the passage by the Legislature of that year, in the closing hours of the session, of what came to be known as "The Maine Law," and its prompt signature by Governor John Hubbard. The bill was entitled "An Act for the Suppression of Drinking Houses and Tippling Shops." With the exception of a few minor changes, suggested by a legal friend of the cause, the bill was the work of Neal Dow, and as such it aroused a fury of antagonism, showing scant regard for the common amenities of debate in a legislative hall, as may be gathered from the following sentences from the principal speech in opposition. It was delivered (May 30, 1851) by Senator Cary, of Aroostook County, a former member of Congress:

> This new manifestation of the spirit of fanaticism originated in the city of Portland under the auspices of that prince of fanatics, the present Mayor of that city . . . It embodies the ultra notions of the wring-necks of that city, of whom the Mayor is chief. Has the legislature of Maine, and a Democratic legislature, too, become so lost to dignity and self-respect, as to sit here the registrar of the inquisitorial edicts of the temperance fanatics of Portland, headed by its popinjay Mayor, a Whig abolitionist of the most ultra stripe? I met the Mayor the other day on the stairway. He is a pretty dapper little man, goes well dressed, wears a nice blue jacket and fancy vest and his hat cocked on one side of his head. He succeeded in getting his bill reported by the committee, word for word, and letter for letter, as it was prepared for them . . . I train in a different company. I do not expect to have any influence in the party until the reign of niggerism and fanaticism is over. A few years ago the jackdaw Mayor of Portland, this man with the fancy vest, who got up the precious document the legislature is called upon to register, was at the head of the nigger movement in that city . . . ; but even Abolitionism was not strong enough for his diseased palate, and he has added temperanceism to his former stock of humbugs. Is this Federal-abolition-wring-neck to be allowed to dictate to a Democratic legislature what enactments it shall pass? . . . What does the fop Mayor of Portland care about the democracy? ("Reminiscences of Neal Dow," pp. 338-339, Portland, Me., 1898).

The bill had passed the House the day before by a vote of 81 to 40, and on the conclusion of Senator Cary's speech, the measure was carried by a vote of 18 to 10. The far-reaching conse-

DOW

quences of that tremendous victory have become matters of history; and no mere summary can adequately set them forth. Doubtless the best statement is that of Neal Dow himself. At the

NEAL DOW
AS COLONEL IN THE CIVIL WAR

National Temperance Congress held in June, 1890, at New York, when he was 86 years of age, the veteran leader spoke in part as follows:

> There was probably no State in the Union the people of which were less likely than those of Maine to adopt the policy of Prohibition, at the time when the agitation in that direction was commenced. There were none anywhere among whom the use of intoxicating drinks was more general, where the drink habit seemed to be more fixed and ineradicable. They were consuming in strong drink the entire value of all the proper-

ty of the State in every period of twenty years, as the people of the United States are now doing in every period of thirty-five years. . .

The people of Maine were poor in those days; the State was the poorest in the Union; evidences of unthrift and dilapidation were everywhere seen . . . Every grocer's shop and country trader's shop was a rum shop . . .

All this poverty and unthrift came from the Drink Traffic; this was established by law, and the law was supposed to represent the public opinion of the time when it was enacted . . . Missionary work, continuous, methodical, and persistent was undertaken on a large scale. The missionaries were volunteers, working without pay . . .

This agitation was continued without intermission in every part of Maine until public opinion was so far enlightened and aroused that, in 1851, the Maine Law passed the Legislature . . . and took effect by a special provision on its approval by the Governor . . .

The law was well and properly enforced in the cities and large towns, as well as in the rural districts and villages.

The immediate result of this faithful administration of the law was that within six months the jails in the counties of Penobscot, Kennebec, Franklin, Oxford, and York were empty . . . The same thing was true of the workhouses throughout the State. House to house begging for "cold victuals" was universal before the law, but soon after its enactment this unfailing sign of poverty and desperate want ceased entirely.

The most formidable obstacle now in the way of Prohibition throughout the country is the High License craze, which was invented and urged by politicians . . .

These men quote Portland and Bangor, Maine, as cases in point to prove their assertion that Prohibition is a failure. Liquors are sold in both those cities in violation of law on a very small scale . . .; but it is within the truth to say that in Portland the quantity sold is not one hundredth part so much and in Bangor not one fiftieth part so much as it was in the old rum time ("Proceedings of the National Temperance Congress," New York, 1891, pp. 8-16).

In 1853 Dow was unsuccessful in his candidacy for reelection to the mayoralty. To compass his defeat the liquor men used all the force and cunning of their traffic, and in many cases party ties were virtually dissolved. The most effective weapon employed against him was the widespread, specious demand for a "discreet, judicious and proper enforcement of the law." He was again chosen mayor in 1855. This election and that of three years later, in which he became a member of the State Legislature, served as an answer to the boast of his enemies that they had "killed him off.'"

It is probably true, however, that from the date of the passage of the Maine Law and his demonstration of its enforcement in Portland under his mayoralty, his most useful work was done on the platform in his own and various other States. Interesting as a lecturer, powerful in debate, a master of every feature of the great controversy, at 90 years of age he was still vigorous in mind and body.

In 1858 Neal Dow was elected to the Maine Legislature, where he rendered valuable service in promoting such legislation as experience had shown to be necessary to protect the Prohibition law, since Maine had now become the target of the venom and cunning of the saloon power in every State of the Union. He was in such great demand, however, as a lecturer in other States, and even on the other side of the ocean, that it seemed to be a matter of urgent duty to tell the

DOW

story of the Maine Law to the thousands of eager inquirers who crowded to his meetings. He spent some months of 1857 in England, in response to the invitation of the United Kingdom Alliance. This was the first of three trips to Great Britain, under the auspices of that great temperance organization. Then came the Civil War, and no man in all the land felt the urge of it more than Neal Dow. It seemed like one of the ironies of destiny that a man born of Quaker ancestry and carefully reared in the faith of his fathers should have been impelled from early manhood to the close of a very long life to make a study of political and legislative warfare and to rank himself with soldiers rather than with men given to peaceful ways of life. Governor Washburne requested the assistance of the veteran leader of the temperance reform in raising three more regiments of volunteers, and when the quota was filled, Dow was appointed colonel of the Thirteenth Regiment. In the following year he was commissioned brigadier-general and placed in command of the forts at the mouth of the Mississippi, and afterward of the district of Florida. He was wounded twice in the attack on Port Hudson, May 27, 1863, and taken prisoner. After spending eight months in Libby Prison and at Mobile, he was exchanged for Gen. Fitzhugh Lee.

Following the close of the War, Dow resumed his work in the temperance cause, making two more lecturing tours in Great Britain, and appearing on the platform in numerous campaigns in the United States. At first a Whig and then a Republican in politics, he grew dissatisfied with the attitude of his party on the temperance question, and at length cast in his lot with the Prohibition party, becoming its candidate for President of the United States in 1880.

One of Dow's striking characteristics was his unfailing optimism—a faith in the people and in the ultimate triumph of the cause that was scarcely less than sublime. When the motley combination of angered politicians with all the other evil elements and the misguided friends of temperance secured the repeal of the Prohibition law in 1855, as too drastic and difficult of enforcement, Dow was able to distinguish between the true feeling of the people and the transient utterances of sentiments due to unparalleled conditions in State and national politics. He awaited calmly, though not idly, the return of sanity and the restoration of the law which represented the convictions and the intelligence of his fellow citizens. That he understood the people of Maine better than his accusers is incontestably shown by the fact that in 1884 the Prohibition amendment to the State constitution was carried by a popular vote of nearly 3 to 1.

Dow's ninetieth birthday was an event of national importance. A profusion of congratulations came from individuals, public bodies, churches, and temperance organizations in all sections of America and from foreign lands as well. It was a remarkable tribute to the venerable reformer.

END OF VOLUME II